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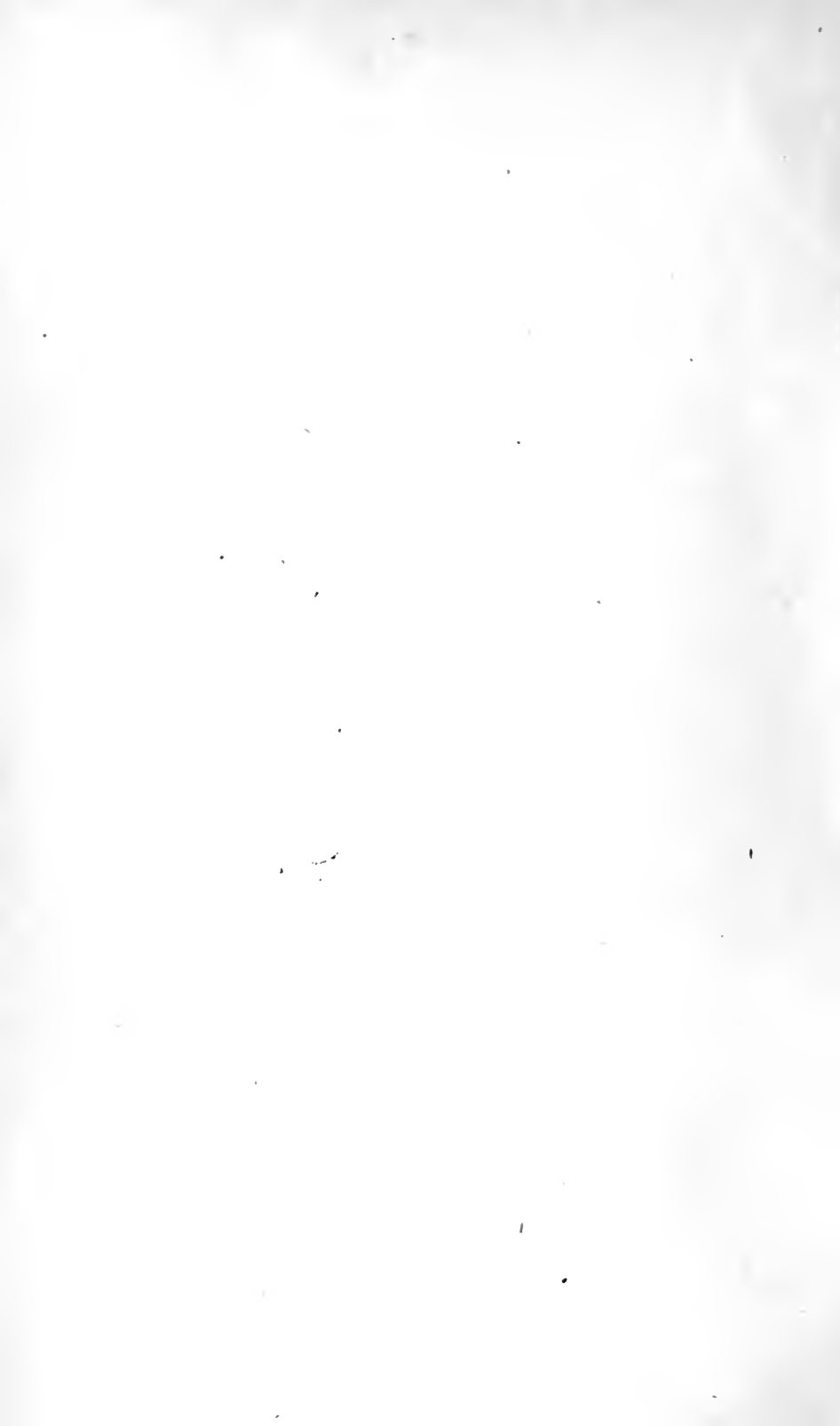
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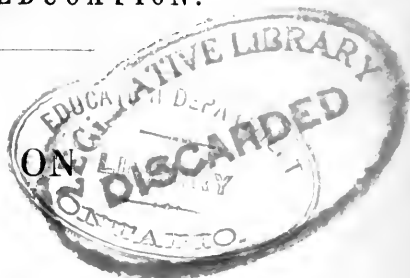


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REFORMATORY EDUCATION.

PAPERS ON



Preventive, Correctional and Reformatory

INSTITUTIONS AND AGENCIES

IN

DIFFERENT COUNTRIES.


BY HENRY BARNARD, LL. D.

PART I. EUROPEAN STATES.

PART II. UNITED STATES.

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## PREVENTIVE AND REFORMATORY EDUCATION.

FROM our earliest connection with the administration and improvement of Public Schools in the States of Connecticut and Rhode Island, we have been convinced of the necessity of establishing and employing special institutions and agencies, of various kinds, to meet the educational deficiencies, and counteract the causes and tendencies to vice and crime among a large and increasing class of the population in cities and manufacturing villages.

In a report to the Legislature of Rhode Island in 1845, the following suggestions were made in reference to the Supplementary Schools and Agencies required in the cities and large villages of that State "for the children of reckless, vicious, and intemperate parents, whose natures have become so debased that they are willing to abandon their offspring to the chance education of the streets, or the demoralizing training of their own criminal and vicious practices," as well as for individuals whose school attendance has been prematurely abridged, or from any cause interfered with.

"Evening Schools should be opened for apprentices, clerks, and other young persons, who have been hurried into active employment without a suitable elementary education. In these schools, those who have completed the ordinary course of school instruction, can devote themselves to such studies as are directly connected with their several trades or pursuits, while those whose early education was entirely neglected, can supply, to some extent, such deficiencies. It is not beyond the legitimate scope of a system of public instruction, to provide for the instruction of adults, who, from any cause, in early life were deprived of the advantages of school attendance.

Libraries, and courses of familiar lectures, with practical illustrations, collections in natural history, and the natural sciences, a system of scientific exchanges between schools of the same, and of different towns,—these and other means of extending and improving the ordinary instruction of the school-room and of early life, ought to be provided, not only by individual enterprise and liberality, but by the public, and the authorities entrusted with the care and advancement of popular education.

One or more of that class of educational institutions known as "Reform Schools," "Schools of Industry," or "Schools for Juvenile Offenders," should receive such children, as defying the restraining influence of parental authority, and the discipline and regulations of the public schools, or such as are abandoned by orphanage, or worse than orphanage, by parental neglect or example, to idle, vicious and pilfering habits, are found hanging about places of public resort, polluting the atmosphere by their profane and vulgar speech, alluring, to their own bad practices, children of the same, and other conditions of life, and originating or participating in every street brawl and low-bred riot. Such children cannot be



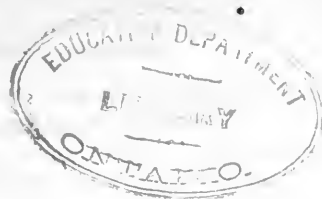
safely gathered into the public schools; and if they are, their vagrant habits are chafed by the restraints of school discipline. They soon become irregular, play truant, are punished and expelled, and from that time their course is almost uniformly downward, until on earth there is no lower point to reach.

Accustomed, as many such children have been from infancy, to sights and sounds of open and abandoned profligacy,—trained to an utter want of self-respect, and the decencies and proprieties of life, as exhibited in dress, person, manners and language,—strangers to those motives of self-improvement which spring from a sense of social moral and religious obligation, their regeneration involves the harmonious co-operation of earnest philanthropy, missionary enterprise, and sanctified wisdom. The districts of all our large cities, where this class of children are found, are the appropriate field of home missions, of unobtrusive personal effort and charity, and of systematized plans of local benevolence, embracing friendly intercourse with parents, an affectionate interest in the young, the gathering of the latter into week-day, infant, and primary schools, and schools where the use of the needle, and other forms of labor appropriate to the sex and age of the pupils can be given, the gathering of both old and young into the Sabbath schools and worshipping assemblies, the circulation of books and tracts, of other than a strictly religious character, the encouragement of cheap, innocent and humanizing games, sports and festivities, the obtaining employment for adults who may need it, and procuring situations as apprentices, clerks, &c., for such young persons as may be qualified by age, capacity and character. By individual efforts and the combined efforts of many, working in these and other ways, from year to year, these moral jungles can be broken up,—these infected districts can be purified,—these waste places of society can be reclaimed, and many abodes of penury, ignorance and vice can be converted by education, economy and industry, into homes of comfort, peace and joy."

To enforce and illustrate these suggestions, the experience of other States and Countries in providing instruction for clerks, apprentices, and adults, as well as for orphan, vagrant, vicious, and criminal children, was set forth in lectures, "Educational Tracts," and School Journals.

In consequence of these lectures and publications, and the earnest efforts of many philanthropic men and women, a "Reform School for Juvenile offenders" has been established both in Connecticut and Rhode Island, and the other more important, although less obviously useful agencies of prevention, such as industrial schools, and small family asylums in the neighborhood of cities and villages, are receiving serious attention.

From such of these publications as treat of institutions and agencies for the prevention and reformation of vicious and criminal habits among orphan, neglected, idle, and ignorant youth of both sexes, the following pages are selected, in the hope that they may prove suggestive of useful hints to those who are laboring in this field, as to aims, plans, and methods of action.



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# REFORMATORY EDUCATION.

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## PART I. EUROPEAN STATES.

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## HISTORICAL SKETCH OF CHARITABLE INSTITUTIONS.

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CHARITY, (i. e., aid to the unfortunate; not including the idea of reformatory effort,) as either theory or practice, has descended by revelation from God. Humanity alone has never originated or practiced it far enough to entitle itself to credit as its parent or its patron. In the heathen world, before Christ, the most utter selfishness seems to have been absolutely the universal rule of individual and national conduct; such apparent exceptions, even, as the vaunted generosity of the ancient Arabs, were nothing but the result of ambition, ostentation, and love of approbation.

God, the legislator of the Jews, incorporated into the politico-religious code which was the *corpus juris* of their theocracy, injunctions of charity as extensive as their moral and intellectual development would endure, yet operative exclusively amongst their own nation, and as compared with the corresponding Christian idea, very narrow and low. The half-century jubilee remitted all debts, and gave each family its old inheritance anew. The septennial or Sabbatical year gave to all alike the spontaneous fruit of the earth. The Sabbath was a rest for all, men and animals. Wheat and grapes were to be left for the poor gleaners. No interest was to be taken from a Jew; and no pledge retained after sundown. The poor were always to be remembered and helped. A triennial tithe was exacted, for strangers, widows, and orphans. The first fruits were to be bestowed in charity.

Except this compulsory practice, scarcely a trace of even the form of charity is visible amongst the ante-Christian nations. Much more expressive of the general heathen hard-heartedness, is the prevalence of legalized child-murder or exposure, slaughter of the old to be rid of them, and such other institutional abominations. The distribution of food or money, by the great rich men of Rome to clients, or on public occasions, to the citizens generally, were to buy votes or influence, or to maintain a pompous retinue. As for the long established custom of daily largesses of food or money to the common people of Rome, established to gain their votes or support, it was continued simply from pure necessity, because these turbulent and powerful beneficiaries, (said to have numbered not less than two millions,\*) would have ended the authority and life together,

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\* Late researches, however, render doubtful the common high estimates of the population of the city of Rome.

of any emperor who had dared discontinue it. The experiment was more than once approached, but the instant signs of revolt always put a stop to the attempt.

Somewhat more worldly-wise, but not more charitable, were the efforts of the better Roman emperors to maintain and educate the pauper children who swarmed about all the Italian cities. Augustus (B. C. 29—A. D. 14) first extended these largesses to children under eleven years old, previously utterly uncared for; but only with the design of afterwards filling his legions with them. His successors were too busy with their wars or pleasures, to continue these benefactions; and it is a curious trait of the thorough heathenism of the time, which is related of one of them, the persecutor Diocletian; that in order to relieve himself of a troublesome army of beggars, he had a large number of them summarily drowned.

The comparatively benevolent Nerva, (A. D. 96-98,) re-established a similar system and extended it; buying waste lands and giving them to settlers; taking the children of beggars away from them and establishing them in the country; and causing the children of poor freemen to be supported and educated at the public expense, under the name of *pueri et puellæ alimentarii*. Trajan appointed public officers to superintend these operations, in each Italian city; and the funds which he invested for the purpose, have been estimated at \$660,000. Adrian still further extended the system; and M. Aurelius Antonius granted its privileges, before confined to the children of Roman citizens, to those also of *novi homines*. Antoninus Pius, (about A. D. 140,) provided, in memory of his deceased wife Faustina, for the education of a number of girls, called *puellæ alimentariæ Faustiniæ*. Alex. Severus, in like manner erected, (A. D. 233,) in memory of his mother, Mammaea, an institution for educating a number of boys and girls, called *Mammaeani* and *Mammaeanae*. Neither of these provisions however survived their founders. As the imperial treasury latterly grew poor, these gifts ceased; though several emperors bequeathed special funds to their native cities or towns, for the instruction or maintenance of the children of the aged.

Even the best of the heathen efforts at charity, therefore, were late in time, low in purpose, imperfect and transitory; and to a great extent, moreover, attributable to the indirect influence of Christianity, diffused amongst an increasing proportion of the population, and whose advancing power is indicated in other quarters, by the statue of Christ in the private chapel of Alexander Severus, and the recognized color which it gave to the works of the great jurisconsults.

Between this heathen charity and that which sprang up so suddenly, and spread so gloriously and so widely among the Christians, there was the difference of midnight and noon. "A stranger is a wolf"—*Homo ignoto homini lupus est*, (Plautus)—was the heathen doctrine; while "Good will to man" was the preparatory announcement of Christianity; the golden rule was the creed and summary of all Christ's teachings in

social life; and disinterested, boundless and munificent charity, unheard of and unintelligible to the wondering pagans, the most prominent feature in the external life of the new religionists. Charity constitutes a large share of the works which are to be the only evidence of faith, and which, with faith, make up the sum and substance of all religion. And the place it occupied in the labors of the apostolic churches and individual Christians, corresponded with its prominence as an enjoined duty. Although it seems that the early churches did not observe, as has often been believed, an absolute community of goods, yet the instinct of property yielded almost entirely to the demands of benevolence, and the rich Christian always gave bountifully to the poorer brethren, and often sold all his possessions to benefit them. *Agapae*, or love-feasts, were repasts which followed their religious services, furnished by the rich for the poor, and eaten by both in common. Deacons and deaconesses, afterwards under the supervision of the bishops, had official charge of the poor of every church, and also of the widows, the orphans, the old and the infirm. The churches of one city or country sent vast contributions in money or provisions to their brethren in another, when suffering from famine. A single church (of Rome, A. D. 250,) besides a hundred and fifty-four clergymen, maintained fifteen hundred poor. In pestilences, the Christians nursed the sick and buried the dead at the risk of their lives, when the frightened pagans fled away or shut themselves up. They universally sheltered outcast or fugitive fellow-Christians from the pagan persecutors, visited and comforted them in prison, and countenanced them on trial or at the amphitheater, without fear of the gigantic, cruel, and inevitable power of the emperors.

Nor were these labors confined to their own co-religionists. Although of course, these were their first care, yet no sentiment of enmity or fear restrained them from extending a helping hand to the unfortunate pagan. Julian the apostate wrote to one of his officers that it was a shame to the pagans that the Christians took care of their own poor and the pagan poor likewise. When Christianity became the state religion, and open and associated action was therefore possible by its followers, and co-incidentally with the great disasters of the empire and the consequent increase of poverty and misery, great hospitals and other institutions for relief were established by charitable men and women, by cities or churches, for the sick, for orphans, for poor maidens and widows, for infirm old men, for travelers and pilgrims; many of them served by voluntary assistants of the appropriate sex, who devoted themselves to such offices out of benevolent zeal.

The various offices of charity thus subserved, came to be the recognized province of the church, so that this body acted as the trustee of vast possessions and contributions devoted to charitable uses. As the practice of monasticism arose, much of this duty was transferred to the convents and religious brotherhoods, which yet continue, in Catholic countries, more or less to fulfill it.

We have thus glanced at 1. The pure selfishness of heathenism; 2. The legal and exclusive charity of the Jews; 3. The true and divine charity of Christianity; whether exerted in individual efforts, or in institutions and with civil aid.

For the period from about A. D. 300 to 1200, information is exceedingly vague and scanty. Of education for morally endangered youth, or even for the poor, there was comparatively little. Just before the Reformation, cloister and cathedral schools were almost the only ones existing. Various decrees of emperors and councils, from A. D. 523 to 1213, established such schools, and parochial and village schools under them, for the gratuitous instruction of the poor by the clergy. These schools infused a minute and hardly traceable element of letters amongst the people. But now, first single points of more liberal effort, and then more extended systems, begin to appear. The rich cities of the Netherlands, Ypres, according to Cramer, being first, began to establish orphan houses, with departments for literary and industrial training annexed. In Ghent, the cloister St. Bertin was established before 1200, which educated poor and talented children from Great Britain and Ghent, for the priesthood. During the last half of the fourteenth century, Gerhard the Great and his associate, Florentius Radewins, established the order of Hieronymians, or Brethren of the Common Life. The institutions founded by this order were primarily for the education and maintenance of the poor.

Various individual benefactions with a similar purpose, had already appeared; e. g., Abbot Sampson's school for forty boys, at Bury St. Edmund's, in England, 1198; a school for twelve good poor boys, at Brussels, in 1374; a house to maintain and instruct poor orphans, at Bologna, 1485; the asylum of St. Mary in Aquiro, at Rome, for three hundred orphans, of both sexes, to be taught trades and letters, 1540; a dominical school at Cambray, to teach boys and girls, and to instruct the former in a trade, and the latter in household services, 1626, &c., &c.

All these, however, though both charitable and educational, were not reformatory. The first institution expressly for such a purpose, was a refuge, made a department in the Hospital of St. Michael at Rome, by Cardinal Odeschalchi, before 1586, for destitute and runaway boys, with work-shops and a school. The next notable advance in principle, was that made by Pestalozzi, which contained the germ of the best institutions now existing; i. e., the endeavor to establish a *home, school, and industrial training together*, for endangered children. And the celebrated institutions at Horn and at Mettray, with the numerous others patterned after them, are the culmination of the series, and the best exemplifications of reformatory education thus far existing. Of these two latter institutions, a full account will be found in the following pages.

## REFORM SCHOOLS, OR AGRICULTURAL COLONIES

FOR

YOUNG PAUPERS, VAGRANTS, AND CRIMINALS.

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THE frequent wars in which the several States of Europe have been engaged, by carrying desolation into the home, the field, and the workshop, have multiplied the number of orphan and penniless children, beyond the ordinary causes of such visitations, and at the same time by weakening the bonds of law and virtue, have increased the temptations to a vicious life, and thus swelled the ranks of juvenile criminality. The extreme severity, and almost uninterrupted succession of belligerent operations, growing out of the revolutionary movement of France, left at its close, in every continental State, a larger number than ever before, of poor, neglected, and vicious children to care for, which arrested the attention of government, and benevolent individuals, and led to many interesting experiments as to the best means of relief and reformation.

To Switzerland belongs the credit of having first applied the principles of domestic and agricultural training to the reformation of young criminals, and to the still higher purpose of preventing pauperism and crime, by incorporating these principles into the early education of orphan, pauper, and neglected children. The Orphan House of Pestalozzi, at Neuhof, opened in 1775, in which he lived with his pupils as a friend, pastor, and teacher, and on which he expended all his limited means; the Rural School for indigent children, established by Fellenberg in 1805, as an essential part of his great enterprise at Hofwyl, to demonstrate what could be done to elevate the people by a good education; the Agricultural Normal School of Vehrli, at Krutzlingen, to train a class of practical agriculturists to be skillful teachers; and the Reform School of Kuratli at Bächtelen, near Berne, for vicious and offending boys,—have all established the practicability of accustoming young persons, while engaged in their studies, to habits of useful manual labor, and the wisdom of subjecting all children, and especially the orphan and outcast, to the kindly restraints, and humanizing influences of domestic life. These principles of home, farm, and shop training, have been slowly recognized and introduced among the charitable, preventive, and reformatory agencies of other countries.

Small rural colonies, arranged in families, are fast supplanting the great hospitals and asylums where hundreds of orphans, it may be, are well fed, clothed and lodged, under salaried governors, secretaries, and keepers, but with little or nothing of that fireside education, that cultivation of the feelings, those habits of mutual help and courtesy, that plantation of delightful remembrances of innocent sports and rambles in the field, or that acquisition of ready tact in all household and rural industry, which



are the distinguishing features of a good New England practical home culture.

Prisons, of high stone walls and barred windows, where hundreds of young inmates are congregated, with nothing useful for head or hands to do; or else working in large squads, at some undiversified employment, under the watchful eye of armed men, without the cheering word or sympathy of woman, acting and feeling as a mother, sister, or companion, or the wise counsel and example of men, acting like fathers, brothers, or friends—such places of detention and punishments are giving way to farm, reform, and industrial schools, where young criminals, or those who would soon become such in a majority of cases, the neglected and wretched outcasts of tainted homes, the offspring of vicious and intemperate parents, or the fatherless or motherless boys who commenced their downward career by committing petty thefts to keep life together, or under the influence of bad companionship, and of temptation too strong for their neglected moral culture to resist,—where such children are subjected to kind domestic training, to watchful guardianship, and are treated with a long suffering forbearance, while they are acquiring the habit of useful occupation in the workshop or farm, and are getting rid of their wild impulses and irregular habits, in the round of duties and employments of a well regulated household.

These rural and industrial schools, especially on the continent of Europe, constitute an interesting class of educational institutions. They are of two kinds. 1. Asylums and houses for pauper, orphan, deserted, and morally endangered children, who are destitute of that education supplied by the common relationship of the family. 2. Correctional and reformatory schools for children and young persons convicted of crime, or acquitted only as having acted without knowledge, but detained under a certain age for the purpose of being instructed and trained to some useful occupation. In all of them, farm and garden labor form the basis of all industrial instruction; trade and handicraft are recognized and provided for, but are deemed of secondary importance, except in a limited number of cases. Before giving a particular description of a few of the most interesting and successful institutions of each kind, we will give a brief statement of the principal features of the charitable and reformatory system now in operation in these countries.

In each of the cantons of Switzerland, in 1852, there were, at least, one rural or farm school conducted on the basis of a well regulated family. The superintendence is ordinarily committed to a married teacher, who is called the father of the family; and his wife, who assists in the domestic and industrial instruction of the girls, bears the title of mother. The school is open both to girls and boys, an arrangement which, under vigilant supervision and separate dormitories, is attended with but few inconveniences, and facilitates an economy of management, and a judicious distribution of labor, both in employment and instruction, and the diffusion of a true domestic spirit throughout the whole establishment. The number of inmates average from twenty to

forty, and when the entire family exceed twenty, it is subdivided into lesser ones of twelve or more, who are placed under an assistant "father." The school instruction occupies three hours in summer, and four in winter; the remainder of the day being devoted to work in the field or garden, or at certain seasons of the year, and for a class of pupils, in some in-door trade or handicraft. Those children who show an aptness to teach, and a peculiar fitness to conduct or assist in establishments of this class, are sent to a rural normal school, like that at Krutzlingen. The subdivision into groups of families is an essential feature of the reformatory discipline in the institutions designed exclusively for young criminals, and morally endangered children. This organization in families, with a trial class, or section of six or eight of the best behaved pupils, who are allowed still larger liberty and are intrusted with special duties, into which the new comers are admitted until they can be properly classified, facilitates supervision, fosters a kindly emulation, and permits the application to each child of that sort of care and management best adapted to its character and disposition. The annual cost in the orphan school is about \$35 per child, and in the penal colonies about \$50 per inmate.

In Germany we find the best example of reform schools in the kingdom of Wirtemberg, and at Horn, near the city of Hamburg. In Wirtemberg the large number of children who were driven by the loss of fathers in the wars which ravaged all Europe from 1796 to 1816, and the scarcity of food, to beg or steal for a living, arrested the attention of governments and led to the organization of benevolent societies, and to the establishment of asylums for their relief under the active patronage of Queen Catherine in 1819.

In the reform schools of moral industry in Wirtemberg, the average number of inmates in each is fifty-six, of whom thirty-three are boys and twenty-three girls. If the domestic character and feeling is to be maintained, it is evident that one "father" and one "mother" can not direct and supervise so large a number. But it must be added, that the age for leaving is commonly fourteen years, though in some the girls are kept a year longer. The aim of the education given in these reformatory schools is to correct vicious habits, and to form honest men, good Christians, and useful members of society. Together with constant religious instruction every opportunity is taken of inculcating habits of order, propriety, and activity, and of inspiring the children with sentiments of obedience, humility, truthfulness and honor. Under a vigilant and continuous supervision, account is taken of their good or bad dispositions, of their progress and faults. In some schools the less hopeful are confided to children distinguished by their good conduct, who serve them as guides to bring them back to the right path, and to form them to the discipline of the school. Many, even of tender years, have contracted bad habits, which it is necessary to root out at any sacrifice. In such a case the head of a family takes a child particularly suspected, and elicits an entire confession, which is usually followed by a promise

of amendment; from that time his attention is awakened, and no means are spared to effect a lasting reformation. Decency is to the mind what propriety is to the body, and every thing that might bring injury to the former is avoided, and a scrupulous watch kept over the latter. The girls and boys only meet at meals, in school and at religious exercises; at other times, during work, in play time, and in the dormitories, they are entirely separate. Each child has its own bed. In each sleeping apartment there is a male or female overseer who never leaves, and exercises an especial control over those children whom any peculiar circumstance points out to their attention. Through these precautions the union of boys and girls leaves no room for abuse, and all the heads of establishments agree that a too entire separation of the sexes is more prejudicial than useful. The intellectual instruction comprises religious instruction, the history of the bible, reading, writing, the German language, written and mental arithmetic, the history of Wirtemberg, geography, and music. Four or five hours daily are commonly given to lessons, according to the seasons and the demands of the field labor. The instruction is given by the head of the family, who is chosen from the certificated teachers. Each school has its little library. Every six or twelve months the children are subjected to an examination. In industrial education agriculture generally forms the basis, and the boys under the overlooker of the farm, perform all the requisite work, and also the heavier part of the housework. In most of the schools there are also workshops of tailors, shoemakers, joiners, weavers, bookbinders, &c.

The girls are principally employed in household work, sewing, and knitting; but they also take part in the out-door work of the kitchen-garden, the cow-sheds, and the poultry-yard, and assist in the hay and corn harvest. In the choice of these operations it is especially designed to retain them in the humble sphere in which they were born, by carefully avoiding whatever might tend to turn them against the employments upon which they must ultimately depend for subsistence—such as service, whether domestic or on the farm. Each reformatory school has a separate savings' bank, in which are kept the petty sums allowed to the children in the character of wages, or any presents they may receive, and each child has its little book of account. On leaving, the boys are commonly apprenticed to artizans, and the girls go to service. Care is taken to place them with employers of approved integrity, and in Christian families.

The reform school of the Rauhe-Haus, near Hamburg, has attached to it the largest and perhaps the best normal school for institutions of this kind in Europe. It was founded in 1833, by a few charitable persons, with the view of assembling and correcting the vicious and morally endangered children of the city. It was at first located in a modest thatch-covered house, whence its name is derived; but it has now increased to about a dozen buildings, each having its special application, which are variously dispersed in the midst of surrounding gardens, and of which several have been erected by the children them-

selves. The establishment consists of three divisions: 1. The reformatory school, containing about 100 children, of whom two-thirds are boys and one-third girls. 2. The institute of "brothers," which is composed of those assigned to the direction and superintendence of the different "families," and which serves also as a preparatory or normal school; it comprised 34 brothers in 1847. 3. The printing and agency department, containing a bookseller's shop and workshop for bookbinding and stereotyping. The organization of the Rauhen-Haus has been based on that of the natural family. The children are classed in groups of 12 each, forming a family, under a superintendent or father. All these are attached to their common center or father, the director, who presides over the whole. The chapel, the school, and the workshops alone are common to the whole, and serve as a bond of association among the different families.

The institute of "Brothers" attached to the reform school of the Rauhen-Haus, forms the basis of the whole organization. It was soon perceived that the work of improvement among vicious and delinquent children could not be confined to merely mercenary hands, and that it was a condition of success to employ persons influenced by motives of a higher nature. The brethren of the Rauhen-Haus may be compared, in some respects, to the "Frères de Charité" and "Frères de la Doctrine Chrétienne" in Roman Catholic countries. To qualify for admission to the institute, proof must be furnished of their conduct having been always honorable and without reproach, of the constant practice of Christian duties, of being animated with the spirit of a true religious calling, of freedom from physical infirmity, of good health and a sound constitution, of knowledge of agriculture or of some trade available in the establishment, or of aptitude for acquiring one, of the possession of a certain amount of learning or intelligence, and of the will necessary to profit by the special instruction provided in the institution. Consent of parents is also required. The age of admission for brothers is usually from 20 to 30 years of age, and notwithstanding the strictness of the conditions candidates have never been deficient. The institute, like the school of reform, is supported by private subscriptions and donations. In their relations with the school of reform, the brothers have charge of every thing connected with the direction of the families and supervision of the children, who can not be out of their sight by day or night. They take their meals with them, sleep in their dormitory, direct them in their work, accompany them to chapel, and take part in their recreations and games. They are at first attached to the families as assistants, and after a certain time of probation take the direction in their turn; they visit the parents of the children, to report their conduct and progress; they exercise over their pupils, after their departure, an active patronage, give instruction in the elementary classes, and keep up the writing and correspondence of the institution. The transfer of the assistants from family to family every month, places each brother successively in contact with all the children, extends his indi-

vidual experience, and places the experience acquired in each group at the service of all the families. The brothers have also a course of special instruction under the director and two assistants. This occupies 20 hours per week, arranged in a manner to coincide with the working hours of the children, and comprehends religion, sacred and profane history, the German language, geography, pedagogy, singing, and instrumental music; there is also a special course of English. The pupils are classed in two courses. The duration of each course is two years, so that the education of each brother occupies an average period of four years. At the expiration of this time they ought to be prepared for being placed, as they usually are, in one or other of the following positions: as chiefs and fathers of families in the reformatory schools, organized upon the plan of the *Rauhe-Haus*; as overseers and assistants, or teachers in similar establishments; as teachers in rural schools; as directors, stewards, overseers, or guardians in prisons of various organization; as directors or fathers of a family in hospitals and charitable establishments; as overseers of infirmaries in the hospitals; as agents of provident and benevolent societies; or as foreign or home missionaries. The applications for brothers to fill these and kindred employments increase yearly, so that the director is compelled to extend the normal institute designed for their preparation.

The reformatory schools of France, established since 1840, are not only penal but preventive in their design and discipline. They receive, 1. Young persons of both sexes under twenty years of age, who have been condemned for some crime; 2. Young persons, who have been acquitted of criminal charges because they acted without discernment; 3. Orphans and young persons, who are abandoned by their parents, or whom parental example is educating for mendacity and crime; 4. Children, who are without employment, and in a bad way, or on the slippery verge of open vice and crime.

The 66th and 67th articles of the penal code of France, sweeps society of all the above classes of young persons, by authorizing the courts and magistrates to send them to a *house of correction*. Unfortunately this class of penal institutions had no independent existence prior to 1837, and the young criminals or suspected persons were mingled with those of greater age, and deeper depravity in the common prisons. The first step in the right direction was to remove them to a separate quarter of the prison, and then to apprentice out such as showed signs of reformation and amendment. These steps were found altogether ineffectual in reforming the morals, or inducing better habits in any considerable number of this class of persons; and two gentlemen, M. Demetz and the Viscount de Bretignères de Courteilles, both of them highly educated, and occupying positions of power and influence, the former at Paris and the latter as member of a departmental council, became deeply interested in devising some plan for supplying a happy home and the influence of domestic relations and occupations, for the destitute, the vagrant, and criminal children of their native country.



Both had visited the reform school at Horn, near Hamburg, and M. Demetz had become particularly interested in the houses of refuge at Philadelphia and New York for juvenile delinquents. He was associated with M. Blout in 1837, in a second governmental commission to investigate particularly the moral influence of the prison discipline and prison architecture adopted in this country. Their report is a proper sequel to that of Beaumont and De Tocqueville in 1830. M. Demetz directed his efforts especially to effecting a complete and wide separation, and distinct treatment of vagrant and even convicted youths from adult criminals. "Society is answerable for its neglect of these young persons. They are abandoned to misery, and, therefore, to mischief. Society owes it to herself and to them, rather to prevent, than to punish their crimes. Let these juvenile delinquents be instructed in the doctrines and motives of the Christian religion. Teach their young hearts the exceeding sinfulness of sin. Show them the woe which awaits the wicked, and the infinite blessedness which will finally encircle the just. Dispel the ignorance, which darkens their intelligence. Bring them up in habits of industry, order, and economy. Try to overcome those vicious propensities, which will soon expand into full-grown crimes. Of the men who end their lives on the gibbet, experience shows that most have been depraved in childhood. No friend has checked the growth of their licentious passions. They have been precocious in badness, and unproved."

On this noble mission M. Demetz and Viscount de Courteilles entered, to make a demonstration to the government and benevolent men of France, of a practicable scheme of rescuing unfortunate, vagabond, and depraved boys from destruction, and give them the power of obtaining an honest living. Their plan involved extensive grounds and buildings, which should not present the aspect of prison-yards and walls, but the facilities of education and occupation, and the exercise of the charities of a paternal home. It was to be an agricultural and educational colony. For this purpose they selected an estate a few miles from Tours, within marketable reach of several large towns, healthy and fertile, not highly improved, but capable of profitable cultivation, and devoid of old and large buildings erected for other purposes.

The buildings were erected gradually, as the number of inmates increased, although the plan of the whole establishment was projected at the outset. It consisted in a series of houses, each of a peculiar construction, and each adapted to a family of forty persons. Each family has its yard, fruit trees, and kitchen-garden. The whole is not inclosed by brick walls, or high palisades, but by low, green hedges, over which any person could climb, and through which a boy, so disposed, could easily creep without drawing attention. The real confinement to the spot is found in the encircling and attractive charities of the domestic life, and occupations of the institution.

As soon as the estate had been secured, and the household plan of arrangement, instruction, and discipline determined on, the projectors

endeavored to find, or train, intelligent and devoted teachers and assistants, who should understand thoroughly the details of the moral and industrial education which alone presents any prospect of reforming a juvenile criminal, and who, possessing that personal piety, which has its motives in the principles of Christianity, can live, according to a rule of monastic strictness, and yet exercise the habits and affections of a free domestic life,—while subjecting themselves to the simplicity and roughness of country employment, can exhibit the courtesies which are generally associated with city manners, and while voluntarily adopting the discipline of a camp or prison, be neither jailors nor drill sergeants. The raising up of such a class of foremen and teachers, for this and similar institutions, is one of the most valuable services rendered by the projectors of the agricultural colony of Mettray. The department of the colony for training these teachers is called the preparatory school of foremen.

The colonists are brought to the institution, not in prison wagons, with guards and in chains, but by the directors themselves, who employ the favorable opportunities of the journey to cultivate an intimate acquaintance with the past history and disposition of the youths. They are encouraged to converse freely with each other, and the new conductors, and every exhibition of truthfulness or falsehood, of vivacity or dullness, of sobriety or intemperance, of aptitude or aversion to particular employments, is made the data for their right classification as to associates and occupation.

On their arrival they are placed in the family best adapted to the characteristics of each—their deficiencies in manners and character, and the facilities for cultivating better habits of life. They are made cleanly in person and dress—they are informed as to the rules of the establishment—the chaplain addresses them solemnly on the new life to which they are called, the advantages they will enjoy, and the practical results which that life is calculated to subserve. They are gradually taught the rights of private property and the love of the domestic hearth, and become familiarized with the sentiments and the duties which that sacred idea implies—and to which most of the inmates of the institution were strangers on their arrival. While they are taught the occupations of the farm and garden, those who have an aptitude for handicraft are taught such trades as are wanted by country people, so that they can find occupation as wheelwright, harness-maker, shoemaker, blacksmith, in a village, away from the great cities—those seats of corruption, want, and vice.

Much attention is paid to cultivating the taste and the habit, of innocent and rational amusement—as the great safeguard of the young. The principle of all the amusements is to attach them to their own homes, and to make them in some way useful, either as teaching and enabling them to do good to others, or as developing and exercising their own bodily and mental powers. They are taught, therefore, to use the fire-engine, to swim, to save persons from drowning and to use

the remedies to recover them, to climb a mast, to handle the sails and rigging of a ship, &c., and in wet weather they are allowed the use of a lending library, and to play at chess, and more simple games. On special occasions there are concerts and social sports.

The spirit of mutual help and self-government is cultivated. The occupants of each family are allowed to choose by election two of the colonists, (called *freres ainés*, or elder brothers,) whose authority lasts a month, and the directors judge of the condition and disposition of the house by the parties thus selected. These, with the Sisters of Charity, whom one of the visitors to the institution designates as "angels whom Heaven has given to the earth, and whom the earth gives to Heaven" form the domestic staff of each family.

The colonists are also allowed to act as a jury, fining the punishments on their companions and themselves, subject to the reversal or mitigation of the directors. The effect, on the whole, has been salutary. In one of the houses a boy was forced by his companion to return a book he had received as a reward, because he subsequently misconducted himself. In another they demanded the expulsion of a colonist, who had degraded the family to which he belonged. When a portion of the poorer districts of Lyons was visited by the disasters of a flood, the boys voluntarily gave one of their meals to the sufferers, and one of them who refused was compelled by the rest to eat his portion alone at the end of the table. On one occasion, a visitor desired the boys of a family to point out the three best; all eyes were turned immediately toward the three most worthy. "Tell me now, who is the worst?" Every eye was lowered, and a single boy advanced from the rest and said in a whisper, "Mister, it is me."

The chief reward is to be enrolled in the table of honor, which any one who has remained three months without punishment is entitled to. More than half of the boys are, on an average, at any one time, inscribed on this table, and some even for four and six times, who therefore have fallen under no punishment for eighteen months.

Of the 1,184 children received at Mettray from its foundation to the 1st of January, 1850, 717 were completely ignorant; 270 had commenced reading; 143 knew how to read; 54 only knew how to write. The greater number who have left, have been taught to read, write, and cypher. Of 528 who were placed out in various situations, only 46 are known to have relapsed into crime; of these, 33 were children from towns, 19 being from Paris.

To meet the great difficulty of obtaining proper moral agency for the management of the young by adding the motives of religion, an order of the agricultural brothers of St. Vincent de Paul has been instituted by M. Bazin, who, so early as 1828, founded the agricultural colony of Mesnil-St.-Firmin, in the department of Oise, for rearing orphan children in agricultural labor. This religious corporation, composed entirely of laymen, has for its object to supply directors or assistants to agricultural

colonies of pauper children, and especially of foundlings. Above all, as being *laborers*, the agricultural brothers have no uniform but that of labor; and if they are distinguished from other agriculturists, it is by their self-denial, their devotion to the common cause, and by that hope of a divine reward which doubles their powers. The "brothers" are placed in every respect on the same footing with the boys under their charge. They take their meals with them, and have only the same accommodation for rest.

There is an institution at Paris of the same general character, called the society of St. Nicholas, founded on a small scale in 1827, but which, since 1846, has contained above 900 children, of very mixed origin, variously collected by charitable societies and generous patrons, and many of them only by the number assigned to each. The payments are 20 francs per month for orphans, and 25 francs for other children; and for this small sum the establishment provides maintenance, instruction, and apprenticeship to a trade. Seventy persons in charge live in the establishment, who, with twenty-five master-workmen, living out of the house, make an average of one *employee* to every seven or eight children, a proportion which insures a vigilant surveillance day and night. The teachers, called "*freres*," are all laymen; but they extend their care not merely to the instruction, but also to the education of the children, and to make them honest, industrious, and able workmen. The remarkable peculiarity of this school is the organization of its industry in workshops, which are hired, together with the apprenticed services of the children, by master-workmen of approved character in various trades, such as watch-makers, jewelers, engravers, and all the multifarious occupations, half arts, half trades, which supply the numerous articles of refinement specially produced at Paris; besides the ordinary trades of baker, shoemaker, tailor, and so forth. The children do not go to these workshops except on the express requirement of their parents, and those employed give, on the average, eight hours and a half daily to work, and two to instruction in classes. The apprenticeship is for two, three, or four years, according to the profession; and, after its close, the young people may remain in the establishment, pursuing their work, and depositing what they earn, beyond the cost of their sustenance, in the savings-bank. The employers find materials, tools, and skill, and take the profits of the trade, undertaking to treat the children well, as kind and faithful masters.

In Belgium, the government has undertaken the work of rescuing the destitute and delinquent children from their evil ways, and converting them into moral and productive laborers and valuable citizens. Before embarking in the enterprise, M. Ducpetiaux, inspector general of prisons and institutions of public charity in the kingdom, was commissioned to visit the different states of Europe, and gather their experience in this class of institutions for guidance in the organization of a great reformatory school at Ruyssede.

M. DUCPTIAUX's report to the ministry, upon his examination of reformatory institutions and agencies, presented in February 1851, is one of the most valuable summaries of well-arranged and comprehensive facts and careful conclusions, in its department, ever compiled. These conclusions may be condensed as follows:

1. Agricultural reform schools are a valuable remedy for pauperism, ignorance, and surplus city population.

2. The literary and industrial instruction furnished in them is much superior to that enjoyed by most farmers and artisans.

3. Such schools require teachers trained specially, both in letters and agriculture.

4. Institutions similar in principle, should be established for the sons of respectable farmers, artisans, &c.

5. For the beneficiary young, the various charitable and reformatory institutions requisite are *a.* Hospitals proper; *b.* Asylums for the blind, and deaf mutes; *c.* Rural schools for the morally endangered; *d.* Reform schools for beggars, vicious, those detained by courts for education, &c.; *e.* Reform schools for young criminals.

But no child should be admitted into such artificial family, if there be a natural family of relatives able to support him and bring him up.

6. Boarding out such children singly in families, is hazardous, even under the best possible inspection, and inadmissible without it.

7. For adult paupers, agricultural establishments are of less proved utility and efficiency, but yet right and good in principle.

In England, Sir Matthew Hale about the year 1656, proposed to establish a Home of Industry in each parish, where children might be instructed in various kinds of labor. A little later, (1678,) Farmin recommended that pauper vagrant children over eight years old, should be employed in knitting, silk winding, needlework, &c., and in 1703, John Locke, then Secretary of the Board of Trade, in a report on the relief of pauperism, proposed a "School of Labor" in each parish, "where poor children, between the ages of three and fourteen should be lodged, maintained, instructed and kept at work." In 1796, Mr. Pitt submitted a "Bill to ameliorate the condition of the poor," in which the establishment of an industrial school was contemplated for the instruction and maintenance of pauper children over five years of age. In 1788, the Philanthropic Society established in London, a Refuge for the industrial, moral, and intellectual training of juvenile criminals and the offspring of convicted felons. [In 1849, this Refuge, which was a sort of prison, work-shop, and school was abandoned for an estate in the country of about 140 acres, known as Red Hill, on which a Farm School or Agricultural colony, after the model of Meltray, was organized. From this date, the whole subject of Preventive and Reformatory institutions and agencies has been agitated in and out of Parliament, and there are now over forty schools, mostly small, organized on the basis of the family, established by voluntary associations, and aided to some extent, out of public grants.

## ROME.

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THE city of Rome is well supplied with Charitable Institutions of every kind for the diseased, the infirm, the destitute, the vicious, and the criminal. If rightly organized and administered, these institutions, and the agencies which they employ, would be sufficient to rid the streets of vagrancy and pauperism, provide for all the sick, for all orphans of poor but respectable parents, and the innocent offspring of criminals, as well as for the reformation of juvenile offenders, and for the destitution of aged people of both sexes and every condition of life.

The following are the names of a few of these institutions, with the objects to which they are devoted, taken from *Morichini's Instituti di Roma*:

ASYLUM AND HOSPITAL OF SAN SPIRITO—erected originally in 717, and extended by Pope Innocent III., in 1198, who placed it under the charge of a religious order of "Hospitalices," and a "Confraternity" of the laity. A portion of this great establishment is devoted to the reception of foundlings or abandoned children—the boys being trained to trades or agriculture, and the girls, to become hospital nurses. If the latter marry, they receive a dowry of \$100.

The Hospital is divided into different wards, and is one of the best arranged, attended and managed in Europe. The buildings embrace a circuit of nearly half a mile, and the annual expense for support exceeds \$120,000. About 12,000 patients are received in the course of the year.

ORPHANS OF ST. MARY IN AQUIRO—founded by Paul III., in 1540, on the application of Ignatius Loyola—for orphans over seven and under eleven years of age. Those who show talent receive a superior education in a school connected with the asylum.

HOUSE OF INDUSTRY OF CANON MANFREDI—established in 1815, for poor children, who are brought up to making candles, soap, &c.

HOSPICE OF ST. MARY OF THE ANGELS—a house of industry for the poor, both old and young, and of both sexes. The men and boys are under the charge of the Brothers of the Christian Doctrine, and the girls, are under the immediate supervision of the Congregation of Daughters of Refuge of Mount Calvary, founded in 1651. There are over 900 inmates.

HOSPITAL OF ST. GALLE—established in 1656, as a night asylum for the poor, especially in winter, by a priest, named M. A. Odescalchi.

HOSPITAL OF ST. LOUIS—established about 1700, for poor women out of employment.

HOSPITAL FOR POOR SICK PRIESTS—established in 1650.

CONSERVATORY OF ST. CATHARINE—established in 1543, for the female children of abandoned women.

CONSERVATORY OF MENDICANTS—established in 1650, for destitute and vagrant girls, who are here taught to make silk fringe, cord, stockings, &c.

CONSERVATORY OF DIVINE PROVIDENCE AND ST. PASCAL—founded in 1674, by Francis Papaceti, for one hundred children of poor but honest parents. They are educated, and employed in making gloves, and other work of superior quality in leather. At marriage, or entering a convent, each receives a dowry of \$100.

CONSERVATORY OF ST. MARY OF REFUGE—founded in 1703, by Alexander Bussi, for orphans and destitute young women, from 3 to 26 years of age.

CONSERVATORY OF STS. CLEMENT AND CRESCENTIUS—founded in 1706, by Monsignor Aldini, for poor girls from 7 to 11 years of age. The inmates do all the work of the house, and are taught all household work and plain sewing. When they marry or enter a convent they receive a dowry.

CONSERVATORY OF ST. PIUS—founded in 1775, for poor girls, by Mgr. Potenziani. Taught to weave fine toweling and napkins.

CONSERVATORY OF TRINITARIANS AND ST. EUPHEMIA—established in 1789, by Catharine Marcheti, for orphans of officers of government.

CONSERVATORY OF BORROMEO—founded in 1790, by Cardinal Vitalian Borromeo, for forty destitute orphans—who are taught, supported, and trained to do plain and fine needlework, &c.

CONSERVATORY OF THE VIRGIN OF SORROW—established by Cardinal Oldeschalchi, in 1816, for girls over 12 years of age, not poor enough to enter the charitable conservatories, to acquire certain feminine industries, by paying \$4 to \$5 per month.

ASYLUMS FOR POOR WIDOWS—one founded by J. Ghislieri, for residence, the inmates furnishing their own board and clothing; another by Princess Barberini, for widows of a better social condition, having ten rooms and a kitchen.

REFUGES OF THE CROSS—one established by St. Ignatius, in 1542; another by Father Dominic de Jesus, in 1615; another by Sister Maria Theresa Sebastiani, in 1798—for females desirous to escape from wicked courses. The inmates are trained to some industrial pursuit, and thus help to support the institution, and themselves on leaving.

REFUGE OF ST. MARY IN TRASTEVERE—founded by Father Stracchini, for women leaving the prison of St. Michele. The inmates are instructed in some honest industry, and assisted, till on their discharge they can support themselves.

REFUGE OF LORETTE—founded by the Princess Theresa Doria Pamphili, in 1825, and supported by an association, for the benefit of poor women discharged convalescent from the hospitals of St. James.

We give a more extended notice of the Reformatory connected with the Hospital of San Michele, and of the Juvenile Asylum of "Papa John," Tata Giovanni.

## ASYLUM AND REFORMATORY OF SAN MICHELE,

AT

ROME.

[From *Travels of Rev. G. F. Haskins.*]

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SAN MICHELE was originally formed by uniting three institutions already existing. The first was founded by Sixtus V., in 1580, for the reception of the poor of both sexes. It was, properly speaking, an almshouse, and was intended to suppress pauperism and mendicity in the city. The second was founded in 1582, by Leonardo Ceruso, for orphan and deserted boys. The third was founded by Tommaso Odescalchi, in 1686, for yet another class of boys, viz.: those who had run away from their parents or guardians, and had no one to guard their morals and provide for their education. These three institutions were, by Innocent XII., in 1696, united into one, and placed in the building erected by Odescalchi on the Ripa Grande.

In 1703 Clement XI., with the aid of Carlo Fontana, erected another building for the correction and reformation of young boys, who had been convicted of crimes. We imagine that in this country was first conceived the idea of reforming juvenile delinquents, and of establishing institutions for that object. The scheme of juvenile reformation was in full and successful operation a whole century before it was even thought of in this country. It was devised in Rome, where almost every measure of philanthropy had its origin. The building just spoken of is admirably constructed for the purpose, and doubtless suggested the first idea of modern improvements in prison architecture in America, Switzerland and England. The dormitory consists of a vast rectangular hall, on the two longer sides of which it has a triple tier of cells, or rather small and neat apartments, one above the other. These are approached by means of an open gallery; two large windows at each end furnish an abundance of light and air. At one end of the hall stands an altar, and the inmates assist every morning at the holy sacrifice of the mass. For this purpose each inmate has only to leave his cell and kneel at the rail of the gallery. The cells are sixty-four in number, and all can be overlooked by a glance of the eye of the superintendent.

In 1735 Clement XII. constructed between these two buildings a female penitents' refuge. To Rome, therefore, are we also indebted for the first of these institutions for the protection and reformation of a most despised and unfortunate class.

In 1790 Pius VI. added an establishment for young girls who had no means of earning a livelihood. Here they acquired habits of industry, and were instructed in branches adapted to their strength, age and ability. Thousands have, in consequence, been rescued not only from poverty and ignorance, but also from vice and prostitution. This building, which is entirely separated from the others, has a pretty court yard attached to it, in the centre of which constantly plays a fountain of water. There is a small church attached, expressly



for the girls, and there is also a larger one for the old people and boys. The whole establishment is more than half a mile in circumference.

San Michele is destined, therefore, for four classes of persons, viz. : aged men, aged women, youths and maidens. The men, to be entitled to admission, must either be Romans or must have resided five years in Rome, and must also be free from every incurable or contagious disease. They are divided into two classes—the able-bodied and infirm. The latter occupy the lower story, that they may go to chapel and to the refectory without ascending or descending a flight of stairs. The charge of this community is intrusted to an ecclesiastic, with the title of prior, and it numbers at present one hundred and thirty individuals, one hundred of whom are gratuitously maintained, and thirty pay a trifling board. They who are strong enough are permitted to go abroad at certain fixed hours, and the others have a covered corridor to walk about in. Their daily allowance of food consists of eighteen ounces of wheat bread, four ounces of meat, (to which, twice a week, are added herbs, vegetables, &c.) a dish of soup, and a pint of wine. A smaller portion of meat and salad is allowed for supper. On festival days they have a greater variety of dishes, and more luxuries.

The aged women are about one hundred and fifty in number. In this community there are, besides, about thirty younger women, who do the washing, ironing, cooking, &c., for the whole establishment. It is presided over by a prioress, selected from among the inmates, and she is changed every three years. The prior of the men's department has also a general supervision over the women. The diet is the same as above described.

The department of young women and girls, called the Conservatory of St. John, from the fact of its having existed for more than a century in the Lateran palace, numbers two hundred and seventy inmates, nearly all gratuitously maintained. The great aim of this institution is to instruct the girls in religion, to save them from seduction, and teach them the duties and arts proper to their sex. By night they are distributed into nine large dormitories, presided over by some of the older ones. They are superintended by a prioress and sub-prioress, selected once every three years from among themselves. They have a school, where they are taught reading, writing, arithmetic, and the arts suitable to their state; they are also instructed in singing. They do their own washing and cooking; they make the epaulets and other ornaments worn by the soldiers, and for their encouragement they receive half the profits. They never leave the institution, except to become wives or nuns. The institution gives a dowry of one hundred dollars to each one who marries, and two hundred dollars each to those who become nuns. We saw among them some advanced in life. The most capable and prudent of these are made teachers and guardians of the younger ones.

But the department of San Michele which most interested me was that of the boys. Their number at present is about two hundred and twenty. They are divided into six *cameratas*, or classes, according to their ages. Each *camerata* has its patron saint, and takes his name. There is St. Michael, St. Francis, St. Philip, Sts. Peter and Paul, St. Charles, and the Holy Innocents. Each *camerata* has a prefect, who is an ecclesiastic, and two sub-prefects, called *acurions*, which latter are selected from the more mature and virtuous of the boys themselves. The conditions of admission are, that they be orphans, of the Roman States, and not under eleven years of age. The revenues will permit but a

limited number to be taken gratuitously. At present there are one hundred and sixty gratuitous pupils, and about sixty who pay four dollars and a half a month, which is all that is demanded. The diet of the children is the same as that of the adults. Their beds consist of a straw mattress, pillows stuffed with wool, a pair of sheets, two blankets, and an iron bedstead. On holidays they sally forth for recreation by *cameratas*, walking two by two, each *camerata* guided by its prefect, and repair to a fine vineyard without the walls, where they freely amuse themselves.

These boys are carefully instructed by the very best of masters. They are taught mechanical trades and the fine arts. We visited their workshops. The boys were busily occupied in statuary, Gobelin and other tapestry, carving, engraving in wood and copper, cutting cameos and medallions, moulding, drawing, painting, draughting, silk and woollen weaving, book binding, harness making, brass finishing, hat making, marble working, blacksmithing, cabinet making, locksmithing, carriage building, knapsack making, alto rilievo, architecture, tailoring, shoemaking, carpentering, stone cutting, working of metals, and printing books.

From these shops have gone forth some of the most distinguished artists in Europe. The boys remain till they have attained the age of twenty-one, when they are presented with a sum of money sufficient to start them in the world. Thus encouraged, they set sail bravely on the sea of life. But while so much attention is bestowed on mechanics and the fine arts, literary instruction is by no means neglected. According to their tastes, ages and abilities, they are taught christian doctrine, reading, writing, arithmetic, anatomy, mythology, sacred and profane history, and music, vocal and instrumental.

In a word, no pains, no expense, are spared to inflame the piety, to augment the virtue, to direct the energies, and to expand the intellect of these interesting youths, and to fit them for future usefulness and enjoyment. This department of San Michele is, in truth, a complete polytechnic school,—a conservatory of trades, of arts, of literature and of religion, opened by the wisdom and paternal zeal of the sovereign pontiffs of Rome a whole century before the example was imitated by other nations of Europe.

## THE JUVENILE ASYLUM OF TATA GIOVANNI,

AT

ROME.

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[THE following sketch of the Hospice or Asylum of Papa John—who seems to have anticipated the shoemaker, John Pounds, in his way of benefiting vagrant and orphan children—is taken from De Bazelaire's Account of the Charitable and Educational Institutions at Rome. Paris, 1837.]

To accomplish great and useful results for the benefit of men, it is not always necessary to possess powerful influence, superior genius, or large resources. It is enough if the soul is kindled with the fire of charity from the altar of religion. Jean Borgi, a poor mason, and entirely uneducated, succeeded, fifty years ago, in founding an eminently successful institution for the training of abandoned orphans. He had seen troops of boys wandering about the city, almost naked and barefoot, growing up in vice and indolence; some of them orphans, others abandoned by their parents. He took them home with him, and by means of some alms, managed to clothe them and apprentice them amongst the artisans of the city, so that they could earn their living by their labor. Generous benefactors soon assisted him with advice and with money; amongst others, Michael di Pietro, since an eminent cardinal, who hired a tenement for him upon the Julian Way, and allowed him thirty crowns a month, which enabled him to increase the number of his orphans to forty. He called them his children, and they in return called him father; whence the institution came to be called Papa John's. Pius VII., a man of generous disposition, became the principal protector of Borgi; bought for him the house in which he was established, and treated him in the most friendly manner, as well as the orphans, to whom he often gave money with his own hand, in the sacristy of the Vatican.

Although Papa John was ignorant, he felt the need of instruction, and caused his children to be taught reading, writing and arithmetic, by one Francis Cervetti. But as John, although charitable, was rude and coarse in his manners, they failed to agree; Cervetti left him, and founded another refuge for orphans, called that of the Assumption of the Virgin, which was consolidated with that of Papa John in 1812. Borgi died of apoplexy, at the age of sixty-six. If his orphan asylum had not been a work of God, it would certainly have been entirely swept away by the whirlwind of the Revolution; since, under the new government, it had no cardinals or prelates to protect it, and people were thinking of anything except benevolence. The advocate, Belisarius Cristaldi, who afterward became a cardinal, took charge of the asylum, and transferred it to the convent of St. Nicolo di Tolentino, where he re-organized it, and arranged an industrial department, it not being judged safe, at the time, to trust the children in the workshops of the town. At the Pope's return, the convent passed again into the hands of the Augustines. The orphans were successively transferred to St. Sylvester, on the Quirinal, into the care of the fathers of the Company of the Faith; to the town of St. Agatha; to the palace of Ravenna; to the cate-

chumens' house of the Madonna of the Mountains; and at last, shortly afterward, Pius VII., having re-instituted the catechumens, granted to them the church of St. Anne of the Carpenters, and a part of the convent of St. Francis de Sales.

The orphan house yet remains in this inconvenient place, receiving poor and abandoned children, after the rules of the founder; and indeed it is remarkable to observe how much prudence his charity seemed to inspire into this man, uneducated as he was, and disinclined to receive advice. The children occupy six rooms, named respectively after St. Joseph, St. Philip, St. Peter, St. Paul, St. Stanislaus, and Saints Camillus and Louis. All the arrangements of the institute being quite simple, the oldest and most steady children take charge of the rooms, and instruct the rest in the rudiments of study. Good priests or pious laymen often come in the evening to give instruction; some of them even instruct in the principles of decoration and geometry, which are important studies for young artizans. But above all, importance is attached to religious training; since, when faith has once become firmly planted in the soul, it causes the growth and fruitfulness of all the christian and social virtues.

Among the doctrines inculcated by religion, is this, that men are bound to work for their living. Accordingly, the pupils, as soon as they are old enough, are put to learn a trade in the workshops of the town, the institution employing only one tailor and shoemaker for the exclusive use of the house. This practice permits the young people to choose their own occupations according to their strength and disposition; and amongst the hundred and twenty pupils, there are thirty different employments. The fine arts and even literature, are not neglected; but before pupils are allowed to leave the mechanical pursuits, which are the chief occupations contemplated by the institution, they are required to give conclusive proof of talent, to avoid perverting its purposes. At the age of twenty they are dismissed, being then old enough to take care of themselves; and the after good conduct of most of them proves the good influence of such institutions upon the public morals.

The orphan house of Papa John has no dependence upon the magistracy; but by a special grant of Pius VII., its director for the time being chooses a coadjutor, and at the death or removal of one of them, the survivor chooses another, and so on. As long as this form of appointment is preserved, the house will always have good superiors; for the director, being really attached at heart to the institution, will choose one who will succeed him in his affection as well as his office. Two priests superintend the interior discipline; a good layman oversees the location of the pupils in workshops, and is continually on the watch over their progress and their conduct. The other *employés* are, a tailor, a shoemaker, a cook, his assistant, and a nurse; so that the administration goes on very thoroughly and simply, without great expenses.

The house has no funds, but is supported by the help of a small monthly allowance of two hundred and thirty dollars, from the apostolic chamber, from some benefactions, and from the earnings of the orphans themselves, who pay in about fifteen cents a day; which amounts sometimes to a hundred and fifty dollars a month. The total maintenance amounts to about four hundred and fifty dollars a month; each individual costing about forty-six dollars a year. The reader, who is desirous to know more of the details of the orphan house of Tata Giovanni, whose simplicity must render it easy of imitation in all countries, may consult the memoir, entitled "John Borgi, master mason, surnamed Papa John, and his house of refuge for abandoned children."

## PESTALOZZI'S EDUCATIONAL LABORS FOR THE POOR,

AND FOR

POPULAR SCHOOLS.

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"It is to the charitable efforts of Pestalozzi"—remarks M. Demetz, the founder of the most complete and successful institution of reformatory education in the world, in a report on the Agricultural Reformatory Colonies of France,—“that we owe the establishment of agricultural colonies,” that is, of institutions, organized on the basis, and in the spirit of the family, with agricultural employment as the principal means of industrial training, and with methods of instruction, moral, intellectual, and physical, so far as applied, good enough for children of any class of society, and yet capable of being followed by an intelligent mother in the home of the poor. Not that Pestalozzi's own plans and methods under his own application, were eminently successful—for they were not. His institution at Neuhof, was a disastrous failure, in its immediate results, both as a school, and as a pecuniary speculation. But the christian spirit in which this excellent man labored—the family organization into which he gathered, even the outcasts of society, living among such pupils as a father, as well as pastor and teacher, and denying himself the quiet seclusion and comforts of the home which the fortune of his noble minded wife had secured for him, that he might inspire the orphan, and the abandoned and even criminal child with filial attachments, cultivate habits of self-reliance and profitable industry, and thus enable them “to live in the world like men”—this spirit, system and aim, the dream and labor of his long and troubled life, imperfectly inaugurated at Neuhof, and never fully realized at Stanz, Burgdorf, and Yverden, but widely diffused by his writings, and the better success, under more favorable conditions, of his pupils and disciples in Switzerland and Germany, have led to the establishment of new educational institutions for rich and poor, of schools of practical agriculture, as well as of agricultural reformatories, and at the same time has regenerated the methods of popular education generally. \* To the connected and comprehensive survey of Pestalozzi's Life and Educational System by Karl von Raumer, the present Minister of public instruction in Prussia, already given,\* we add a notice of his labors at Neuhof by Dr. Blochmann, of Dresden, and by Dr. Diesterweg, of Berlin, from discourses pronounced on the occasion of the Centennial celebration of Pestalozzi's birth-day on the 12th of January, 1846.

### PESTALOZZI'S POOR SCHOOL AT NEUHOF.

PESTALOZZI having failed in a plantation of madder which he had commenced in connection with a mercantile house of Zurich, on an estate of about one hundred acres of land on which he commenced a house in the

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\* *Barnard's American Journal of Education*, Vol. III., p. 401.

Italian villa style, to which he gave the name of NeuhoF, projected the plan of an educational establishment respecting which Dr. Blochmann,\* an admiring pupil and avowed follower thus writes:

It was not in Pestalozzi's nature to sink under misfortune, so long as he could pursue the attainment of the object of his life. He had early learned and deeply fixed in his mind the maxim,

"Tu ne cede malis, sed contra fortior ito."

He advanced like a roused lion, with resolute courage, against all unfriendly influences. In spite of the severe distress into which the unforeseen withdrawal of the Zurich house plunged him, he determined to go on, and to make his landed estate the centre of operations for his educational and agricultural plans. He resolved even upon more and higher designs. Henceforward he will live amongst beggar children, and share his bread in poverty amongst them; will live like a beggar himself, that he may learn to teach beggars to live like men.

He also proposed to render his establishment an institution for the poor. This undertaking attracted attention. It was considered a noble and benevolent enterprise; and his views and principles had so much influence, in spite of the mistrust of his practical ability, that he found assistance in Zurich, Bern and Basle, and was able without much difficulty to obtain the necessary funds for the institution, by the aid of a loan, for several years, without interest. His friends on all sides assisted him; more especially Iselin of Basle, whom he had met and known in the Helvetic Diet, and who introduced the beloved enterprise to public notice in his Ephemerides.

The Institution for the Poor at NeuhoF was opened in 1775. Poor children flocked in from all directions, many of them gathered by Pestalozzi himself from their misery, and out of the streets. He had soon fifty children, whom he kept busy in summer with field labor, and in winter with spinning and other handicrafts, instructing them all the time, and developing and clearing up their mental faculties, especially by oral recitations and mental arithmetic.† Pestalozzi had early perceived

\* HENRY PESTALOZZI. Touches at a Picture of his Life and Labors: from his own testimony, from observation, and communication. By Dr. Karl Justus Blochmann, Privy School Councilor and Professor: Leipzig. 1846.

† The idea of such a school for the poor, in which agricultural and industrial labor were to be combined with instruction, accompanied Pestalozzi, to whose mind it was so new and stimulating, all his life; and even remained like a sunbeam shining from behind the dark sad clouds of the past, his last love, his last active desire. What, however, he never completely accomplished, has been done by Emanuel von Fellenberg, who was assisted in the work, not only by his certain and practical skill and experience, but especially by his good fortune in discovering in Vehrli, such a man as is very seldom to be found, but absolutely necessary in the actual realization of such a school. Whoever, like myself—and there are thousands—has become thoroughly acquainted with Vehrli's school in Hofwyl, must be convinced that in institutions for the education of the poor so organized, conducted in such a spirit, with such love and self-sacrifice, there is to be found an inestimable blessing for the state and the people. Fellenberg has shown from his account books, that a poor boy, received at his ninth year, and remaining in the institution through his eighteenth, pays by his labor during the last half of his stay, for the excess of the expense of maintaining him over his earnings, during the first half. Lange, in his work on "The Country Educational Institutions for Poor Children," (*Landliche Erziehungs Anstalten für Armenkinder*;) has made very thorough researches into this

that in the nature of every man are innate powers and means sufficient to assure him an adequate support ; and that the hindrances arising from exterior circumstances, to the development of the natural endowments, are not in their nature insuperable.

The usual means of benevolence and mercy (as he was accustomed to name the orphan houses, institutions for supporting the poor, &c., of the period,) seemed to him to stimulate and encourage the evil, instead of helping it. The thousand public and private ways of spending alms, with which the times were crowded to nausea, the beggar making and hypocrite training modes of assisting the poor, seemed to him only a palliative. The only means of affording real assistance he saw to lie in this ; that the inborn natural powers of every man to provide for his own necessities, and sufficiently to perform the business, duties and obligations of his being, should be developed, encouraged, and set upon an independent footing. With this conviction the impulse increased within him to labor for this definite purpose ; that it should become practicable for the poorest in the land to be assured of the development of their bodily, spiritual and moral powers both in relation to their own characters, and to their personal, domestic and social relations ; and through this development to obtain the sure basis of a peaceful and sufficient means of existence. He had already taken the first step in this direction, by admitting into his house beggar children and others abandoned to neglect, that he might rescue them from their debasing condition, lead them back to manhood and a higher destiny, and thus prove to himself and those around him more and more clearly the truth of his opinion. His institution was to comprise the means for a sufficient instruction in field labor, in domestic work, and in associated industry. This was not, however, the ultimate purpose. That was, a training to manhood ; and for it, these other departments were only preparatory.

First of all, he proposed to train his poor children to exertion and self-control, by forbearing and assiduous discipline, and by the ever powerful stimulus of love. He aimed to possess himself of their hearts, and from that starting point to bring them to the consciousness and the attainment of every thing noble and great in humanity. "I had from my youth" he says, "a high instinctive value of the influence of domestic training in the education of poor children, and likewise a decided preference for field labor, as the most comprehensive and unobjectionable external basis for this training, and also for another reason : as it is the condition of the manufacturing population which is increasing so rapidly amongst us, who, abandoned to the operations of a mercantile and speculating

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subject, not only from other writings upon institutions for the poor after the model of Fellenberg's, but from his own repeated and extensive travels and personal observation. Our own teacher's association (*pädagogische vereine*, at Dresden,) has proposed as a chief aim of its practical efforts, the realization of an institution for the education of poor and abandoned children, after Pestalozzi's model ; for which purpose, it purchased some eight years since, a property in great part already in cultivation, and with a roomy mansion house, near the Lößtiner Schlage, which was dedicated on the 12th of January, 1845, by the name of the Pestalozzi Foundation, (Pestalozzi Stiftung.)

interest, wholly destitute of humanity, are in danger, in case of unforeseen accident, of being able to find within themselves no means of escape from entire ruin.\* Full of a love for my father-land, which hoped for it almost impossible things, and longed to lead it back to its native dignity and power, I sought with the greatest activity not only for the possible but for the certain means of averting the coming evil, and of awakening anew the remainder of the ancient home happiness, home industry, and home manners. These designs sank deep into my heart and often made me feel with sorrow what a high and indispensable human duty it is to labor for the poor and miserable, with all the means which our race possesses, in church, state or individuals, that he may attain to a consciousness of his own dignity through his feeling of the universal powers and endowments which he possesses, awakened within him; that he may not only learn to gabble over by rote the religious maxim that 'man is created in the image of God, and is bound to live and die as the child of God,' but may himself experience its truth by virtue of the divine power within him, so that he may be irresistibly and really elevated not only above the ploughing oxen, but above the man in purple and silk, who lives unworthily of his high destiny."

With such lofty and magnificent views, and with a heart at even a higher level of love, Pestalozzi labored at NeuhoF from sunrise to sunset, amongst his beggar children. He lived steadily up to his principles, laboring in his vocation to the full extent of his powers; always knew what he was seeking, cared not for the morrow, but felt from moment to moment the needs of the present. Among his children were very many ungovernable ones of a better class, and still worse, many who had brought themselves from a better condition to beggary, and who were presumptuous and pretentious by reason of their former situation; to whom the energetic discipline which he applied, according to his design, was at first hateful. They considered their situation with him as more degrading than that in which they had been before. NeuhoF was full every Sunday of the mothers and relatives of children who found their situation not what they had expected. All the impertinences which a miserable rabble of beggars could indulge in a house without visible protection or imposing exterior, were practiced, to encourage the children in their discontent; even so far that they were often tempted to run away by night just after they had been washed clean and clad in their Sunday clothes. However, these difficulties would little by little

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\* Upon the influence of manufacturing wealth amongst the Swiss at that time. Pestalozzi expresses himself thus in another place: "The paternal love of the upper and the filial love of the lower classes, in consequence of the increase of the manufacturing interest, is going more and more to ruin under the effects of ignoble wealth. The blinding height of arrogance derived from an eminent position obtained by money, the deceitful cornucopia of an unreliable life of mere pleasure, has drawn all within its destructive influence, even down to the commonest of the people, and carried them into the crooked path of a spiritless and powerless routine life. Truth, honor, sympathy, moderation, are daily vanishing. Pride, insolence, recklessness, contemptuousness, laxity, immorality, the eager pursuit of vain and ostentatious pleasure, the cherishing of boundless selfishness, have taken the place of the ancient simplicity, faith and honor."



have been overcome, had not Pestalozzi pushed his undertaking to an extent altogether beyond his means, and undertaken to modify it according to the original design, which supposed the possession of the utmost knowledge of manufacturing and of human nature; qualities in which he was lacking in the same measure in which he needed them urgently for managing his institution. Moreover, he hurried on to the higher branches of instruction, before supplying the solid foundation of acquaintance with the lower; an error recognized as the leading one of the teaching of the age, against which he had striven in his scheme of education with all his strength. For the sake of a fallacious prospect of greater profit, in higher branches of industry, he committed, in teaching his children to spin and weave, the very faults which he had so strongly abjured in all his expressed opinions upon education, and which he saw to be so dangerous to children of all classes. He would attempt to secure the finest spinning, before his children had acquired even a small amount of firmness and surety of hand in coarse work; and undertook to manufacture muslin before his weavers had attained skill in weaving common cotton stuff.

Through these and the like mistakes, through his ignorance of business, and his great lack of a sound practical faculty of learning it, it happened that Pestalozzi fell every year deeper in debts; and when these also from time to time had been paid by the self-sacrificing generosity of his noble wife, there came at last an end of this means of help, and in a few years the greater part of his substance and his expected inheritance was dissolved into smoke. The great confidence which he had enjoyed among his neighbors, changed when his undertaking failed so soon, into an utter and blind rejection of any shadow even of faith in his enterprise, or of belief in his possessing any capacity at all as a teacher. But such is the way of the world; it treated Pestalozzi, when poor, as it treats all who become poor by their own faults. Their money being gone, it withdraws also its confidence from them, in matters where they really are capable and efficient.

His enterprise failed, in a manner excessively painful, both to himself and his wife, in the year 1780, in the fifth year of its existence. His misfortune was complete; he was now poor. He felt most deeply the condition of his noble hearted wife, who in the excess of her devotion had mortgaged away for him nearly all her possessions. His situation was indeed shocking. In his over handsome country house, he was often destitute of bread, wood, and a few pennies, wherewith to defend himself from cold and hunger. Only the entire forbearance of his creditors and the kind help of his friends preserved him from despair and entire ruin.

Thus he lived a poor and destitute life in NeuhoF for eighteen years, fighting with want and misery. He lived as a poor man amongst the poor; suffered what the common people suffered, and saw what they were. He studied the wants of the lower classes and the sources of their misery, in a manner which would have been impossible for one in better circumstances.

## PESTALOZZI AND THE POPULAR SCHOOL.\*

EVERY one considers it a matter of course that all our children go to school until they grow up to be youths and maidens. The observance of this custom begins at the sixth year. But the parents have long before spoken of the school to the child; he looks eagerly forward to the day of entrance; and when it takes place, he is absorbed in his school and his teacher for the next six or eight years or more. We always think of children and schools or children and books together. To be a child and to learn, have become almost synonymous terms. To find children in school, or passing along the streets with the apparatus which they use there, makes no one wonder. It is only the reverse, which attracts attention. The school fills a very important part in the life of the young. In fact school life is almost the whole life of childhood and youth; we can hardly conceive of them without it. Without school, without education, what would parents do with their children? Without them, where would they secure the young the necessary preparation for actual life?

With our present organization of society, schools are indispensable institutions. Many others may perish in the course of time; many have already perished; but schools abide, and increase. Where they do not exist, we expect barbarity and ignorance; where they flourish, civilization and knowledge.

No apology is necessary for sending our children to school. At school they learn. There they acquire mental activity and knowledge; the manifold varieties of things; to gain the knowledge of things in heaven above and in the earth beneath, and under the earth; of stones, and plants, and animals, and men; of past, present, and future.

[The remainder of the discourse treats of three points:—

1. What were the schools before Pestalozzi?
2. What did they become by his means, and since; that is, what are they now?
3. What was Pestalozzi's life and labors?

## I. THE OLD SCHOOLS.

Our present system of common or public schools—that is schools which are open to all children under certain regulations—date from the discovery of printing in 1436, when books began to be furnished so cheaply that the poor could buy them. Especially after Martin Luther had translated the Bible into German, and the desire to possess and understand that invaluable book became universal, did there also become universal the desire to know how to read. Men sought to learn, not only for the sake of reading the Scriptures, but also to be able to read and

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\*"HEINRICH PESTALOZZI. A word on him and his immortal labors for children and parents. Prepared for the centennial celebration of his birth-day. By A. D., one of his grateful admirers," Third edition; improved and enlarged.

sing the psalms, and to learn the catechism. For this purpose schools for children were established, which were essentially reading schools. Reading was the first and principal study; next came singing, and then memorizing texts, songs, and the catechism. At first the ministers taught; but afterward the duty was turned over to the inferior church officers, the choristers and sextons. Their duties as choristers and sextons were paramount, and as schoolmasters only secondary. The children paid a small monthly fee; no more being thought necessary, since the schoolmaster derived a salary from the church.

Nobody either made or knew how to make great pretensions to educational skill. If the teacher communicated to his scholars the acquirements above mentioned, and kept them in order, he gave satisfaction; and no one thought any thing about separate institutions for school children. There were no school books distinctively so called; the children learned their lessons in the Bible or the Psalter, and read either in the Old or the New Testament.

Each child read by himself; the simultaneous method was not known. One after another stepped up to the table where the master sat. He pointed out one letter at a time, and named it; the child named it after him; he drilled him in recognizing and remembering each. Then they took letter by letter of the words, and by getting acquainted with them in this way, the child gradually learned to read. This was a difficult method for him; a very difficult one. Years usually passed before any facility had been acquired; many did not learn in four years. It was imitative and purely mechanical labor on both sides. To understand what was read was seldom thought of. The syllables were pronounced with equal force, and the reading was without grace or expression.

Where it was possible, but unnaturally and mechanically, learning by heart was practiced. The children drawled out texts of Scripture, psalms, and the contents of the catechism from the beginning to end; short questions and long answers alike, all in the same monotonous manner. Anybody with delicate ears who heard the sound once, would remember it all his life long. There are people yet living, who were taught in that unintelligent way, who can corroborate these statements. Of the actual contents of the words whose sounds they had thus barely committed to memory by little and little, the children knew absolutely almost nothing. They learned superficially and understood superficially. Nothing really passed into their minds; at least nothing during their school years.

The instruction in singing was no better. The master sang to them the psalm-tunes over and over, until they could sing them, or rather screech them, after him.

Such was the condition of instruction in our schools during the sixteenth, seventeenth, and two-thirds of the eighteenth centuries; confined to one or two studies, and those taught in the most imperfect and mechanical way.

It was natural that youth endowed, when healthy, with an ever increas-

ing capacity for pleasure in living, should feel the utmost reluctance at attending school. To be employed daily, for three or four hours, or more, in this mechanical toil, was no light task; and it therefore became necessary to force the children to sit still, and study their lessons. During all that time, especially in the seventeenth century, during the fearful thirty years' war, and subsequently, as the age was sunk in barbarism, the children of course entered the schools ignorant and untrained. "As the old ones sung, so twittered the young." Stern severity and cruel punishments were the order of the day; and by them the children were kept in order. Parents governed children too young to attend, by threats of the schoolmaster and the school; and when they went, it was with fear and trembling. The rod, the cane, the raw-hide, were necessary apparatus in each school. The punishments of the teacher exceeded those of a prison. Kneeling on peas, sitting in the shame-bench, standing in the pillory, wearing an ass-cap, standing before the school door in the open street with a label on the back or breast, and other similar devices, were the remedies which the rude men of the age devised. To name a single example of a boy whom all have heard of, of high gifts, and of reputable family,—Dr. Martin Luther reckoned up fifteen or sixteen times that he was whipped upon the back in one forenoon. The learning and the training corresponds; the one was strictly a mechanical process; the other, only bodily punishment. What wonder that from such schools there came forth a rude generation; that men and women looked back all their lives to the school as to a dungeon, and to the teacher as a taskmaster, and jailer; that the schoolmaster was of a small repute; that understrappers were selected for school duty and school discipline; that dark, cold kennels were used for school-rooms; that the schoolmaster's place especially in the country, was assigned him amongst the servants and the like.

This could not last; it has not, thank God! When and by what efforts of admirable men the change took place, I shall relate a little on. Let us now look at the present.

## II. THE MODERN SCHOOLS.

What are our schools in this present fifth decade of the nineteenth century, and what are they from year to year growing to be? Upon this subject I can of course only give my readers a fresher and livelier impression of matters which they already understand. I begin with the exterior—not only every town, but every village of our father-land has at present its own school-houses. They are usually so noticeable for architecture, airiness and dimensions, as to be recognized at the first glance. The districts often compete amicably with each other in their appearance, and make great sacrifices for superiority.

In the school-house resides the teacher; a man who is often an object of the ridicule of the young, but who, if really a *teacher*, deserves and possesses the respect of the old. Many of course fail to obtain an adequate reward, especially for their highest aspirations, in their important

calling; but their internal sources of satisfaction increase from day to day, in the power of lifting them above the depressing and wearing cares of their office. The conviction is daily gaining ground, that "what men do to the teacher, they are doing to their own children." The teacher is an educated man. He is trained in seminaries established and maintained for the purpose by the state. The time is past when teaching was practiced along with some handicraft; now undivided strength is devoted to it. How deeply teachers are themselves impressed with the importance, and engaged in the work, of steadily and continually improving themselves, is shown in the zeal with which they organize and maintain reading societies and associations for improvement.

Let us now consider the interior condition of the school, and observe its instruction:—

The children are kept quiet far otherwise than by blows. Each sits in his own place, busy at his lessons. Nowhere in the light, roomy and cleanly school rooms or halls is there any interruption, or any thing that could interrupt the attention of the young students. The walls are adorned with all manner of apparatus.

Far otherwise than by blows is the intercourse between teacher and children characterized. He greets them with a friendly word, and they him by rising up. He opens school with a prayer, and a hymn follows, sung well and sweetly. Now begins the business of instruction. All are earnest in it; every one has his work to do. There is no longer more than a slight trace of the plan of single instruction. All learn together every thing that is taught. Formerly the only thing taught to all was to read, and that by rote; for writing and arithmetic were required an extra payment; now, their work is regulated by a carefully considered plan of study, prepared by the teacher and superintending authorities of the school, which includes all subjects essential to the attainments of all; all the elements, that is of a general education.

At the head of all instruction is that concerning God's providence and man's destiny; in religion and virtue. To instruct the children in these great truths, to lay the secure foundation of fixed religious habits, is the highest aim of the teacher. Maxims, songs, &c., chosen with wise foresight, are ineradicably planted in his memory, and become a rich treasure to the scholar in after life. The singing as a part of the religious exercises. In solo, duet, or chorus, the scholars sing to the edification of all who take pleasure in well doing. They also learn secular songs, suitable in words and melody, and promotive of social good feeling.

The second chief subject of school instruction is reading. One who can not read easily, loses the principal means of acquiring knowledge during his future life. And how is it taught? The frightful old-fashioned drawl is done away with even to its last vestiges. Children now read, after two years' regular school attendance, not only fluently, but with just tone and accent, in such wise as to show that they understand and feel what they read. Is not that alone an immeasurable advance?

Formerly, the children studied each by himself, and where they barely

learned to write by continual repetition of the letters and long practice, they now acquire facility in noting down and drawing up in the form of a composition, whatever they think or know. From the beginning, they are invariably trained to recite distinctly and correctly, speaking with proper tone, and as nearly as possible all together. This exercise has completely proved for the first time, how important it is that the teacher should understand and observe the rules of syntax and correct speaking. In this point, our present school instruction is an entirely new art. The old-fashioned teachers themselves could scarcely read; now, the scholars learn it.

It is needless to detail all that remains; the entire revolution in teaching arithmetic, where, for unintelligent rule-work, has been substituted the means of developing the intellect, inasmuch that the scholars can not only reckon easily both mentally and in writing, but can also understand, judge, and form conclusions. It is needless to detail the instruction in the miscellaneous departments of geography, history, natural history, popular astronomy, physics, &c., which is intended for every man who pretends, even to the beginning of an education, and by means of which only is man enabled to comprehend the wonder of existence, and to grow up intelligently into an active life amongst its marvelous machinery.

No; it is needless to speak of those things and of many more; but it would be wrong not to devote a few words to the means by which the teacher of the present day maintains discipline; that is, seeks to train his scholars to obedience, good order, good conduct and deportment, and to all other good qualities. In truth, no one who should overlook our immense improvement in this department can be said to know the proposed aim of our good schools and skillful educators and teachers; or ever to understand our schools at all. The well-disposed scholar is received and managed by love. But if the teacher finds himself forced to punish an ungoverned, disobedient, or lazy scholar, he at one puts a period to the indulgence of his base or wicked practices. It pains him, but his sense of duty prevails over his pain, and he punishes him as a man acquainted with human nature and as a friend, first admonishing him with words. Fear is not the sceptre with which he governs; that would train not men, but slaves. It is only when admonition, stimulation, and example have failed, and when duty absolutely demands it, that he makes use of harsher means. It is above all his endeavor to treat his children like a conscientious father. Their success is his pride and happiness; in it he finds the blessing of his difficult calling. He daily beseeches God for it, and looks with a thankful heart to him, the giver of all good, upon whose blessing every thing depends, and without whom the watchman of the house watches in vain, if under the divine protection any thing has prospered under his hands.

Instead of a dark and dreary dungeon, the school has become an institution for training men. Where the children formerly only remained unwillingly, they now like best to go. Consider, now, what the consequences of this change of training must be on the hearts and lives of the

children. How many millions of tears less must flow every year down childrens' cheeks! In Germany alone, more than five millions of children are attending school at the same time. Is the inspiration of such a number to future goodness a fantastic vision? Must not every department of school management assume great importance? It is with joy and pride that I say it; I myself am a teacher. Nowhere, in general, do children spend happier hours, than in school; at morning, and at noon, they can not wait for the time of departing for school; they willingly lose their breakfast, rather than to be late. How was it formerly? How often did fathers or mothers drag their screaming children to the school? And what awaited them there? God bless the men who have been and still are laboring, to the end that the pleasant season of youth, which will never return, the happy time of innocent childhood, may not be troubled with the dark barbaric sternness of pedantic school-tyrants; but that the school may be a place where the children may learn all that is good and praiseworthy, in milder and more earnest ways; a place in which earnest and thoughtful men, friends of children, and loving the teacher's profession, may feel and admit that they have passed the happiest hours of their lives. From schools so conducted, a blessing must go forth over the earth. Indeed, the ancients knew this. Thousands of years ago, it was high praise to say "He has built us a school;" and not less to say, "He has prepared praise for himself in the mouths of children."

The school has become an institution for training men and women; the old "school-masters" have become teachers. Pupils are now educated from the very foundations of their being, and by intelligible means. The scholar is not a machine, an automaton, a log; and accordingly the system of learning unintelligently by rote has come to be reckoned a slavish and degrading drudgery. The laws of human training and development are no longer arbitrarily announced, but are investigated, and when discovered, are faithfully followed. These laws lie within human nature itself. Beasts may be drilled at pleasure into external observances; but human beings must be educated and developed with reason and to reason, according to the laws impressed by God upon human nature. Of these laws, the schoolmaster handcraftsmen of former centuries knew nothing. Now, every thoughtful teacher adjusts his course of education and all his efforts whatever, as nearly as possible to nature. The consequences of this magnificent endeavor, in pedagogic science and art are plain before our eyes in our school-rooms. Instead of the former damp and gloomy prisons, we have light, healthy, clean and pleasant rooms; instead of dry and mechanical drilling in reading and other studies, effective and skillful education in the elements of all the knowledge and attainments required by man; instead of the ancient stick-government and bastinado system, a mild, earnest, paternal and reasonable method of discipline; loving instruction from well written books; teachers zealously discharging their duties; in short, we in Germany, by full consciousness that something better is always attainable, by laboring forward always to better methods, and by actual attainment, that the best educated nations on

earth, the French and English, are behind us in respect to educational matters, we may justifiably take pride in knowing that men from all the civilized nations in the world, even from beyond the ocean, travel hither to observe the German common schools, to understand the German teachers, and to transplant into their own countries the benefits of which we are already possessed.

The young reader who has followed me thus far will naturally inquire, how all this happened; in what manner this better school system came into being. And among the names of those noble men to whose thoughts and deeds we owe so invaluable a creation, all historians will record with high honor that of Pestalozzi.

### III. INFLUENCE OF PESTALOZZI'S LIFE AND LABORS ON THE SCHOOLS OF EUROPE.

[We omit much of the details of Pestalozzi's career as they will be found in Raumer's *Life* already referred to.—Barnard's *Journal of Education*, Vol. III, p. 401.]

As Pestalozzi grew up, he studied to become a minister, but finally decided to study law. In this profession he found no pleasure, although he completed his studies in it; his attention being involuntarily drawn aside to the unhappy condition of society around him. In the high places of his native city, prodigality, luxury, and contempt of the lower classes, were rife; while the poor in the other hand, regarded their superiors with hatred, but were prostrate in misery, want, ignorance, and immorality. The contemplation of these immeasurable evils of the age filled Pestalozzi's heart with grief and pain, and these feelings directed his thoughts to a search for some remedy. The result of a year's reflection upon the means of assisting his unfortunate fellow-men was, that it could only be done by training; by a better education of youth, especially of the children of the poor and the lower classes generally. Like a flash the idea came into his mind, "I will be a schoolmaster;" a teacher and educator of poor children. He consulted within himself upon this changed design; and seem to hear a voice replying, "you shall;" and again, "you can." So he answered, "I will." How well he fulfilled the promise! He now became the schoolmaster of a world.

Intention, Power, and Resolve; wherever these three operate together, there result not only promising words, but efficient actors.

He was filled with a sublime conception, which remained with him until after his eightieth year. His ideal was, the ennobling of mankind by education and culture. To this he devoted his whole life. He could pursue nothing else; he neglected every thing else; he thought of himself last of all. Ordinary men called him a fanatic, and cast nicknames at him and his enterprise.

He continued his special affection and love for the children of the poor. He was very early convinced that their education could not be successfully conducted within the close-shut, artificially organized public orphan-houses. He considered that they could only develop properly, in body



and mind alike, in the country; that they ought at an early age to commence at some country occupation; especially at some useful and practical kind of labor; and that by that means their minds would develop in a simple and natural manner.

[Here follows a sketch of his labors at Neuhof.]

Every child who was capable of it was set at some out door work, and suitable labor was also provided in the house; during which last time he instructed them. He was surprised to see how little use they made of their faculties; how blind and deaf they seemed to the most striking phenomena, and how incorrectly they spoke. Accordingly he concluded even then that the development of the faculties, learning to see and hear aright, and speak correctly, were worth more than facility in reading and writing. The enterprise was too large for means, and too complicated for his practical ability.

[The experiment failed, but out of his painful experience and observation he wrote "Leonard and Gertrude," which was published by Decker of Berlin, in 1781.]

Amongst the nobles, princes, citizens, and philanthropists, both of Germany and Switzerland, there had been since 1770 a growing desire for social improvements. The conviction was all the time spreading, that there was a necessity for bestowing a better education upon the lower classes; of opposing the spread of superstition, and of diffusing more light and knowledge. In educational directions, Basedow and the Canon von Rochow had already distinguished themselves; and thousands had enlisted in aiding their enterprises. A book like Leonard and Gertrude, full of nature and truth, must necessarily be received with enthusiasm. The author, hitherto unappreciated even in his own neighborhood, immediately came into repute and honor. Encouraged by this success, he made in 1782 a tour through Germany, in search of model schools, studying the experience and operations of others, and gaining an acquaintance with the first men in Germany; Klopstock, Wieland, Goethe, Herder, Jacobi, &c. On his return he delighted the world with other useful writings. But still he did not succeed in finding any place where he could pursue undisturbed the object of his life.

Meanwhile—for we must hasten—the French Revolution broke out, and proceeded onward to the most horrible excesses. Switzerland was attacked, and in 1798 was invaded and overrun. The usual consequences of war, impoverishment, demoralization and barbarism did not fail to follow. Such news made the patriotic heart of Pestalozzi beat higher. At the information that troops of destitute children were wandering helplessly about, particularly in the vicinity of the Catholic town of Stanz, he proceeded thither, obtained from the authorities the gift of an empty house, and gathered into it eighty mendicant children. He says in relation to this occurrence, "The unfortunate and ruined condition of Stanz, and the relations into which I came with a great crowd of entirely destitute, partly wild, but powerful children of nature and of the mountains, gave me an excellent basis of operations, and though in the midst of

manifold hindrances, an opportunity for a decisive experiment upon the scope and grade of the faculties which exist universally in children, as a base for education ; and likewise to determine whether and to what extent the requisites are possible and practicable, which the necessities of the case demands, for the education of the common people." He became their father, educator and teacher. Day and night he was with them, the earliest in the morning, and the last at night ; he ate, slept and played with them. In a single month, they had learned as much of the profit and pleasure of his instructions, that often in the evening when he requested them to go to bed, they begged that he would stay a little longer and teach them. Content and happiness, the blessing of God, rested upon the house. When in 1799 the village of Altdorf was burnt, Pestalozzi asked his children, "How is it? Can we receive about twenty of these houseless children amongst us? If we do we must divide our food with them." "Yes, yes," they all cried out, shouting for joy.

But this pleasure lasted not long. In that same year the French entered the neighborhood, took possession of the building for a hospital, and Father Pestalozzi was forced to disperse his children. His health was broken down with care, sorrow and over-exertion ; and he was obliged once more to seek the means of support. He therefore went to Burgdorf, and established himself near the town as an assistant teacher without wages. His new modes of instruction displeased the country people. He did not let the children study the Heidelberg Catechism enough ; and his instruction in thinking and speaking seemed to them entirely superfluous. But after eight months, the superintending authority, presenting themselves at the school, were much astonished at what he had accomplished. Unfortunately, his strength was exhausted in his oral labors ; at the end of a year he had to resign his situation for the sake of his health.

During all his experiments thus far, his purpose of founding a self-supporting educational institution remained unaltered. He ceased operations at Burgdorf in 1801 ; was afterward established at München-Buchssee in Berne, near Hofwyl, where Fellenberg was laboring, and finally at Yverdun (Ifferten,) where he entirely broke down in 1825. The last establishment was named the Pestalozzian Institute ; and as such it became famous in all Europe, and even beyond the ocean, in America, &c. Neither before nor since has any similar institution ever attained to so great fame.

The work done in that institution became the foundation of the common schools of Germany ; and changed the ancient mechanical schools into institutions for real human training.

The fundamental maxims upon which the instruction there proceeded, were as follows :

The basis of education is not to be constructed, but to be sought ; it exists in the nature of man.

The nature of man contains an inborn and active instinct of development ; is an organized nature ; and man is an organized being.

True education will find that its chief hindrances are, passive obstructions in the way of development ; its work is more negative than positive.

Its positive work consists in stimulation ; the science of education is a theory of stimulation, or the right application of the best motives.

The development of man commences with natural perceptions through the senses ; its highest attainment is, intellectually, the exercise of reason ; practically, independence.

The means of independence and self-maintenance is, spontaneous activity.

Practical capacity depends much more upon the possession of intellectual and corporeal power, than upon the amount of knowledge. The chief aim of all education, (instruction included,) is therefore the development of these powers.

The religious character depends much less upon learning the Scriptures and the catechism, than upon the intercourse of the child with a God-fearing mother and an energetic father. Religious education, like all other, must begin with the birth of the child ; and it is principally in the hands of the mother.

The chief departments for the development of power, are form, number and speech. The idea of elementary training is, the notion of laying, within the nature of the child, by means of domestic education, (the influence of father, mother, brothers and sisters,) the foundations of faith, love, of the powers of seeing, speaking and reflecting, and by the use of all the means of education, according to the laws and methods of development included within nature itself.

Such is the actual substance of Pestalozzi's principles of education. The consequences follow of themselves. They are these :

The family circle is the best place for education ; the mother's book the best school-book.

All instruction must be based upon training the intuitive faculty. The first instruction is altogether instruction in seeing : the first instruction on any subject must be the same, in order to fruitful, active and real comprehension of it. The opposite of this is the empty and vain mode of mere verbal instruction. First the thing itself should be taught, and afterward, as far as possible, the form, the representation, and the name.

The first portion of instruction consists in naming things and causing the names to be repeated, in describing them and causing them to be described. After this, it should be the teacher's prime object to develop spontaneous activity, and for that purpose to use the fore-mentioned progressive and inventive method of teaching.

Nothing should be learnt by rote without being understood ; the practice of learning by rote should be confined to mere matters of form. In the method of oral communication with the scholars is to be found an adequate measure for estimating the clearness and activity of the scholar's power of seeing, and his knowledge.

The chief inducements to the right and the good are not fear and punishment, but kindness and love.

These conclusions flow naturally from Pestalozzi's fundamental principles. If I were to give a brief statement of his method for intellectual training, I should call it "Education to spontaneous activity, by means of knowledge acquired by the perceptions."

This system has changed the whole condition of schools. It has not, it is true, yet penetrated all the schools, or all the teachers; but this is not the fault of the founder. To change a system established for centuries, is the work of centuries; not of a year, nor ten years. In the development of a nation, and in like manner of a school system, there are epochs, stationary periods, crises and reactions.

While the best men in Prussia, after 1808, were laboring to effect a regeneration of their unfortunate country, King Frederic William the Third\* summoned C. A. Zeller the pupil of Pestalozzi, to Königsberg, with the commission of awakening the intellectual faculties of the people, as the only dependence for the rescue of the country. The great Fichte had already drawn attention to Pestalozzi, in his lectures and publications at Berlin. Afterward, the eminent minister, Von Altenstein, sent some young men to Yverdon to be trained.† By these means, and by means of the numerous publications of Pestalozzi and his followers, with some

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\* Ramsauer writes as follows of the visit of Frederic William III. to Pestalozzi:

"When the king of Prussia came to Neufchatel in 1814, Pestalozzi was very ill. Nevertheless, he insisted that I should carry him to the king, that he might thank him for his zeal in the cause of common schools, and for having sent so many pupils to Yverdon. On the way he fainted several times, and I was obliged to take him from the vehicle and carry him into a house. I urged him to return, but he replied, 'No; say nothing about it. I must see the king, if I die after it: if by means of my visit to him, a single Prussian child obtains a better education, I shall be well repaid.'"

The benefits which this noble man wished for one child, have been secured already to millions.

† Extract from a letter which the Baron Von Altenstein wrote to Pestalozzi, dated 11th Sept., 1803, at Königsberg:

"The king's majesty, with a view to the efficient improvement of the national system of education, which always lies so near his heart, has lately entrusted me, as directing minister, with the oversight of the schools and educational system in the proper Prussian provinces of his dominions.

Being fully convinced of the great value of the system of instruction discovered, and so skillfully carried into practice by yourself, and expecting from it the most favorable influence upon the culture of the people, I am desirous of making its introduction into the elementary schools the basis of a thorough educational reform in those provinces. Among the measures which I contemplate for this purpose, one of the principal is, forthwith to send to you two suitable young men, that they may drink in the spirit of your entire system of education and instruction, at the purest source. I desire them not only to learn some one department of it, but to master all of them, in their various connections and deepest unity, under the guidance of yourself, the eminent founder of the system, and with your efficient assistance. I desire them by this intercourse with you, not only to acquire the spirit of your system, but to become trained into a complete fitness for the teacher's vocation: to acquire the same conviction of its holiness, and the same ardent impulses to pursue it, which have induced you to devote to it your whole life.

In order to the best mode of procedure, I desire in the meanwhile to hear from yourself what class of young men you consider fittest to learn your method; what age, natural disposition, and previous mental training would suit you best, in order that the individuals selected may meet your wishes in every respect."

In 1809, the minister of public instruction writes as follows to the teachers who had been sent to Yverdon: "The section of public instruction begs you to believe, and to assure Mr. Pestalozzi, that the cause is the interest of the government, and of his majesty, the king, personally, who are convinced that liberation from extraordinary calamities is fruitless, and only to be effected by a thorough improvement of the people's education."

help from the pressure of circumstances, the Prussian, or rather the Prussian-Pestalozzian school-system, was established. For he is entitled to at least half the fame of the German common schools. Whatever of excellence or eminence they have, they really owe to no one but him. Wherever his principles have been deviated from, there has followed a decline. Whatever of progress yet remains visible is a development of his principles. Whatever in our system is based on human nature, is taken from him. His experiments have secured their world-wide fame to the German schools. From France, England, Italy, Spain, Russia, Poland, Norway, Sweden, Holland, Denmark, America, whoever desires to study the best schools, resorts to Germany. Whatever fame they have, they owe to Pestalozzi. Wise people have made use of his creations for organizing improved institutions for training teachers. But the first impulse was given to the movement by the noble Swiss. As the waters flow from that land in every direction, in like manner have fruitful principles of instruction been diffused from it into every country where improvement can be detected.

The men and women by whom especially the method and spirit of Pestalozzi were diffused in Germany are; Frederick William III and his consort Louise,\* state-councillors Nicolovius and Suvern; the philosopher Fichte, by his immortal addresses to the German nation; high school-councillor Zeller in Königsberg; the Prussian teachers trained at Yverdun; namely, Kawerau, Dreist, Henning, Braun, Steger Marsch, the two Bernhards, Hänel, Titze, Runge, Baltrusch, Patzig, Preuss, Kratz, and Rendschmidt; royal and school councillor Von Türk in Potsdam, seminary-director Gruner in Idstein; professor Ladomus in Carlsruhe; the prelate Denzel in Esslingen; seminary-director Stern in Carlsruhe; principal Plamann, in Berlin; seminary-director Harnisch in Breslau; Karoline Rudolphi in Heidelberg; Betty Gleim in Bremen and Elberfeld; Ramsauer, royal tutor in Oldenberg; professor Schacht in Mentz; seminary inspector Kruger in Bunzlau; seminary-director Hientzsch in Potsdam; principal Scholz in Breslau, Dr. Tillich in Dessau; director Blochmann in Dresden; principal Ackermann in Frankfort on the Mayne; principal de Laspé in Wiesbaden; seminary-inspector Wagner in Brühl; seminary-director Braun in Neuwied; seminary-preceptor Muhl in Trier; seminary-director Graffmann in Stettin; catechist Kröger in Hamburg; inspector Collmann in Cassel; and others. By means of these men the Pestalozzian common schools were set in operation throughout all Germany; and in Prussia, the Prussian-Pestalozzian system. As during Pestalozzi's life Yverdun was a place of pilgrimage for teachers, so afterward, from Europe, America and elsewhere, men came to observe the German and Prussian common schools. May this reputation never decrease; may it ever grow greater and greater! Much yet remains to be done.

\* Queen Louise, who superintended the education of her own children, visited frequently the schools conducted on the plans and methods of Pestalozzi, spending hours in each visit, and aided in many ways those who labored to regenerate the popular schools of Prussia.

The foregoing sketch of Pestalozzi's labors, and of their influence on the popular schools of Germany, abridged from the Centennial Discourses of two of his avowed disciples, Dr. Blochmann, of Dresden, and Dr. Diesterweg, of Berlin, represent the extreme views entertained by the admirers of the great Swiss educator. There is a large number of educators and teachers, at the head of whom may be placed Karl von Raumar, the present Minister of Public Instruction in Prussia, and at one time a resident at Yverdon, for the purpose of studying the system and methods of the Pestalozzian Institution, who, while they acknowledge the value of Pestalozzi's services to the instruction and industrial training of the poor, and to the true theory of education, maintain that his principles and methods as developed and applied by himself, are in some respects unsound and incomplete.

The following summary and comparative view of his principles, is taken from an article by William C. Woodbridge, in the *American Annals of Education*, for January, 1837.

As the result of his investigations, Pestalozzi assumed as a fundamental principle, that education, in order to fit man for his destination, must proceed according to the laws of nature. To adopt the language of his followers—that it must not act as an arbitrary mediator between the child and nature, between man and God, pursuing its own artificial arrangements, instead of the indications of Providence—that it should assist the course of natural development, instead of doing it violence—that it should watch, and follow its progress, instead of attempting to mark out a path agreeably to a preconceived system.

I. In view of this principle, he did not choose, like Basedow, to cultivate the mind in a material way, merely by inculcating and engrafting every thing relating to external objects, and giving mechanical skill. He sought, on the contrary, to develop, and exercise, and strengthen the faculties of the child by a steady course of excitement to self-activity, with a limited degree of assistance to his efforts.

II. In opposition to the haste, and blind groping of many teachers without system, he endeavored to find the proper point for commencing, and to proceed in a slow and gradual, but uninterrupted course, from one point to another—always waiting until the first should have a certain degree of distinctness in the mind of the child, before entering upon the exhibition of the second. To pursue any other course would only give superficial knowledge, which would neither afford pleasure to the child, nor promote its real progress.

III. He opposed the undue cultivation of the memory and understanding, as hostile to true education. He placed the essence of education in the harmonious and uniform development of every faculty, so that the body should not be in advance of the mind, and that in the development of the mind, neither the physical powers, nor the affections, should be neglected; and that skill in action should be acquired at the same time with knowledge. When this point is secured, we may know that education has really begun, and that it is not merely superficial.

IV. He required close attention and constant reference to the peculiarities of every child, and of each sex, as well as to the characteristics of the people among whom he lived, in order that he might acquire the development and qualifications necessary for the situation to which the Creator destined him, when he gave him these active faculties, and be prepared to labor successfully for those among whom he was placed by his birth.

V. While Basedow introduced a multitude of subjects of instruction into the schools, without special regard to the development of the intellectual powers, Pestalozzi considered this plan as superficial. He limited the elementary subjects of instruction to Form, Number and Language, as the essential condition

of definite and distinct knowledge; and believed that these elements should be taught with the utmost possible simplicity, comprehensiveness and mutual connection.

VI. Pestalozzi, as well as Basedow, desired that instruction should commence with the intuition or simple perception of external objects and their relations. He was not, however, satisfied with this alone, but wished that the *art of observing* should also be acquired. He thought the things perceived of less consequence than the cultivation of the perceptive powers, which should enable the child to observe completely,—to exhaust the subjects which should be brought before his mind.

VII. While the Philanthropinists attached great importance to special exercises of reflection, Pestalozzi would not make this a subject of separate study. He maintained that every subject of instruction should be properly treated, and thus become an exercise of thought; and believed, that lessons on Number, and Proportion and Size, would give the best occasion for it.

VIII. Pestalozzi, as well as Basedow, attached great importance to Arithmetic, particularly to Mental Arithmetic. He valued it, however, not merely in the limited view of its practical usefulness, but as an excellent means of strengthening the mind. He also introduced Geometry into the elementary schools, and the art connected with it, of modeling and drawing beautiful objects. He wished, in this way, to train the eye, the hand, and the touch, for that more advanced species of drawing which had not been thought of before. Proceeding from the simple and intuitive, to the more complicated and difficult forms, he arranged a series of exercises so gradual and complete, that the method of teaching this subject was soon brought to a good degree of perfection.

IX. The Philanthropinists introduced the instruction of language into the common schools, but limited it chiefly to the writing of letters and preparation of essays. But Pestalozzi was not satisfied with a lifeless repetition of the rules of grammar, nor yet with mere exercises for common life. He aimed at a development of the laws of language from within—an introduction into its internal nature and construction and peculiar spirit—which would not only cultivate the intellect, but also improve the affections. It is impossible to do justice to his method of instruction on this subject, in a brief sketch like the present—but those who have witnessed its progress and results, are fully aware of its practical character and value.

X. Like Basedow, Rochow and others, Pestalozzi introduced vocal music into the circle of school studies, on account of its powerful influence on the heart. But he was not satisfied that the children should learn to sing a few melodies by note or by ear. He wished them to know the rules of melody and rhythm, and dynamics—to pursue a regular course of instruction, descending to its very elements, and rendering the musical notes as familiar as the sounds of the letters. The extensive work of Nageli and Pfeiffer has contributed very much to give this branch of instruction a better form.

XI. He opposed the abuse which was made of the Socratic method in many of the Philanthropic and other schools, by attempting to draw something out of children before they had received any knowledge. He recommends, on the contrary, in the early periods of instruction, the established method of dictation by the teacher and repetition by the scholar, with a proper regard to rhythm, and at a later period, especially in the mathematical and other subjects which involve reasoning, the modern method, in which the teacher merely gives out the problems in a proper order, and leaves them to be solved by the pupils, by the exertion of their own powers.

XII. Pestalozzi opposes strenuously the opinion that religious instruction should be addressed exclusively to the understanding; and shows that religion lies deep in the hearts of men, and that it should not be entamped from without, but developed from within; that the basis of religious feeling is to be found in the childish disposition to love, to thankfulness, to veneration, obedience and confidence toward its parents; that these should be cultivated and strengthened and directed toward God; and that religion should be formally treated of at a later period in connection with the feelings thus excited. As he requires the mother to direct the first development of all the faculties of her child, he assigns to her especially the task of first cultivating the religious feelings.

XIII. Pestalozzi agreed with Basedow, that mutual affection ought to reign between the educator and the pupil, both in the house and in the school, in or-

der to render education effectual and useful. He was, therefore, as little disposed as Basedow, to sustain school despotism; but he did not rely on artificial excitements, such as those addressed to emulation. He preferred that the children should find their best reward in the consciousness of increased intellectual vigor; and expected the teacher to render the instruction so attractive, that the delightful feeling of progress should be the strongest excitement to industry and to morality.

XIV. Pestalozzi attached as much importance to the cultivation of the bodily powers, and the exercise of the senses, as the Philanthropinists, and in his publications, pointed out a graduated course for this purpose. But as Guts-muths, Vieth, Jahn, and Clias treated this subject very fully, nothing further was written concerning it by his immediate followers.

Such are the great principles which entitle Pestalozzi to the high praise of having given a more natural, a more comprehensive and deeper foundation for education and instruction, and of having called into being a method which is far superior to any that preceded it.

But with all the excellencies of the system of education adopted by Pestalozzi, truth requires us to state that it also involves serious defects.

1. In his zeal for the improvement of the mind itself, and for those modes of instruction which were calculated to develop and invigorate its faculties, Pestalozzi forgot too much the necessity of general positive knowledge, as the material for thought and for practical use in future life. The pupils of his establishment, instructed on his plan, were too often dismissed with intellectual powers which were vigorous and acute, but without the stores of knowledge important for immediate use—well qualified for mathematical and abstract reasoning, but not prepared to apply it to the business of common life.

2. He commenced with intuitive, mathematical studies too early, attached too much importance to them, and devoted a portion of time to them, which did not allow a reasonable attention to other studies, and which prevented the regular and harmonious cultivation of other powers.

3. The *method* of instruction was also defective in one important point. Simplification was carried too far, and continued too long. The mind became so accustomed to receive knowledge divided into its most simple elements and smallest portions, that it was not prepared to embrace complicated ideas, or to make those rapid strides in investigation and conclusion which is one of the most important results of a sound education, and which indicates the most valuable kind of mental vigor both for scientific purposes and for practical life.

4. He attached too little importance to testimony as one of the sources of our knowledge, and devoted too little attention to historical truth. He was accustomed to observe that history was but a 'tissue of lies;' and forgot that it was necessary to occupy the pupil with man, and with moral events, as well as with nature and matter, if we wish to cultivate properly his moral powers, and elevate him above the material world.

5. But above all, it is to be regretted, that in reference to religious education, he fell into an important error of his predecessors. His too exclusive attention to mathematical and scientific subjects, tended, like the system of Basedow, to give his pupils the habit of undervaluing historical evidence and of demanding rational demonstration for every truth, or of requiring the evidence of their senses, or something analogous to it, to which they were constantly called to appeal in their studies of Natural History.

It is precisely in this way, that many men of profound scientific attainments have been led to reject the evidence of revelation, and some, even, strange as it may seem, to deny the existence of Him, whose works and laws they study. In some of the early Pestalozzian schools, feelings of this nature were particularly cherished by the habit of asserting a falsehood in the lessons on Mathematics or Natural history, and calling upon the pupils to contradict it or disprove it if they did not admit its truth. No improvement of the intellectual powers, can, in our view, compensate for the injury to the moral sense and the diminished respect for truth, which will naturally result from such a course.

6. While Pestalozzi disapproved of the attempts of the Philanthropinists to draw forth from the minds of children, before they had stores of knowledge, he seemed to forget the application of his principle to moral subjects, or to imagine that this most elevated species of knowledge was innate. He attempted too much to draw from the minds of his pupils those great truths of religion and the



spiritual world which can only be acquired from revelation; and thus led them to imagine they were competent to judge on this subject without external aid. It is obvious that such a course would fall in most unhappily with the tendencies produced by other parts of the plan, and that we could not hope to educate in such a mode, a truly Christian community.

The personal character of Pestalozzi also influenced his views and methods of education on religious subjects. He was remarkably the creature of powerful impulses, which were usually of the most mild and benevolent kind; and he preserved a child-like character in this respect even to old age. It was probably this temperament, which led him to estimate at a low rate the importance of positive religious truth in the education of children, and to maintain that the mere habit of faith and love, if cultivated toward earthly friends and benefactors, would, of course, be transferred to our Heavenly Father, whenever his character should be exhibited to the mind of the child. The fundamental error of this view was established by the unhappy experience of his own institution. His own example afforded the most striking evidence that the noblest impulses, not directed by established principles, may lead to imprudence and ruin, and thus defeat their own ends. As an illustration of this, it may be mentioned that, on one of those occasions, frequently occurring, on which he was reduced to extremity for want of the means of supplying his large family, he borrowed four hundred dollars from a friend for the purpose. In going home, he met a peasant, wringing his hands in despair for the loss of his cow. Pestalozzi put the entire bag of money into his hands, and ran off to escape his thanks. These circumstances, combined with the want of tact in reference to the affairs of common life, materially impaired his powers of usefulness as a practical instructor of youth. The rapid progress of his ideas rarely allowed him to execute his own plans; and, in accordance with his own system, too much time was employed in the profound development of principles, to admit of much attention to their practical application.

But, as one of his admirers observed, it was his province to educate ideas and not children. He combated, with unshrinking boldness and untiring perseverance, through a long life, the prejudices and abuses of the age in reference to education, both by his example and by his numerous publications. He attacked with great vigor and no small degree of success, that favorite maxim of bigotry and tyranny, that obedience and devotion are the legitimate offspring of ignorance. He denounced that degrading system, which considers it enough to enable man to procure a subsistence for himself and his offspring—and in this manner, merely to place him on a level with the beast of the forest; and which deems every thing lost whose value can not be estimated in money. He urged upon the consciences of parents and rulers, with an energy approaching that of the ancient prophets, the solemn duties which Divine Providence had imposed upon them, in committing to their charge the present and future destinies of their fellow-beings. In this way, he produced an impulse, which pervaded the continent of Europe, and which, by means of his popular and theoretical works, reached the cottages of the poor and the palaces of the great. His institution at Yverdun was crowded with men of every nation; not merely those who were led by the same impulse which inspired him, but by the agents of kings and noblemen, and public institutions, who came to make themselves acquainted with his principles, in order to become his fellow-laborers in other countries."

When the Prussian Government, in 1809, undertook systematically the work of improving the elementary schools, as a means of creating and diffusing a patriotic spirit among the people, the fame of Pestalozzi was at its height. To him and to his school, to his method and to his disciples, the attention of the best teachers in the kingdom was turned for guidance and aid. Several enthusiastic young teachers were sent to his institution at Yverdun, (Iferten,) to study his methods and imbibe his spirit of devotion to the children of the poor. One of his favorite pupils, C. B. Zeller, of Wirtemberg, and who shared with him in certain weak-

nesses of character, which prevented his attaining the highest success as a practical educator in carrying out the details of an extensive plan, was invited to organize a Normal School at Königsberg, in the orphan-house (orphantrophy) established by Frederick III., on the 13th of January, 1701, the day on which he declared his dukedom a kingdom, and caused himself to be crowned king, under the name of Frederick the First. To this seminary, during the first year of its existence, upward of one hundred clergymen, and eighty teachers, resorted, at the expense of the government, to acquire the principles and methods of the Pestalozzian system. Through them, and the teachers who went directly to Pestalozzi, these principles and methods were transplanted not only into various parts of Prussia, but also into the schools and seminaries of other states in Germany. Not even in Switzerland is the name of this philanthropist and educator so warmly cherished as in Prussia.

His centennial birthday was celebrated throughout Germany, and particularly in Prussia, on the 12th of January, 1846, with an enthusiasm usually awarded only to the successful soldier. In more than one hundred cities and villages, in upward of one thousand schools, by more than fifty thousand teachers, it is estimated in a German school journal, was the anniversary marked by some public demonstration. The following notice of the appropriate manner in which it was celebrated in Leipsic, by founding a charity for the orphans of teachers, and for poor and neglected children generally, is abridged from an extended notice in Reden's School Gazette.

"At the first school hour, the elder pupils of the city school at Leipsic, were informed by a public address of the eminent merits of Pestalozzi as an eminent teacher, and a program with his portrait, handed to them; this program contained an address to the citizens of Leipsic, by the Rev. Dr. Naumann; the plan of a public charity, to be called the Pestalozzi Foundation, (*Hiftung*), by Director Vogel; and a biographical sketch, by Professor Plato. At ten o'clock, the elder pupils of the burgher school, and delegates from all the schools, with their teachers, and the friends of education, assembled in the great hall of one of the public schools; on the walls were portraits of Pestalozzi, adorned with garlands. Addresses were made by the Rev. Dr. Naumann, who had visited Pestalozzi in Herten, and by other gentlemen, while the intervals were enlivened by songs and music composed for the occasion. In the evening a general association of all the teachers in Leipsic was formed, for the purpose of establishing 'the Pestalozzi foundation,' designed for the education of poor and neglected children."

In Dresden a similar charity was commenced for the benefit of all orphans of teachers from any part of Saxony. The same thing was done in nearly all the large cities of Germany. In Berlin a Pestalozzi foundation was commenced for an orphan-house, to which contributions had been made from all provinces of Prussia, and from other states of Germany.

## EDUCATIONAL ESTABLISHMENT

OF

MR. DE FELLEBERG, AT HOFWYL.

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THE great educational establishment of Mr. de Fellenberg at Hofwyl, in the canton of Berne, has attracted more attention, and exerted a wider influence, than any one institution in Europe or America, during the present century. It originated in motives of patriotism and benevolence, about the year 1805, and was sustained for forty years by personal efforts and pecuniary sacrifices on the part of its founder, which have never been equalled among men of his wealth, and social position. Born to every advantage of education which wealth and rank could secure, advanced early to positions of trust and influence in public life, enjoying extensive opportunities of observation by travel in the most refined nations, thrown by the political convulsions of his country and of Europe, from 1790 to 1805, much among the people and their rulers, Fellenberg became convinced that improvement in *early education* was the only resource for the permanent strength and elevation of the state of his own and other countries. To this object, at the age of thirty-one, he consecrated himself and his fortune. Being possessed of ample means, he resolved to form on his own estate, and on an independent basis, a model institution, in which it should be proved what education could accomplish for the benefit of humanity. Out of this determination arose the Institution at Hofwyl.

He commenced with two or three boys from abroad, with his own children, in his own house; and from time to time received others, but never more than two or three new pupils at once, that they might fall insensibly into the habits of the school, without producing any effect upon its general state. In 1807, the first building was erected for the "Literary Institution," and the number of pupils increased to eighty, mostly from patrician families. During this year he projected an institution for indigent children, and employed Vehrli, the son of a schoolmaster of Thurgovia, in the execution of the plan, after training him in his own family. The farmhouse of the establishment was assigned for this school, and here Vehrli received the pupils taken from among the poorest families in the neighborhood. He left the table of Mr. de Fellenberg, and shared their straw beds and vegetable diet, became their fellow-laborer on the farm, and companion in hours of relaxation, as well as their teacher, and thus laid the foundation of the "Agricultural Institution," or "Poor School," in 1808. The principles on which this school was established, were to employ agriculture as the means of moral education for the poor, and to make

their labors the means of defraying the expense of their education. In this institution, Vehrli attained that practical knowledge of teaching, which fitted him for his higher work in the Normal School at Krutzingen.

About the same time, a school of "Theoretical and Practical Agriculture" for all classes, was formed and provided with professors. To this school several hundred students resorted annually. In the same year, Fellenberg commenced the formation of a Normal School, or seminary for teachers, at his own expense, inviting one of the most distinguished educators of the day to conduct it. Forty-two teachers, of the canton of Berne, came together the first year and received a course of instruction in the art of teaching. So great was the zeal inspired by the liberality of Fellenberg, and the course of instruction, that the teachers were content to prolong their stay beyond their first intention, and to lodge in tents, in lack of other accommodations on the premises. Owing to some jealousy and low party intrigue, the government of Berne interfered with his plan of bringing the teachers of the canton annually together for a similar course, and henceforth the benefits were open only to teachers from other cantons, and to such as belonged to the School of Agriculture. The teachers, after one of these annual courses, presented an address to Fellenberg, from which the following is an extract. It is addressed to "the worthy Father and Friend of the People."

"When we reflect that without education no true happiness is to be attained, and that this can only be secured by means of well-taught and virtuous teachers; and when we recollect that you have devoted yourself to the object without regard to the sacrifice it may require—we must rejoice that this age is favored with such a friend of his country; and when we remember the kindness and friendship with which we have been treated at Hofwyl, we are compelled to give you our affection as well as our admiration, and which will not diminish as long as our hearts shall beat, and our children shall learn to say, 'So lived and labored Father Fellenberg.'\* We will not enter here into any particular statement of our views concerning the course of instruction we have received, which we shall in due time make known to the public: we will only say, for your own satisfaction, that this course has far exceeded our expectations, by its complete adaptation to practical life, by the skill and efforts of your assistants, and by the moral and religious spirit with which the whole has been animated. We have been led to enter with a fervent devotion into a sacred engagement, that we will live and labor in our calling in the spirit which you have exhibited, and thus prove to you that your noble sacrifices have not been vain. We are more deeply penetrated than ever before with a sense of the sacredness of our calling. We are resolved to conduct ourselves with prudence and caution, in affection and union, with unyielding and conscientious faithfulness, in the discharge of our duty, and thus to prove ourselves worthy of your Institution."

In continuation of our brief sketch of Fellenberg's establishment at Hofwyl, we will add that, from 1810 to 1817, it attracted the attention of educators and statesmen in Switzerland and all parts of Europe. Pupils were sent from Russia, Germany, France and England. Deputations from foreign governments visited it, to learn especially the organization of the School of Agriculture, and the Poor, or Rural School. In 1815, a

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\* This title was habitually given to De Fellenberg by the Swiss teachers and youth who appreciated his character, or who had experienced his kindness.

new building was erected to accommodate the increasing number of the Agricultural School, the lower part of which was occupied as a riding-school and gymnasium. In 1818 another building became necessary for the residence of the professors, and the reception of the friends of the pupils; and soon after, a large building, now the principal one of the establishment, with its two wings, was erected for the Literary Institution, which furnished every accommodation that could be desired for health or improvement. In 1823 another building was erected, in the garden of the mansion, for a school of poor girls, which was placed under the direction of the oldest daughter of Fellenberg; and in 1827 the Intermediate or Practical Institution was established. It is much to be desired that this example of slow and cautious progress might be imitated by those who are establishing institutions in our own country, in place of collecting at once a large mass of discordant materials, without any preparation which can render them a solid basis for a well-proportioned or permanent moral edifice.

The Practical Institution, or "Real School," was designed for the children of the middle classes of Switzerland, and not solely for the same class in the canton of Berne, aiming thereby to assimilate the youth of the whole country into common feelings and principles of patriotism, by being educated together, and on one system. The course of instruction included all the branches which were deemed important in the education of youth not intended for the professions of law, medicine and theology. The pupils belonged to families of men of business, mechanics, professional men, and persons in public employment, whose means did not allow them to furnish their children an education of accomplishments, and who did not wish to have them estranged from the simplicity of the paternal mansion. In view of these circumstances, the buildings, the furniture, the table, and the dress of the pupils, were arranged in correspondence to the habits in these respects of their families at home. In addition to an ordinary scholastic course, the pupils were all employed two hours in manual labor on the farm, in a garden plot of their own, in the mechanic's shop, and in household offices, such as taking care of rooms, books, and tools.

More than one hundred reports, many of them quite voluminous, have been published in this country and in Europe, respecting the whole, or portions of Fellenberg's Establishments at Hofwyl. The most particular account, and that in which the spirit of the institutions was considered by their founder to be best exhibited, was given in a series of Letters from Hofwyl, by William C. Woodbridge, in the *Annals of Education*, published in Boston. These letters were republished in London, in 1842, as an Appendix to "*Letters from Hofwyl, by a Parent, on the Educational Institutions of De Fellenberg*," pp. 372.

## FELLENBERG'S PRINCIPLES OF EDUCATION.

"The great object of education is to develop all the faculties of our nature, physical, intellectual, and moral, and to endeavor to train and unite them into one harmonious system, which shall form the most perfect character of which the individual is susceptible; and thus prepare him for every period, and every sphere of action to which he may be called. It is only by means of the harmonious development of every faculty of our nature, in one connected system, that we can hope to see complete men issue from our institutions—men who may become the saviors of their country, and the benefactors of mankind. To form such characters is more important than to produce mere scholars, however distinguished, and this is the object on which the eye of the educator should be fixed, and to which every part of his instruction and discipline should be directed, if he means to fill the exalted office of 'being a fellow-worker with God.'"

"On the reception of a new pupil, our first object is to obtain an accurate knowledge of his individual character, with all its resources and defects, in order to aid in its farther development, according to the apparent intention of the Creator. To this end, the individual, independent activity of the pupil is of much greater importance than the ordinary, busy officiousness of many who assume the office of educators and teachers. They too often render the child a mere magazine of knowledge, collected by means purely mechanical, which furnishes him neither direction nor aid in the business of life. The more ill-digested knowledge a man thus collects, the more oppressive will be the burden to its possessor, and the more painful his helplessness. Instead of pursuing this course, we endeavor, by bestowing the utmost care upon the cultivation of the conscience, the understanding, and the judgment, to light up a torch in the mind of every pupil, which shall enable him to observe his own character, and shall set in the clearest light all the exterior objects which claim his attention.

A great variety of exercises of the body and the senses are employed to prepare our pupils for the fulfilment of their destination. It is by means of such exercises that every man should acquire a knowledge of his physical strength, and attain confidence with regard to those efforts of which he is capable, instead of that fool-hardiness which endangers the existence of many who have not learned to estimate their own powers correctly.

All the various relations of space should be presented to the eye, to be observed and combined in the manner best adapted to form the coup d'œil. Instruction in design renders us important service in this respect—every one should thus attain the power of reproducing the forms he has observed, and of delineating them with facility, and should learn to discover the beauty of forms, and to distinguish them from their contrasts. It is only where the talent is remarkable that the attempt should be made to render the pupil an artist.

The cultivation of the ear by means of vocal and instrumental music is not less important to complete the development of the human being. The organs of speech, the memory, the understanding, and the taste, should be formed in the same manner by instruction, and a great variety of exercises in language, vocal music, and declamation. The same means should also be employed to cultivate and confirm devotional feelings.

In the study of natural history the power of observation is developed in reference to natural objects. In the history of mankind the same faculty is employed upon the phenomena of human nature and human relations, and the moral taste is cultivated, at the same time the faculty of conceiving with correctness, and of employing and combining with readiness, the materials collected by the mind, and especially the reasoning faculty, should be brought into exercise, by means of forms and numbers, exhibited in their multiplied and varied relations.

The social life of our pupils contributes materially to the formation of their moral character. The principles developed in their experience of practical life among themselves, which gradually extends with their age and the progress of their minds, serves as the basis of this branch of education. It presents the examples and occa-

sions necessary for exhibiting and illustrating the great principles of morals. According to the example of Divine Providence, we watch over this little world in which our pupils live and act, with an ever vigilant, but often invisible care, and constantly endeavor to render it more pure and noble.

At the same time that the various improvements of science and art are applied to the benefit of our pupils, their sound religious education should be continually kept in view in every branch of study; this is also the object of a distinct series of lessons, which generally continue through the whole course of instruction, and whose influence is aided by the requisite exercises of devotion.

By the combination of means I have described, we succeed in directing our pupils to the best methods of pursuing their studies independently; we occupy their attention, according to their individual necessities and capacities, with philology, the ancient and modern languages, the mathematics, and their various modes of application, and a course of historical studies, comprising geography, statistics, and political economy.

*Moral Education.*—The example of the instructor is all important in moral education. The books which are put into the pupils' hands are of great influence. The pupil must be constantly surrounded with stimulants to good actions in order to form his habits. A new institution should be begun with so small a number of pupils, that no one of them can escape the observation of the educator and his moral influence. The general opinion of the pupils is of high importance, and hence should be carefully directed. Intimate intercourse between pupils and their educators begets confidence, and is the strongest means of moral education. The educator must be able to command himself—his conduct must be firm and just; frequent reproofs from such are more painful to the pupil than punishment of a momentary sort.

While influences tending directly to lead the pupil astray should be removed from the school, he must be left to the action of the ordinary circumstances of life, that his character may be developed accordingly. The pupil should be led as far as possible to correct his faults by perceiving the consequences of them; the good or bad opinion of his preceptor and comrades are important means of stimulation. Exclusion from amusements, public notice of faults, and corporal punishment, are all admissible. Solitary confinement is efficacious as a punishment. Rewards and emulation are unnecessary as motives.

Religion and morality are too intimately connected to admit of separation in the courses inculcating them. The elementary part of such a course is equally applicable to all sects.

No good is to be derived from employing the pupils as judges or juries, or giving them a direct share in awarding punishment for offenses. It is apt to elevate the youth too much in his own conceit.

Family life is better adapted, than any artificial state of society within an institution, to develop the moral sentiments and feelings of youth.

*Intellectual Education.*—A system of prizes, or emulation, and the fear of punishment, do not afford the strongest motives to intellectual exertion. Experience shows that places in a class may be dispensed with. It is possible to develop a taste for knowledge, a respect and attachment for teachers, and a sense of duty which will take the place of any lower motive in inducing the requisite amount of study.

In the higher departments of instruction it is better to confine the task of the teacher to giving instruction merely, placing the pupil under the charge of a special *educator*, at times when he is not engaged in the class-room.

With the other, and more useful branches of instruction, correct ideas of natural history and phenomena should be communicated to children, and require, first, that they shall be duly trained to observation by calling the observing faculties into frequent exercise. Second, that they shall be made acquainted with the elements of natural history, especially in reference to familiar objects. Third, that the most familiar phenomena of nature, such as thunder and lightning, the rain bow, &c.; and further, the most simple principles of the mechanic arts, trades, &c., should be explained to them. Fourth, they should be taught to draw, in connection with the other instruction. Accuracy of conception is favored by drawing, and it is a powerful aid to the memory. The most important principles of physiology, and their application to the preservation of health, should form a part of the instruction.

*Physical Education.* Pure air, a suitable diet, regular exercise and repose, and a proper distribution of time, are the principal means of physical education. It is as essential that a pupil leave his studies during the time appropriated to relaxation, as that he study during the hours devoted to that purpose. Voluntary exercise is to be encouraged by providing suitable games, by affording opportunities for gardening, and by excursions, and by bathing. Regular gymnastic exercises should be insisted on as the means of developing the body; a healthy action of the bodily frame has an important influence on both mind and morals. Music is to be considered as a branch of physical education, having powerful moral influences. The succession of study, labor, musical instruction, or play, should be carefully attended to. The hours of sleep should be regulated by the age of the pupil.

Experience has taught me that *indolence* in young persons is so directly opposite to their natural disposition to activity, that unless it is the consequence of bad education, it is almost invariably connected with some constitutional defect.

The great art of education, therefore, consists in knowing how to occupy every moment of life in well-directed and useful activity of the youthful powers, in order that, so far as possible, nothing evil may find room to develop itself."

Mr. de Fellenberg died in 1846, and his family discontinued the educational establishments at Hofwyl, in 1848, except "the Poor School," which is now placed under a single teacher, and the pupils are employed in the extensive operations of the farm to acquire a practical knowledge of agriculture. But the principles developed by the distinguished philanthropist and educator, have become embodied in the educational institutions of his native country and of Europe. This is particularly true of the great aim of all his labors to develop all the faculties of our nature, physical, intellectual and moral, and to train and unite them into one harmonious ♦ system, which shall form the most perfect character of which the individual is susceptible, and thus prepare him for every period, and every sphere of action to which he may be called.



## JACOB VEHRLI,\*

AT

HOFWYL AND KRUITZLINGEN.

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No name is more indissolubly associated with the origin and successful establishment of agricultural schools for the poor, and for teachers of country schools, than that of Jacob Vehrli. Without his entire and self-sacrificing devotion, sweet and attractive personal character and vast practical ability, it is altogether improbable that either Pestalozzi, by his desultory and distinctively unpractical labors, or Fellenberg, amongst the vast and varied operations necessary to carry forward his comprehensive and rather complicated plans, would ever have worked out this single problem of educational reform to its present state of triumphant and widely influential demonstration.

JACOB VEHRLI, was the son of a country schoolmaster in the Canton of Thurgoviæ; and was born in 1790. He was only seventeen, when his father, becoming profoundly interested in Fellenberg's enterprise at Hofwyl, entreated him to employ the youth in executing the projected plan of a school for the poor, two teachers having already failed in it. Fellenberg received him at first into his own family, but was so well satisfied with his character that before the end of a year, he placed him in the farmhouse where the school was to be established, with three pupils, fresh from mendicancy on the highways. Vehrli made himself the friend and associate of these young outcasts, lived on their vegetable diet, slept on straw beds as they did, and in a short time had both firmly established himself as a new and beloved parent and guide to the youths, and has securely founded the Vehrli School, or agricultural school for the poor, which was in fact, though not generally so considered, the chiefest and best beloved of the institutions at Hofwyl, as being that through which Fellenberg hoped to effect something toward the elevation of the masses of the Swiss population; and which is moreover now the only surviving portion of all the schools there.

Under the incomparable power of Vehrli's character and skillful management, the school gradually increased in numbers, stability and reputation, until it became necessary to employ assistants, and to subdivide it, by establishing, in 1827, the colony of Maykirch, with six pupils from the Vehrli School, under the charge of one of the older pupils. Within a few years this colony had built itself a complete house, with barns and offices, brought some fifteen acres under cultivation, and become a self-supporting institution.

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\* Often spelled Wehrli.

As the Vehrli School grew, a department, also part of the original design, including ultimately twenty pupils, was set apart for training teachers for the country schools.

Having remained at Hofwyl twenty-six years, Vehrli left the place, to become director of the school for country teachers at Kruitzingen, on the Lake of Constance, where he yet remains, devoting a vigorous old age, and the treasures of a half century's experience, to the furtherance of the same noble and patriotic purposes for which his whole life has been given.

Amongst his pupils, Vehrli has always appeared as a kind and beloved elder brother, rather than as a person of superior authority or merely disciplinary power. His punishments were a private and affectionate admonition; a more public one, deprivation of society or meals or play; in the last resort, a light corporal infliction administered in private, some time after the fault, and with kind preparatory remonstrances; if these means failed, dismissal was preferred to further compulsion. Love was the prevailing influence; faith in human capacity of improvement, and in the support of religion, the basis of all action; and kindness, the principle of right, and desire of self-improvement and the good of others, the regulating and stimulating forces of the school. The course of education was calculated to prepare the pupils well and faithfully to fill the places allotted them, under the stringent classification of European society, as farmers and farm laborers, or as country school masters; a course too limited for absolute imitation in a country truly free, but of the very utmost excellence, so far as it was actually developed; defective not in its kind, but in its scope. The children were received at about eight or nine years of age, and remained until eighteen or twenty; the latter portion of their stay being mainly in honorable fulfillment of their implied obligation to reimburse M. de Fellenberg, by the proceeds of their labor, for the expenses of maintaining them through their earlier and more helpless years. Many of them were picked up from the highways, from beggary and vagrancy and trained into well-behaved and useful men. They had each a sleeping-room, small and poor, such as a laboring man must expect to occupy, but neatly kept. The clothing was uniform; in summer of coarse linen, in winter of woolen; they were used to go bareheaded all the year, and barefooted in summer. The diet was simple; chiefly bread, vegetables, soup and milk, with meat once or twice a week, and wine (of Swiss home manufacture, and very nearly like ordinary cider,) on three or four great occasions, such as the new year, the harvest home, and the birth-day of Vehrli, which latter was celebrated with remarkable and touching demonstrations of love and gratitude from the pupils. The time devoted to farm labor was from ten hours to seventeen, (such an exertion being voluntary, and not allowed except in some urgent case,) in summer, and from seven to nine in winter. Instruction usually wholly occupied three or four hours in summer, and five or six in winter. But the whole life of the pupil was made an instruction, by the diligent use of every opportunity of conversation or intercourse; and subjects or questions were proposed for consideration

during working hours, to be discussed or answered at the general meeting in the evening. The course of instruction included reading, writing, arithmetic, mental and written, the elements of drawing, surveying, and mensuration, music and singing, and a general rudimentary training in natural history and philosophy, especially so far as the natural phenomena and productions of their daily life and immediate neighborhood furnished materials. Besides the field and home labor of the farm, they were also taught to perform all the ordinary household duties, and to sew enough to enable them to mend their own clothes. The stimulus of emulation or reward was diligently avoided; no commendation being used except the appearance of pleasure in the teacher, or the words, "That is right." The reward for the efforts of the pupils was their satisfaction in attainment, in self-control, in self-respect, and in power of execution, and in doing good.

In his management of the school for teachers at Krutzlingen, Vehrli has uniformly adhered to the same general principles. His long experience in training poor children enables him to train teachers for poor children, with rare and singularly adapted skill. In some letters by K. G. Lessmuller, of Dresden, published in the Saxon Church Gazette, (1846, No. 8,) there is a characteristic, but casual view of Vehrli. "His pupils" says Lessmuller, "are not permitted to acquire habits of refinement which could not assist them in their future experience, but, aside from their special instruction in teaching, they are taught such other acquirements as may be useful, not only to the children under their charge, but to their parents also. Accordingly, they not only study the principles of agriculture, but are required to put their knowledge into practice in detail by the labor of their own hands, Vehrli and his wife setting the example. I myself found them both, with a company of pupils, in the latter part of the afternoon, busy at harvesting. In strengthening and hardening his own body, Vehrli serves as an excellent model for his pupils; and I had an opportunity of seeing for myself how thoroughly he has inured himself to the weather. At my departure he accompanied me during about four hours, to direct me in the road, through a pretty heavy rain, without any covering on his head, and as he maintained, without any risk of injuring his health."

The fifty years of Vehrli's labors have not been without fruit. Although the reform and elevation of the masses of the Swiss people has not been so great as he hoped for, it has been appreciable and important. Still, it is probable that the greatest result has been the general diffusion throughout Europe of his principles and practice in the establishment and management of schools of refuge and reform for the young. All the Swiss establishments, thirty or forty in number, with hardly an exception, follow the example of the Vehrli School, and of Krutzlingen, in regard to the course of training and general design and management; and a large proportion of them are actually under the direction of Vehrli's former pupils. But this is not all. The example has been followed in Germany, France, and England. The training school at Battersea, Lady Byron's school at Ealing,

the school at Beuggen, in Baden, the Raulhe Haus, at Hamburg; indeed, the large majority of all the modern European institutions for assisting or reforming vicious or unfortunate children, have been organized upon the basis of some of the distinctive features of Hofvyl, or Kruitzlingen.

Thus, the efforts of Vehrli may be considered as having attained, if not perfect success, yet a much greater measure of it than often falls to the lot of the benevolent worker for the good of his kind. He has set a standard of excellence already widely known, and every where approved, and so lofty that it will scarcely be raised, for the creation of a class of institutions already numerous, daily increasing in number, yet hardly having commenced their work, whose future influence in preventing and repressing vice and unhappiness throughout the whole civilized world, will be valuable beyond all computation.

We append several interesting notices of Vehrli and his school, by visitors every way competent to judge fairly of the value of his labors. We begin with a description by Sir J. Kay Shuttleworth

The normal school at Kruitzlingen is in the summer palace of the former abbot of the convent of that name, on the shore of the Lake of Constance, about one mile from the gate of the city. The pupils are sent thither from the several communes of the canton, to be trained three years by Vehrli, before they take charge of the communal schools. Their expenses are borne in part by the commune, and partly by the council of the canton. We found ninety young men, apparently from eighteen to twenty-four or twenty-six years of age, in the school. Vehrli welcomed us with frankness and simplicity, which at once won our confidence. We joined him at his frugal meal. He pointed to the viands, which were coarse, and said,—“I am a peasant's son. I wish to be no other than I am, the teacher of the sons of the peasantry. You are welcome to my meal: it is coarse and homely, but it is offered cordially.”

We sat down with him. “These potatoes,” he said, “are our own. We won them from the earth, and therefore we need no dainties, for our appetite is gained by labor, and the fruit of our toil is always savory.” This introduced the subject of industry. He told us all the pupils of the normal school labored daily some hours in a garden of several acres attached to the house, and that they performed all the domestic duty of the household. When we walked out with Vehrli, we found them in the garden digging, and carrying on other garden operations, with great assiduity. Others were sawing wood into logs, and chopping it into billets in the court-yard. Some brought in sacks of potatoes on their backs, or baskets of recently gathered vegetables. Others labored in the domestic duties of the household.

After a while the bell rang, and immediately their out-door labors terminated, and they returned in an orderly manner, with all their implements, to the court-yard, where having deposited them, thrown off their frocks, and washed, they reassembled in their respective class-rooms.

We soon followed them. Here we listened to lessons in mathematics, proving that they were well-grounded in the elementary parts of that science. We saw them drawing from models with considerable skill and precision, and heard them instructed in the laws of perspective. We listened to a lecture on the code of the canton, and to instruction in the geography of Europe. We were informed that their instruction extended to the language of the canton, its construction and grammar, and especially to the history of Switzerland; arithmetic; mensuration; such a knowledge of natural philosophy and mechanics as might enable them to explain the chief phenomena of nature and the mechanical forces; some acquaintance with astronomy. They had continual lessons in pedagogy, or the theory of the art of teaching, which they practiced in the neighboring village school. We were assured that their instruction in the Holy Scriptures, and other religious knowledge, was a constant subject of solicitude.

The following extract from Vehrli's address at the first examination of the pupils, in 1837, will best explain the spirit that governs the seminary, and the

attention paid there to what we believe has been too often neglected in this country—the education of the heart and feelings, as distinct from the cultivation of the intellect. It may appear strange to English habits to assign so prominent a place in an educational institution to the following points, but the indication here given of the superior care bestowed in the formation of the character, to what is given to the acquisition of knowledge, forms in our view the chief charm and merit in this and several other Swiss seminaries, and is what we have labored to impress on the institution we have founded. To those who can enter into its spirit, the following extract will not appear tinged with too sanguine views:—

“The course of life in this seminary is three-fold.

“1st.—Life in the home circle, or family life.

“2nd.—Life in the school-room.

“3rd.—Life beyond the walls in the cultivation of the soil.

“I place the family life first, for here the truest education is imparted; here the future teacher can best receive that cultivation of the character and feelings which will fit him to direct those, who are entrusted to his care, in the ways of piety and truth.

“A well-arranged family circle is the place where each member, by participating in the others’ joys and sorrows, pleasures and misfortunes, by teaching, advice, consolation, and example, is inspired with sentiments of single-mindedness, of charity, of mutual confidence, of noble thoughts, of high feelings, and of virtue.

“In such a circle can a true religious sense take the firmest and the deepest root. Here it is that the principles of Christian feeling can best be laid, where opportunity is continually given for the exercise of affection and charity, which are the first virtues that should distinguish a teacher’s mind. Here it is that kindness and earnestness can most surely form the young members to be good and intelligent men, and that each is most willing to learn and receive an impress from his fellow. He who is brought up in such a circle, who thus recognizes all his fellow-men as brothers, serves them with willingness whenever he can, treats all his race as one family, loves them, and God their father above all, how richly does such a one scatter blessings around! What earnestness does he show in all his doings and conduct, what devotion especially does he display in the business of a teacher! How differently from him does that master enter and leave his school, whose feelings are dead to a sense of piety, and whose heart never beats in unison with the joys of family life.

“Where is such a teacher as I have described most pleasantly occupied? In his school amongst his children, with them in the house of God or in the family circle, and wherever he can be giving or receiving instruction. A great man has expressed, perhaps too strongly, ‘I never wish to see a teacher who can not sing.’ With more reason I would maintain, that a teacher to whom a sense of the pleasures of a well-arranged family is wanting, and who fails to recognize in it a well-grounded religious influence, should never enter a school-room.”

As we returned from the garden with the pupils on the evening of the first day, we stood for a few minutes with Vehrli in the court-yard by the shore of the lake. The pupils had ascended into the class-rooms, and the evening being tranquil and warm, the windows were thrown up, and we shortly afterward heard them sing in excellent harmony. As soon as this song had ceased we sent a message to request another, with which we had become familiar in our visits to the Swiss schools; and thus, in succession, we called for song after song of Nageli, imagining that we were only directing them at their usual hour of instruction in vocal music. There was a great charm in this simple but excellent harmony. When we had listened nearly an hour, Vehrli invited us to ascend into the room where the pupils were assembled. We followed him, and on entering the apartment, great was our surprise to discover the whole school, during the period we had listened, had been cheering with songs their evening employment of peeling potatoes, and cutting the stalks from the green vegetables and beans which they had gathered in the garden. As we stood there they renewed their choruses till prayers were announced. Supper had been previously taken. After prayers, Vehrli, walking about the apartment, conversed with them familiarly on the occurrences of the day, mingling with

his conversation such friendly admonition as sprang from the incidents, and then lifting his hands he recommended them to the protection of heaven, and dismissed them to rest.

We spent two days with great interest in this establishment. Vehrli had ever on his lips:—"We are peasant's sons. We would not be ignorant of our duties, but God forbid that knowledge should make us despise the simplicity of our lives. The earth is our mother, and we gather our food from her breast, but while we peasants labor for our daily food, we may learn many lessons from our mother earth. There is no knowledge in books like an immediate converse with nature, and those that dig the soil have nearest communion with her. Believe me, or believe me not, this is the thought that can make a peasant's life sweet, and his toil a luxury. I know it, for see my hands are horny with toil. The lot of men is very equal, and wisdom consists in the discovery of the truth that what is *without* is not the source of sorrow, but that which is within. A peasant may be happier than a prince if his conscience be pure before God, and he learn not only contentment, but joy, in the life of labor which is to prepare him for the life of heaven."

This was the theme always on Vehrli's lips. Expressed with more or less perspicuity, his main thought seemed to be that poverty, rightly understood, was no misfortune. He regarded it as a sphere of human exertion and human trial, preparatory to the change of existence, but offering its own sources of enjoyment as abundantly as any other. "We are all equal," he said, "before God; why should the son of a peasant envy a prince, or the lily an oak; are they not both God's creatures?"

We were greatly charmed in this school by the union of comparatively high intellectual attainments among the scholars, with the utmost simplicity of life, and cheerfulness in the humblest menial labor. Their food was of the coarsest character, consisting chiefly of vegetables, soups, and very brown bread. They rose between four and five, took three meals in the day, the last about six, and retired to rest at nine. They seemed happy in their lot.

Some of the other normal schools of Switzerland are remarkable for the same simplicity in their domestic arrangements, though the students exceed in their intellectual attainments all notions prevalent in England of what should be taught in such schools. Thus in the normal school of the canton of Berne the pupils worked in the fields during eight hours of the day, and spent the rest in intellectual labor. They were clad in the coarsest dresses of the peasantry, wore wooden shoes, and were without stockings. Their intellectual attainments, however, would have enabled them to put to shame the masters of most of our best elementary schools.

Such men, we felt assured, would go forth cheerfully to their humble village homes to spread the doctrine which Vehrli taught of peace and contentment in virtuous exertion; and men similarly trained appeared to us best fitted for the labor of reclaiming the pauper youth of England to the virtues, and restoring them to the happiness, of her best instructed peasantry.

A brother of Dr. Kay, in his "Education of the Poor in England and Europe," thus speaks of Vehrli:

"I saw Vehrli twice. The first time I found him clad in a plain coarse tweed vest, at work upon his fields; and on my second visit, he was busily engaged with his boys in repairing the plain wooden furniture of his house, and the handles, &c., of his farming tools. He said to me, 'You must not expect to find any grandeur in our house; my boys are all to be engaged among our peasants, and I teach them to sympathize with those with whom they must associate hereafter, by accustoming them and myself to simple peasants' lives.' On my first visit I dined with him. The viands were of the plainest possible kind, but Vehrli reminded me that the laborer's fare was no better, and that therefore the laborer's companion and teacher ought to be satisfied. The result of this simple life is, that while in other parts of Switzerland, schoolmasters, who have been admirably instructed at Normal schools, but who have never had the advantage of the excellent discipline of the habits which Vehrli's pupils

receive, often become discontented with the drudgery of a schoolmaster's life, the young men, who have left Vehrli's school, are found to persevere with cheerfulness and Christian enthusiasm in the work of instruction and social reformation.

Throughout Switzerland, Vehrli's school is looked on as the pattern, and in all the other Normal Schools they are gradually adopting his views relative to the education of the teachers.

I have thus particularly noticed the necessity of a great simplicity in the daily life of a pupil-teacher, as I fear this important part of a schoolmaster's training is almost entirely neglected in several of the few Normal schools we at present possess. We seem to imagine that it is a perfectly easy thing for a man, who has acquired habits of life fitting him for the higher circles of society, to associate with the poor, without any previous training. No mistake can be more fatal to the progress of the religious education of the poor. An instructed man, accustomed for several years to the society of intellectual professors and companions, without having any thing to remind him of, still less to habituate him to communication with, the humble class among whom he is afterward to live, must feel considerable reluctance, if not decided disgust, when he finds himself called on to associate with the simple, rude, and uneducated poor. To enable him to do this, requires as careful a training as to enable him to teach; and although men are found, whose sense of duty and whose Christian philanthropy triumph over the defects of their education, yet, in the majority of cases, the dissimilarity of tastes between the teacher and his associates, must at least curtail his power of doing good, even if it does not actually cause him to neglect altogether the principal of his duties, from that natural repugnance which he cannot surmount. To teach the poor effectively, we must choose the teachers from among themselves; and during their education we must continually accustom them to the humble character of their former lives, as well as to that of their future associates. The Roman Catholic Church has always clearly understood this truth. She has perceived from the first, with that sagacity which has marked all her worldly policy, that to obtain men who would really understand and sympathize with the poor, and who would feel no disgust for the greatest duty of a priest's life, the visitation of the meanest hovels, she must take her teachers from the poor themselves, and keep their minds continually habituated to a toilsome and humble life, whilst receiving education fitting them to be the religious teachers of the people. The greater part, therefore, of her priests are chosen from the poorer classes. The poor know that these priests can understand their necessities, can sympathize with their sufferings, and can visit their simple firesides without disgust. Whilst, therefore, the Roman Catholic peasant respects his priest for the sacred character of the office he fills and for the education he has received, there is none of that painful sense of separation between them, which exists, where the peasant feels that his religious minister belongs to another class and can never perfectly comprehend the situation, the wants, and the troubles of the poor. Still less does such a religious minister feel any difficulty in his communications with the poor. He visits the meanest hovel without disgust, he associates with the laborer without any danger of exhibiting an insolent air of worldly superiority, and knowing what a laborer's feelings are, he communicates with him without embarrassment, without reserve, and above all, without superciliousness.

In the Catholic cantons of Switzerland the priest is not only the spiritual adviser, but he is also the friend and companion of the laborer, and that too, naturally, without any difficulty to himself, and with infinite advantage to the poor. An Englishman would scarcely believe me, were I

to describe how the priests, in the Catholic cantons, may be seen associating with the peasants.

In this country, where the clergyman is so far separated from the poor man by his station in society, his associations, habits, and education, it becomes doubly important that the schoolmaster of the Church should be a connecting link between the clergyman and his flock. He ought to be the adjutant of the clergyman, capable by his education to be indeed his assistant, and strictly united by his habits to the poor, among whom he ought with cheerfulness to labor.

Deeply grieved am I, then, to see that in some of our Normal schools we have not only abandoned the idea of labor being a necessary part of the discipline of a Normal school, but that we are accustoming the pupil-teachers to manners of dress and living far, far above those of the poor, among whom they must afterward live, and with whom they ought continually to associate. The life of a pupil-teacher in a Normal school ought to be such, that when he leaves it for his village school, he shall find his new position one of greater ease and comfort than the one he has left, and that he may feel no disgust for the laborious drudgery that must fall to his lot in such a situation.

M. Prosper Dumont, in his treatise\* on Normal Schools, published in Paris, in 1841, commends the Normal School of Vehrli, "as an excellent model for educating teachers for country schools." So profoundly was he impressed by the character of this practical educator, and the results of his teaching and example, that he regards Vehrli "as a beautiful example of the Normal teacher,—the religious and well-informed laborer, capable of demonstrating, in an unequivocal manner, to working men, that enlightened and elevated sentiments are not incompatible with manual labor. All is here combined to contribute to the education of a country teacher; the example is always placed by the side of the precept; all instruction is mutually connected, and illustrative of each other; the moral, mental, and physical development go along together. The whole atmosphere is pedagogic—the pupil teacher imbibes the spirit of his vocation at every pore. That which strikes most is the happy application of the best principles of education, and the profoundly Christian spirit, without ostentation, which characterizes every portion of the detail."

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\* M. Dumont received the prize offered by the Academy of Moral and Political Sciences, in 1838, for the best discussion of the question: "What degree of perfection may the establishment of primary Normal Schools acquire, considering them in their relation to the moral education of youth?"

The title of the work is "*De l'Education Populaire et des Ecoles Normales Primaires.*" Paris, 1841.



## REFORM SCHOOL AT BÄCHTELEN.

CANTON OF BERNE.

REPORT OF E. DUCPETIAUX.

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THE establishment of agricultural schools for poor children has been of great advantage to Switzerland, and has powerfully contributed to relieve misery and arrest the progress of pauperism. But experience has shown that these establishments are not sufficient for the necessities of vicious and criminal children. When mingled with others in the schools for the poor, these children spread around the seeds of a demoralization, which the vigilance of the directors can not always counteract. Thus it came to be understood that a distinction must be made between these two classes of children, and that special establishments must be created for the latter. One of the first promoters of this reform, Jean Gaspard Zellweger, of Trogen, submitted a plan for accomplishing it, to the general assembly of the Swiss Society of Public Utility. It was adopted, and in order to hasten its execution, M. Kuratli, a former pupil of Vehrli, was deputed to visit such foreign institutions, as might furnish models for the projected school. Kuratli spent two years in Germany, where, after having visited the establishment of Kopf at Berlin, he devoted himself to the careful study of the organization and management of the institution for children morally endangered, called the Rauhe Haus, at Horn, near Hamburg. At his return to Switzerland in 1840, he was placed in charge of the reform school, the establishment of which had been decided upon since 1837.

The school was opened at Bächtelen, half a league from Berne, on the first of May, 1840. It was intended for the special purpose of educating and reforming vicious children, and those convicted of petty misdemeanors; a design midway between the schools for poor children, and the house of correction. The most scrupulous caution was exercised in the admission of children; they were received singly, and at intervals more or less extended. At the end of 1841, accordingly, there were but twelve children in the school, who constituted one "family," under the special direction of M. Kuratli. A second family was commenced in 1842, and in 1844 was completed, and placed under the charge of a second teacher, M. Engeli, also a former pupil of Vehrli. In 1845, a third class was formed, consisting, like the others, of twelve children. Besides these three families, there has been organized a probationary department of six or eight children, where new comers are placed before being definitely located in the different families, as vacancies occur. This organization by families, modeled after the plans of Dr. Wichern, at the Rauhe Haus, has thus far fully answered its purpose; it facilitates supervision, encourages emulation, and permits application to each child of the influences which his peculiar character demands.

The school of Bächtelen admits children from all the cantons; but for reasons easily understood, it receives only boys, and of the Protestant communion. But its founders intend to establish a similar institution for Catholic children, and one for girls.

Children are admitted, at from six to fifteen years of age, and their stay is four years long at least.

The final authority over the school, is in a central committee, composed of from four to six members of the Swiss Society for Public Utility, chosen by it, and belonging to different cantons; its interior arrangements are entrusted to a special committee, whose members live in the neighborhood. These committees have distinct and clearly defined duties.

The officers of the establishment are, a director, who is also principal teacher; an assistant teacher, who is "father" of the first family; two under teachers, each at the head of one of the other families. A farmer, a stable-man, and a housekeeper, complete the list, which seems at first sight a pretty long one, for only forty children. But considering the character of these children, their individual needs, the necessity of vigilant and unceasing watchfulness over each one, it is evident that it would be impossible to accomplish the proposed purpose with a less number. At Horn, the institution of brothers, or teacher aspirants, furnishes an ample supply of subordinate officers, but at similar institutions where they are wanting, the defect must be supplied by a greater number of paid teachers.

The salaries, all together, amount to about six hundred dollars. The director and principal is paid one hundred and sixty dollars; each of the assistants, the farmer, and the housekeeper, sixty dollars. All these have besides lodging, board and maintenance, except clothing.

Farming and gardening occupy the children during most of the year. Under the name of accessory occupations, are established shops for rope-making, cabinet work and cooperage.

The instruction is similar to that of the primary schools of the canton, and occupies two or three hours a day in summer, and four or five in winter. Religious instruction is given by the parish minister. As for the work of education, it goes on every day and every instant. The children, being always in some relation or other with the director, or with the teacher who is at the head of the family to which they belong, can not escape from the salutary influences which are operating upon them from every side. Accordingly, their general conduct leaves nothing to desire; and their progress in study and amendment in morals keep pace with each other. Up to the present time, although graduations have been but few, the success already obtained augurs well for the future. A committee of patronage has been appointed, to facilitate the obtaining advantageous situations for graduates and for maintaining a benevolent supervision over them.

To extend the benefits of this institution, and to prepare for the establishment of other similar ones, there has recently been created at Bächtelen a special department for training instructors and foremen. Before actual admission, pupils in this department are subjected to a probation of three months. Their course lasts for three years.

The reform school at Bächtelen owes its existence to the indefatigable charitableness of the Swiss cantons, which has already originated so many useful institutions. It is sustained by the help of subscription, and private gifts, subsidies from the cantons, the returns of the farm and workshops, and the payments of communes, parents and benefactors, for particular pupils. The average of these payments is about fifteen dollars a year. The property includes forty *jucharten*\* of fertile land, in full cultivation, and worth, along with buildings, furniture, cattle, &c., about sixteen thousand five hundred dollars. Deducting from this amount the unpaid debt and the amount due for ordinary maintenance of the children, it appears that on the 31st Dec., 1843, the real capital of the institution was about seven thousand dollars. The average annual expense of each pupil has of late years been about forty-nine and one-half dollars.

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\* The *juchart* is nearly half an acre

## SEMINARY FOR ORPHAN AND DESTITUTE CHILDREN,

AND TEACHERS OF THE POOR,

AT BEUGGEN, GRAND DUCHY OF BADEN.

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THE establishment at Beuggen, in Baden, near Basle, for the training of poor children and country teachers, was established in 1820, by an association of benevolent persons of the Protestant persuasion in Basle. The building, formerly a commandery of the Teutonic Order, is a handsome chateau in a fine situation upon the banks of the Rhine. During the wars of 1814-15, it was used as a hospital for the allied armies, and eight thousand soldiers died in it, and were buried in the fields around. It is the property of the grand duke of Baden, who allows it to be used for the school at a merely nominal rent.

The institution has been sustained altogether by voluntary contributions, and the confidence of its managers in the benevolence of the community has been well repaid; there is no debt, the annual expenditures have invariably been met, and a considerable surplus funded.

The childrens' department contains about sixty pupils of both sexes, Protestants only. The girls and boys meet at lessons and meals, and often during their work; and the supervision being strict and continual, no inconvenience has resulted. The age of admission is from six to fourteen years, and of leaving, at an average of sixteen or seventeen; and pupils are received from all the Swiss cantons, the poorest and most neglected children having the preference. Communes and benefactors pay thirty dollars a year for each pupil whom they place in school; but those who can command no payment are received free.

There are three school classes; the course includes, in general, the same matter with that of a good Protestant primary school: Bible history and doctrine, reading, writing, German, mental and written arithmetic, geography, history, music by note, and thorough base. There is four hours' school a day, besides four hours a week, for singing lessons. The remaining time is so laid out in manual labor and recreations, that the variety of employments may avoid fatigue. The children of the laborers on the premises and some from the neighborhood are admitted to the instruction and apprenticeship of the institution. The boys are employed in farming, gardening, in the stable, in plaiting straw, and spinning wool; some are under the instruction of the tailor and the shoemaker of the establishment, and others are employed in the bakery, the book-bindery, and in such household labor as requires some strength. The girls knit, sew, make and mend clothes and bedding, help in washing, laundry work and cooking, sometimes in the garden and poultry yard, and acquire such other accomplishments as pertain to a good housekeeper.

There are religious exercises on the sabbath, during the intervals of which the children may sing, read, walk, or play in the garden.

The food and clothing are simple, but sufficient, and in general similar to those of the surrounding agricultural population; and the health of the institu-

tion is excellent. The yearly expense per head for pupils is estimated at thirty dollars. At leaving the school, the children are apprenticed to farmers or artisans. There are two committees of patronage connected with the institution, one of men for the boys, and the other of women for the girls, to assist them in procuring good situations, and to watch over their welfare. Contrary to the design of the institution, however, only a few of the graduates follow agriculture, most of them adopting some mechanical occupation. During the thirty years' existence of the school, the number of graduating pupils has been in all about four hundred and forty.

The other department of the school is intended to train teachers for the country schools. Its members are chiefly from the families of laborers and artisans, and are admitted at from eighteen to twenty-five, remaining three years. They are usually from fifteen to twenty in number. In return for their education and maintenance, they act as assistants to the principal, in instruction and general oversight: and they receive at graduation a wardrobe and some books. These normal pupils are certain of appointments at graduation; indeed, the applications for them are more numerous than can be filled. The normal course includes whatever is essential in the theory and practice of teaching. It occupies six hours a day; three hours more are spent in manual labor, and the remainder of the day in various useful occupations and in recreations. As they become fit, they are placed in charge of a few pupils, then of an entire class, and finally of the whole school.

Christian Heinrich Zeller, the director, is brother of the deceased Karl August Von Zeller, the well known Prussian High School Councilor and educationist, and was born in Wurtemberg, in 1777. He studied law at Tubingen, but by the influence of his brother was induced to devote himself to teaching, and accordingly, after having been tutor in a patrician family at Augsburg for two years, and a successful teacher six years in St. Gall, and twelve years at Zofingen, where he became a Swiss burgher and married, he accepted the charge of organizing and conducting the establishment at Beuggen. He is now seventy-five years of age, but still vigorous and healthy, and though receiving but a small salary, is happy in his labors, and with his excellent wife, is still ardently devoted to the enterprise under his direction. They well deserve the names of "father" and "mother" which they receive from the members of the numerous family around them.

There is a committee for the control of the institution, appointed by the association of founders, and located at Basle. It meets monthly, directs as to admission and graduation of pupils and pupil teachers, oversees their establishment as far as possible, authorizes expenditures and repairs, arranges the affairs of the course of instruction and labor, audits accounts, and determines important matters in general. It also presides over the anniversary of the establishment.

The director, who has immediate charge of instruction, discipline, and accounts, (his wife, with one or more assistants, managing domestic affairs, and the concerns of the household and the farm,) is assisted by two sub-teachers, who instruct the pupil teachers and children, and with whom he holds a weekly consultation upon matters of instruction, discipline, &c. There is a fortnightly meeting, attended by the pupil teachers, at which the director presides, communicates correspondence from former graduates now teaching, listens to observations, gives advice, and attends to all appropriate subjects.

There are three dormitories for the girls, each under a female overseer, and five for the boys, over each of which is appointed by the director one of the pupil teachers, who thus becomes as it were the father of a small family within the large one. He walks out with them on Sunday, takes care of them when sick, and watches constantly over their physical and moral prosperity; and thus becomes well initiated both in the pleasures and pains of his intended career. They also eat with the children, and of the same food.

In order to maintain the connection between the institution and its graduates, a monthly gazette, (*Monaths-Blatt von Beuggen*,) has been published for the last twenty years, to give information of the progress and condition of the institution, and to encourage its charitable friends. The director also maintains a frequent and intimate correspondence with graduates of both departments, for the sake of assisting them by good advice and of maintaining a favorable influence over them.\*

The order and industry exhibited in the school and on the farm are worthy of all praise. Emulation and laudation are not employed as stimulants; M. Zeller believing with Pestalozzi, that if instruction is given, and discipline managed, in the right way, the pleasure of acquiring knowledge and of doing right, are abundantly adequate encouragements.

Facts seem to be wanting to explain the general tendency of the pupils toward mechanical rather than agricultural pursuits. It may possibly be partly owing to deficient development of that occupation at the institution, to the shortness of the apprenticeship served in it by the pupils, to the relations of graduates to their families at leaving, or to the operations of the committee in charge of the business of finding situations. In his last report, (for 1850,) M. Zeller has seasonably directed attention to the inconveniences of the usual system of apprenticeship, especially in towns; the apprentices, instead of being as formerly lodged in their master's houses, boarded at their tables, and treated to a certain extent as members of their families, are now obliged to find board and lodging for themselves, and are thus exposed to influences and temptations which often ruin them. M. Zeller proposes, as a remedy, that establishments should be erected in the towns, for the express purpose of furnishing economical board and lodging to apprentices, and conducted under such management as might avert these evils. Indeed, such a one has already been erected at Strasbourg, for graduates from the school at Neuhoof, and has already done good. The example is worthy of imitation.

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\* Zeller's chief publications, besides the monthly above mentioned, are the following:

THE TEACHING OF EXPERIENCE, (*LEHREN DER ERFAHRUNG*,) for christian teachers of common schools, and poor schools. Three volumes: Beuggen. 1826-28.

TWENTY-FIFTH ANNUAL REPORT UPON THE INSTITUTION FOR TRAINING TEACHERS of poor schools, at Beuggen. Basle: Bahnenaiers. 1846.

PSYCHOLOGY, founded upon experience, for parents, educators and teachers, and for domestic instruction. Stuttgart: Steinkopf.

## ORPHAN HOUSE

AT

TROGEN, (APPENZELL.)

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THIS establishment is intended for orphans from the neighborhood, who are received gratuitously; but it admits boarders from other cantons, who pay about \$43.00 a year. Its number of scholars was at first only twelve, but has now reached the statutory limit of forty. There are also forty-six day scholars, who pay a small rate for instruction in the school and workshops. The first pupils were only boys; but upon the marriage of the director, in 1825, a small number of girls were admitted. No inconveniences have resulted from this admission, the different sexes occupying separate buildings. The orphans are admitted at twelve years, after a year's probation; boarders being admitted only at ten, and after a shorter probation of three months.

The establishment is organized on the plan of a family, the director representing the father, and his wife the mother. They are never separated from the children under their charge, and the same education is given to them and their own children. The director with the assistance of pupil teachers chosen from the school, has the general charge, gives instruction, manages the out-door and in-door labor, and administers the finances. The directress has the management of the household and of the girls. With their assistance she superintends the cooking, the laundry, and the making and mending of clothes and bedding; and instructs them in all the handiwork suited to their needs.

All the pupils attend school up to fourteen years; after that time they belong to a reviewing class, and always attend the classes in singing and in religious instruction. There are usually about four hours a day of study; the course includes reading, writing, memorizing, arithmetic, written and mental, grammar, linear drawing, with applications to agriculture and surveying, history of the country, mathematical geography, singing and religion.

The amusements are varied with suitable gymnastic exercises. There are annual festivals and excursions to the mountains, and the founder, M. Zellweger, was during his life accustomed from time to time to entertain the more deserving of the pupils at his own table.

In this establishment, the constant presence of parental watchfulness, and the love and family feeling which prevails, render faults few and small. Punishment is scarcely ever more than a mere admonition; if that is not enough, the culprit is usually caused to repair his fault in some mode having a direct relation to it; by amending harm done; clearing up disorderly work; remaining away from church if irreverent, &c.

A society of patronage has been formed to assist graduates in establishing themselves, which pays the expense of an apprenticeship, or makes advances to them of money, or tools, or raw materials, and usually assigns to each a special patron for oversight and advice.

The girls most frequently become domestics or sempstresses; of the boys, some become teachers, others mechanics, gardeners, farm workmen, weavers, &c. The reports of their success and good conduct are in general satisfactory.

## RURAL SCHOOL OF CARRA.

CANTON OF GENEVA.

REPORT OF E. DUCPETIAUX.

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THIS establishment was erected in 1820, on the plan of the Poor School at Hofwyl, by several benevolent men, at whose head was M. C. P. de Rochemont. The design of the founders was to rescue and bring up respectably, the foundlings and orphans of the canton. These had usually, from motives of economy, been boarded out amongst the peasants of Savoy, who, by reason of their poverty, took no care of their physical or moral education. When they grew old enough to be useful, they were brought back to be apprenticed to mechanics, who usually managed them with an exclusive and selfish view to their own interests.

The reform of these abuses was undertaken at first upon a very limited scale; it was commenced with only three orphans, to whom three more were added at the end of the first year. The number increased gradually; and for some years has now averaged twenty-six boys. Girls are not received; there is an exclusive establishment for them not far off, on the same basis.

At Carra is to be found the type of the organization which is common to most of the rural schools for the poor in Switzerland. The director of the school fills the place of the father of a family, in which the pupils are children. The place of director has been filled, since its origin, by a devoted man, Jean Jacques Eberhard, a pupil from the school of Vehrli, that remarkable seminary, from which came the characteristics which have given the Swiss rural schools the reputation which they justly and generally enjoy.

The rural school of Carra was at once established upon a private estate, where it received as it were a friendly hospitality. By the efforts and sacrifices of its benefactors, it has little by little acquired a sort of independence, and has extended the area of its agricultural operations. In 1830, this included about twenty *hectares*, (nearly fifty acres,) of tilled land and pasturage.

There is no body of statutes, properly speaking; but only some rules which serve as a basis for the organization of the establishment. It is exclusively intended for the poor protestant orphans of the canton. The board of the children is charged at from \$1.25 to \$1.50 a month, which is paid by relatives or benefactors, or in their default, by the hospital of Geneva. The age of admission is fixed at from seven to twelve years, and that of departure at eighteen or nineteen.

The buildings include a mansion house, and the additions necessary for farm labor. The house contains a basement, in which are the cellars and a weaving shop; a first story, including a room which serves for school-room, refectory, and general place of resort, and also three small rooms for the director; and a second story, in which, under the roof, are the two dormitories, in which the pupils are arranged, according to their ages, and a guest chamber.

The maximum number of pupils is thirty. The example of Vehrli's own school, has demonstrated that this number can not be exceeded, without endangering the good effects of the system of education, and neutralizing all the efforts and care of the director.

The *personnel* of the institution includes a director, who is chief teacher, his wife, two servants, and a farmer, or assistant, who acts as assistant teacher and oversees the workshops. The chief employment is agriculture; including farming, gardening, tree culture, and care of animals. The children are also employed in all the miscellaneous work of the establishment, and especially during winter, in learning various trades. They make matting and straw hats, baskets and wooden utensils, knit stockings, and mend their clothes. Each has his appointed work; one has charge of the horses, another of the cattle, another of the hogs, another of the poultry-yard, another of the kitchen, garden, &c. A yearly, or half-yearly rotation is arranged, which enables each pupil to become acquainted with all the farm work in turn. Each of these young foremen is assisted by one or more of the younger scholars. Others are employed to draw water, bring wood, to shell peas, &c., and to prepare food; taking turns also in this business. All the children are also, in turn, entrusted with the care of housecleaning, arrangement, &c. Thus they become acquainted with the infinite details of housekeeping and family life, and accustomed to the duties which they are expected to fulfill in society.

Instruction is in some respects subordinate to manual labor, on the ground that a man must first of all be able to maintain himself and his family, and that next to this follows the duty of cultivating his mind and heart. At Carra, there are usually from one to three school-hours in summer, and from three to five in winter; and at busy seasons, instruction is altogether discontinued.

The course of study includes reading, writing, spelling, arithmetic, singing, drawing, and some knowledge of surveying, geography, and natural history. The pupils themselves, keep the farming accounts. The more advanced and intelligent of them act as monitors. Annual examinations are held, both to measure the progress of the pupils, and to estimate their talents and dispositions.

The style of living is that of farm laborers in the canton. Bread and soup are the chief food. Each pupil is allowed, per day, about a pound of bread, of wheat mixed with barley, beans, rye, vetches, or peas. In winter, this mixture is replaced by a bread of buckwheat. The soup is that called "Rumford soup," and is usually made of potatoes, or of fresh or dry legumes; and sometimes of meat, or Indian corn or wheat. This soup is distributed twice a day, with a piece of bread; the dinner consists of legumes, potatoes, bread, and a glass of wine and water, with a piece of meat twice or thrice a week. Except rice, the establishment consumes only the food raised upon it.

The clothing of the pupils, is in summer, of coarse linen, and in winter, of coarse woolen; they wear pantaloons, with gaiters reaching to the knee, single breasted round jackets, woolen caps in winter, and straw hats in summer. During severe cold, they wear also over-coats and woolen stockings; but usually go barefoot in summer, and wear wooden shoes in winter. The dress of those scholars who have been confirmed, resembles the costume of the neighborhood, in cut, color and material. The yearly supply of clothing, is one pair pantaloons of linen, one pair of woolen, two shirts, two handkerchiefs, two pair of wooden shoes, and a straw hat; and once in two years, a jacket of linen and one of woolen, an overcoat, a pair of gaiters for summer, and of long stockings for winter, and a woolen cap.



During hours of play and of rest, the pupils are permitted to cultivate small gardens, which are allotted to them, and whose produce is bought for its value by the establishment; study their lessons; perform their various household duties; and indulge in various games. Besides these daily recreations, they have annual festivals, in which all the pupils take part. Thus, on the 31st of December, the anniversary of the admission of the canton into the Helvetic Confederation, there was set up, for the benefit of the fund raised from fines, a lottery of useful objects, such as knives, hammers, pincers, compasses, pens, pencils, paper, pen-knives, &c. On new year's day, which is the anniversary festival of the institution, it is allowable to buy, sell or exchange the articles gained in the lottery of the day before. On the first Sunday of May, there is a shooting match, with long-bow and cross-bow, the prizes being furnished in part from the common fund of the pupils, and in part from the funds of the school. Some time before harvest, on some pleasant Sunday, the pupils make an excursion to some neighboring mountain, as Mt. Voaron, Mt. Salève, or Mt. Molé, taking a day's provisions with them; and another similar excursion follows the gathering in of the harvest. But of all the festivals, the gayest and most joyous is that of the harvest-home. When the crops are all gathered and ready to carry in, the pupils make an immense bouquet; wagons and horses are ornamented with flowers and foliage, and the triumphal procession passes through all the fields. They sit down to a feast of rice, meat, salad of potatoes and fresh carrots, dry prunes, and pure wine. After dinner, which is enlivened with toasts and songs appropriate to the occasion, the procession resumes its march, with flags flying, and the day is ended with a salute of musketry and fire-works. In autumn comes "The feast of the Escalade," celebrated with games and contests of bodily strength and skill, in memory of a glorious occasion in the annals of the canton, and which is made the means of awakening the patriotism of the pupils, and of inculcating love of country. At Christmas, there is a solemnity of a different character. The pupils are gathered to a supper of legumes, of fruits, of coarse pastry and confections, with pure wine; they listen to an account of the birth of Christ, and the evening is ended with the singing of hymns.

These festivals operate as rewards, stimulating to zeal and good conduct. Emulation and labor are further encouraged by a system at once simple, practical and cheap. Each pupil distinguished by industry in work or in school, receives for that day a *good mark* and a premium of five centimes, (about one cent.) Pupils allowed to remain in the school after their confirmation, receive in return for their services, wages of from four to six cents a day, from which they are expected to keep themselves in clothing. These premiums and wages are deposited in a fund where they bear interest, and whence they are drawn from time to time as they are needed. This course assists in accustoming the pupils to the wages of practical life and to habits of economy which will be useful to them in society.

Punishments are rare at Carra; they are inflicted at the discretion of the director, and consist chiefly in small fines, which are placed in the common fund. This fund is increased by the gifts of charitable persons, earnings from field labor performed for neighboring farmers, sale of produce, &c. This fund bears the expense of festivals, and the due proportion of its amount is distributed to the pupils who leave the institution. In order to the profitable use of this fund, advances are sometimes made from it to pupils of especially enter-

prising character, who purchase sheep, goats, &c., which they fatten and sell at a profit. By this means the common fund becomes a powerful instrument of instruction in practical matters.

The accounts of the establishment are kept with order and simplicity. A special account is opened for the agricultural department, which shows, in spite of the large cost of the location, a net annual profit of from forty to a hundred and twenty dollars. It is computed that each pupil costs about fifty-one dollars a year, or about fourteen cents a day.

The receipts and expenditures of the establishment for the year 1843, were as follows:

## EXPENSES.

Salaries and Emoluments, .....	\$291.98
Maintenance, .....	355.01
Furniture, .....	114.67
Clothing, .....	241.60
Farm Expenses, .....	572.90
Fuel and Lights, .....	128.53
Washing, .....	90.40
Maintaining and repairing Buildings, .....	51.79
Payment in <i>good marks</i> , .....	72.18
School, Medical services, Sundries, .....	39.57
Total, .....	\$1,958 63

To the item of maintenance must be added the value of farm produce consumed, estimated at \$843.53, which makes the whole expense of maintenance \$1,198.54. The number of days' maintenance in 1843, reached a total of 11,333; and the expense of food per day, per head, was therefore a little more than ten cents.

## RECEIPTS.

Labor for various persons, .....	\$186.90
Sale of farm produce, .....	347.33
Payments for board, .....	468.03
Total, .....	\$1,002 26

The comparison of receipts and expenses, shows a deficit of about \$956.00, which should have been made up from subscriptions and private gifts. But these sources of revenue being uncertain, and not always equal to this deficit, it has often been necessary to make it up from the capital stock of the concern, which has been successively reduced, until it is now, (1851,) completely absorbed. Under these difficulties, and from the retirement or death of its original founders and chief benefactors, the existence of the school is seriously endangered. It is now, however, undergoing a process of re-organization, which it is to be hoped may result in its substantial reestablishment.

The main object of the rural school at Carra, is to train good farm workmen; and a chief principle of its operation is to train its pupils in such humble and simple habits, as may attach them to rural occupations. But experience shows that this purpose is only imperfectly attained. A certain proportion of pupils, at their graduation, take service as farm workmen, gardeners, cow keepers, &c., but a much more considerable number adopt occupations which take them into towns, such as wagon-making, cabinet-work, locksmithing, tailoring, shoe-making, paper-hanging, shop-keeping, factory labor, domestic and military service. Some devote themselves to instruction, and others seek their fortunes abroad. One, for instance, is a hotel-keeper in Spain, another, clerk of a steam-boat on the Mississippi, &c.

## REFORMATORY ESTABLISHMENT OF DUSSELTHAL ABBEY,

IN

PRUSSIA.

BETWEEN Dusseldorf and Elberfeldt, in the heart of the manufacturing district of Prussia, stands an ancient monastery of the order of Trappists, known by the name of Dusselthal Abbey,—which in 1821, was purchased by Count Von der Reeke Volmerstein, a nobleman by nature, as well as by hereditary descent, for an asylum of abandoned, vagrant, and vicious children. He had as early as 1816, opened a similar refuge on his own estate at Overdyck, in Westphalia, which on his removal to Dusselthal Abbey, was continued as an appendage to the latter. The estate includes one hundred and eighty acres, and besides the Abbey building, there are several detached tenements which serve for workshops, lodgings, and other purposes of the establishment. For a quarter of a century, the Count was left to sustain the establishment mainly by his personal contributions and exertions; and the spirit in which he labored, is exhibited in the following extracts from a little work entitled, "*Illustrations of Faith.*"

"In 1816 Count Von der Reeke, a member of a noble Prussian family, renounced the pursuits and pleasures belonging to his station in life, to devote his time, his fortune, and his talents, to the care and education of poor fatherless and destitute children, and of such grown up people as have sought his protection. His country had been recently devastated by war; numbers of unhappy children, deprived of their natural protectors, had become absolutely savage, living, when unable to gain any subsistence by begging or stealing, on wild herbs and roots. His father and he first received a few of these wretched little beings into their own home; then the father gave up a house for their use, and finally, by the sacrifice of his own fortune, and with the help of friends, he purchased an estate, which forms their present abode. Many were so confirmed in their wild habits, that any degree of restraint was intolerably irksome to them; they would run away and live in the woods, until compelled by hunger to return. Yet they were often successful in cases which would lead one to despair." The history of several is given in the narrative. "One of these, Clement, was supposed to be about 13 years of age; more depraved characters have been received into the asylum, but none so nearly resembling the lower animals in appetite and manners. It was not known where he came from, and he could give no account of his earlier life; his language was scarcely intelligible, and partook of the sounds of the four-footed companions of his infancy; among his most pleasurable recollections seemed to be his familiarity with the Westphalian swine, and his most frequent stories related to these favorite animals. While yet a child he had acted as swineherd to a peasant, and was sent to the fields to eat and sleep with the swine; but his unfeeling master, less attentive to the miserable infant than to his bristly charge, scarcely allowed him food sufficient to sustain nature; when hungry and faint, the poor little wretch actually sucked the milch sow! and to satisfy his craving appetite browsed upon the herbage! At his first reception into the institution, he would steal secretly on all fours into the garden, and commit great devastation upon the salad beds; nor was he induced, till after repeated chastisement, to give up his unwonted luxury. The sequel of the story is encouraging:—After unspeakable pains, the more amiable qualities of Clement began to develop; he discovered an uncommonly kind and obliging disposition, which gained him the affection of his companions, and by his humble and submissive deportment he became not only a favorite with his teachers, but an example to others who had previously enjoyed much greater advantages. He requited his benefactors by cheerfully employing his strength in the lowest services, and continued a faithful Gibeonite, a hewer of wood, and a drawer of water for the institution."

Such is the specimen of their scholars; and yet in an early report the Count and his friends could say,—“Come, ye dear friends of humanity, come and see what the compassion of God has already done for this little flock, once wild, corrupted, debased beyond conception,—sunk almost beneath the level of the brutes. Oh! come and admire the wonderful transforming power of the gospel, which of these fierce lions’

cubs hath made tame meek lambs. Come and rejoice over the modesty and obedience they evince; their love and attachment, not only to their teachers and benefactors, but even to strangers; see their industry, activity, and desire to be useful;—come listen to the harmonious songs with which they praise their Creator and Redeemer, and hear from their tender lips their gratulations over their deliverance! Especially come, oh! come, and unite with us in prayer and thanksgiving to our Lord and Saviour, who has never left himself without a witness among his creatures."

This will seem to many the language of enthusiasm; it is so if we apply that term to deep and ardent faith pervading our daily life, and inspiring with a quickening spirit even the daily drudgery of the work he had undertaken. *Ora et labora*, was his watchword. He had constant and harrassing difficulties in raising the necessary funds. In many instances, his own ardor kindled that of others, and unexpected supplies arrived at a moment of need, which he received as a gift and encouragement from his Heavenly Father; but he had frequently trying disappointments,—still greater trials arose from the condition of the children.

"Great wisdom and prudence," continues the narrative, "as well as incessant labor and attention, were required in managing such children as have been described, even so far as to prevail on them to remain under any partial restraint, and to receive any instruction. Their ideas of right and wrong had to be corrected, and their sense of enjoyment rectified, even in the lower capacities of animal enjoyment. They had no distinct conceptions with regard to property, nor could they perceive any injustice in applying to their own use whatever suited their convenience, and might be easily obtained. Bodily privation, cold and hunger, were the sources of their several suffering; and their highest enjoyments the luxurious indolence of basking in the sunshine, or before a comfortable fire, or a nauseous gluttony indulged in to repletion. \* \* The vitiated appetites of the children, till corrected, derived more gratification from gluttony at one time, and almost starvation at another, than from the equable and moderate supply received at stated hours, which the rules of a well ordered household provided. Nor was the properly prepared diet itself agreeable to their taste; they relished sour and wild fruits, raw vegetables, half-raw flesh, and a superabundance of bread, more than the same articles properly cooked, and fully but frugally administered. The discipline required was uniform, steady and strict, yet kind. To gain their affections, without indulging their early vicious propensities, was no easy task, but until this was accomplished, nothing could be done effectually for reclaiming such wayward vagabonds. The training is threefold; and while the object of each division is distinct, they are all three carried on together in harmony with one another. In the industrial department, mechanical aptitude and such practical habits as may tend to secure a livelihood are aimed at;—in the mental department, an endeavor is made to develop the powers of the understanding, and impress it with religious truth;—the moral department is conducted so as to awaken the conscience, to inspire the love of God, and to open the heart for the reception of the Holy Spirit."

"The Count considers the 220 persons collected together within the walls of Dusselthal, whether as scholars, servants, or teachers, as one family; he lives among them as a father, taking the most lively interest in every thing that concerns their welfare, bodily or spiritual;—he shares their joys and sorrows pointing both to the same great end."

Did space permit, it would be interesting to watch him in his family at the Christmas fete,—at the funeral of his little daughter, which consecrated their cemetery—"Das Himmels-garten." But we must conclude this brief account of Dusselthal, and can not do so better than in the words of its founder, which so vividly exhibit the spirit in which it is conducted.

"Every thing in Dusselthal tends, either directly or indirectly to the promoting the kingdom of God; it is this that makes all my labors so pleasant. Every walk, every step, every employment, all are connected with the kingdom of God; and, oh! it is blessed to labor for that kingdom. I desire life only for this end!"

It is a mournful sequel to this touching record of devotion and love, that the Count's health and strength have been exhausted by his exertions, which have not been supported by others as they ought. The energy and talents which should have been left unimpaired for the sustaining of the spiritual life of the establishment, have been wasted by pecuniary difficulties, and now the inhabitants of the neighboring town feel obliged to do what they should ungrudgingly have done before, form a regular fund for the support of the establishment. It is individual love and zeal which alone can rightly guide such institutions, but this must be sustained and encouraged by the aid of the many.

## DIACONNISSEN ANSTALT, OR INSTITUTION OF PASTOR FLIEDNER,

AT

KAISERSWERTH, ON THE RHINE.\*

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KAISERSWERTH, on the Rhine, is a town of about four hundred inhabitants, in which a manufactory of cotton goods, was established about the year 1812, the proprietors of which failed in 1822, and thus left the workmen, who were principally Protestants, without the means of supporting their pastor,—the Rev. Thomas Fliedner, then twenty-two years of age. In 1823 and 1824, he traveled through Holland and England to collect funds sufficient to maintain a church in his little community. He succeeded, but this was the smallest part of the results of his journey. In England, he became acquainted with Mrs. Fry—and his attention having been thus turned to the fact, that prisons were but a school for vice, instead of for reformation, he formed, at Düsseldorf, in 1826, the first German society for improving prison discipline. He soon perceived how desolate is the situation of the woman, who, released from prison, but often without the means of subsistence is, as it were, violently forced back into crime. With one female criminal, with one volunteer (Mdlle. Göbel, a friend of Madame Fliedner,) who came, without pay, to join the cause, he began his work in September, 1833, in a small summer-house in his garden. Between December and June of the next year, he received nine other penitents, of whom eight had been more than once in prison. A second volunteer was then found, who has since gone out as the wife of the missionary, Barnstein, to Borneo.

The Infant School was the next branch of the Institution, which was added in May, 1836, under a first-rate infant schoolmistress, Henrietta Frickenhaus, who still conducts it, and has already trained more than four hundred candidates for the office of infant schoolmistresses.

In October, of the same year, induced partly by the general feeling of the great deficiency of good nurses, partly by regret at seeing how much good female power was wasted, and also by the fact that the volunteers, who had come forward for the first Institution, wanted a further field for the education of their faculties, pastor Fliedner established a hospital (with one patient, one nurse, and a cook, in the manufactory before spoken of, which was now vacant. The nurse, now the deaconess Reichardt, (sister of a missionary of that name, among the Jews in Lon-

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\* This account is drawn from a pamphlet of 32 pages, entitled "*The Institution of Kaiserswerth on the Rhine, for the Practical Training of Deaconesses, under the direction of the Rev. Pastor Fliedner, embracing the support and care of a Hospital, Infant and Industrial Schools, and a Female Penitentiary.*"

don,) is still in the Institution; though too infirm for physical nursing, her services are found invaluable in conducting the devotions of the male patients, who look up to her as a mother, and in instructing and advising the probationers and younger deaconesses. During the first year, the number of nurses thus volunteering, had increased to seven, but these were submitted to a probation of six months—sister Reichardt only having been exempted, from her long experience and faithfulness in this department. From fifteen to eighteen patients were now received, so that the number of those nursed during the first year, in the Institution, amounted to sixty, besides twenty-eight at their own homes. The hospital having been established chiefly as a school for training the deaconesses, all kinds of sick were received, though the proportion of recoveries thus afforded a less brilliant list at the close of the year.

Behind the present hospital is a large enclosed court, with outbuildings; and again, behind that, a walled garden, of about an acre, fit for the use of the patients. Beyond, lies a row of small houses, which pastor Fliedner has hired, and in which the different branches of his Institution were established, as they arose. First, on the right, is the Infant School, which numbers about forty children, and almost as many young women, training for infant schoolmistresses. These do not necessarily become deaconesses, and most of them have chosen to remain independent—a fortunate thing for the Institution, which, with its present funds, would have provided with difficulty for the old age of so many.

Next to the infant school is the Penitentiary. Here the Institution, which sprung, in 1833, from the small beginning in the summer-house, was transplanted. It has now a large garden and field behind, stretching beyond the Infant School, with farm yard and outbuildings.

Thirdly, comes the Orphan Asylum, where two families, twelve in each, of orphans,—chiefly the daughters of clergymen, missionaries, schoolmasters, and other respectable parents, live with their respective deaconesses. These take the entire care of the children committed to their charge, sleep with them, eat with them, and instruct them in household work. This Institution is meant to become a nursery ground for future deaconesses and teachers.

Connected with it is the Seminary, (Normal School,) for industrial, day, and infant schoolmistresses, who here receive a practical education in learning to teach, (passing through the orphan asylum, the infant school, the parish day school, and the children's wards in the hospital,) a theoretical education from a first-rate master, and some excellent female teachers, in every branch of knowledge necessary to them,—and a religious education from the pastor himself, and an assistant clergyman.

The other houses in the row are occupied by the pastor Fliedner and his family, by the bureau, where the accounts of the Institution are kept by two clerks; and further on, nearest the river, are the parish school, church, and vicarage. Pastor Fliedner has now resigned the care of the parish, which was become impossible in addition to that of the institution.

In the Rhine are baths for the whole establishment, and the scrofulous children receive great benefit from them. Behind the row of houses are about forty acres of land, which supply the institution with vegetables and herbs, and with pasture for eight cows and several horses. And the little summer-house, the starting point of the whole, still stands in the pastor's garden.

We see by these details, how, with small funds, without a competition of architects or vast plans for a "new and convenient" erection, using only the means and the buildings near at hand, a great institution can grow up and flourish.

In 1854, the hospital contained 120 beds, which were generally full, and more than 6000 patients have been received since its commencement.

But the chief purpose of this hospital is, to serve as a training school for nursing sisters or deaconesses: Every one who offers herself (and there is no want of offers,) is taken on trial for six months, during which she must pay for her board, and wears no distinctive dress. If she persists in her vocation and is accepted, she undergoes a further probation, (like the novitiate of the Roman Catholic sisters, of from one to three years. She then puts on the hospital dress, and is boarded and lodged gratis. The male wards are served by men nurses, of whom there are five, who have been educated in the hospital, and are under the authority of the sisters.

As no inducements are offered to these Protestant sisters, no prospect of pecuniary reward, or praise, or reputation, nothing in short, but the opportunity of working in the cause of humanity for which Christ worked and still works; so if this does not seem to be their ruling principle, they are dismissed. After they have been accepted and made their profession, they receive yearly a small sum for clothing, and nothing more; they can receive no fee or reward from them they serve, but in age, or illness the parent institution is bound to receive and provide for them. The deaconess even after her solemn consecration in the church to her vocation, and her engagement to serve for a period of five years, is at liberty to retire from the service, if her parents, or marriage, or any important duty claim her.

In 1854, there were 190 sisters, eighty of whom were stationed in the different hospitals of Germany; five in London; five in Jerusalem; two in Smyrna; and the rest were still probationers and learners. Their success illustrates in a beautiful manner the importance of Normal or professional training in every department of life which involve art and method. The following account of a visit to the institution is abridged from a communication in *Lowes' Edinburgh Magazine*, for 1846.

"Kaiserswerth is the name of a small village on the east bank of the Rhine, about an hour from Dusseldorf. The village is clean and orderly, but very ancient in its houses, and still more so in the aspect of its church and manse. This circumstance the more fixes the attention of the traveler on a new street running at right angles to the old one. All the buildings in it are peculiar, and piece on but awkwardly with the old manse, whence they spring, and which is occupied by the "School for Deaconesses." The Rev. Thomas Fliedner is pas-

tor of this small parish, and has found full occupation for his benevolent energy in the institution of which he is the founder.

We unwittingly made our visit of investigation on the great anniversary; a day for school examinations, for inspecting the hospitals, and for setting apart, for the exercise of their functions, wheresoever they may be called, such deaconesses as have satisfactorily passed through their period of training. The whole place was therefore in its best attire. Windows bright, walls newly colored and every here and there, where an arch or a peg to hang a wreath upon could be found, active and tasteful hands had transferred the garden's autumnal treasures of flowers to the various chambers of the dwellings. In a room on one side of the street, the floor was covered with beds for the repose of visiting schoolmistresses and deaconesses who had returned to enjoy the day with their former associates; while, on the other, the hall with its table of many covers and the savor of good food from the kitchen, indicated that the mother was on that day to entertain her children. In short, it was a gala day—the day of all the year when many acquisitions are brought to light, and for which many a studious preparation is made. As all were engaged in the examination of the orphan-school, we had leisure, while waiting, to observe the characteristic furniture of the manse parlor, where, according to the fashion of the country, the pale sand crackled under our feet. There hangs a portrait of Mrs. Fleidner, the honored and most useful coadjutor of her husband. She has been a fitting mother of that institution, of which he is the father. Having given out all her strength to it, she was in her prime translated from the land of labor and anxiety to the land of eternal rest.

Near her is placed, in meet companionship, a portrait of our Mrs. Fry, whose experienced eye took in at once, with much delight, the utility of the whole institution. On the same wall appears a portrait of Mr. Fleidner's mother, a venerable widow of a former pastor, whose lovely Christian bearing we had occasion to respect and admire, having made her acquaintance in a distant city. She had reared a large family for the church, and suffered many hardships while her country was the scene of French warfare, being long separated from her husband, uncertain of his safety, and moving from place to place with her young children, at times at a loss for a lodging and all necessary provision.

Opposite to these portraits are engravings of some of the Protestant Reformers, among whom appear Luther and Calvin; and in a corner a cupboard with a glass door, furnished with books for sale, chiefly such as are employed in the schools or report their condition. Also the noble set of Scripture prints which was prepared for the institution, but which is now to be found in many seminaries for the benevolent instruction of the young in Germany and Prussia.

Presently an amiable and gentlemanly man, who apologized for his imperfect English, came and guided us to the school-room, in which an intelligent teacher was calling forth the attainments of his pupils. The audience consisted of Mr. Fleidner's co-presbyters, the physician, a few personal friends, the teachers who were that day visitors to the school where they had themselves been trained, and as many of the deaconesses as could be spared from their regular avocations.

The orphans under examination are many of them the children of pastors and schoolmasters. They looked more vigorous and hearty than most children of their age do in Germany, and are receiving good, sound education, which will fit them to help both themselves and others in future life.

We were led from the school-room to the dormitories, and found each containing six small beds, and one larger. The deaconess, who occupies the larger bed, is regarded as the mother of these six children, and fills that office as to washing, clothing, medicating, and instructing them, just as a real mother ought to do. Each bed has a drawer which draws out at its foot, containing all the little tenant's property, and on the opposing wall is hung a tin basin, jug, and tooth-brush for the use of each. The deaconess soon feels an attachment to the orphans spring up in her bosom, while she also feels responsibility about their neat and healthy appearance, proper demeanor, and attainments of all kinds.

We next saw the delinquents' shelter, and two women in charge, one an older, sensible, firm-looking person, whose post is probably never changed, and another younger, her pupil. They showed us with some satisfaction the needle-work they had taught to a set of lowering-browed, unpromising-looking females,



who, like their peers in Scotland, gratify their curiosity by side-peeps, but never look you fairly in the face. From the educational system of Prussia, it rarely occurs that reading requires to be taught to adults. The senior deaconess spoke mildly and sensibly of some intractable, two or three runaways, some reconciled to friends, some restored to society, and acquitting themselves well in service. In short, it was a fac-simile of poor humanity, and the uncertain results of benevolent effort at home. These women sleep in small apartments, which fill one side of a long gallery—each contains a bed, a stool, and a box, and in the midst of them is the room for the deaconess, who is, by means of her open door, enabled to observe all movements, and prevent all communications on the subject of past transgressions. The delinquents are shut into their night-rooms.

In the infant school department, we did not observe any thing differing from what is to be seen in the best schools of the same style elsewhere, unless we might mention an extensive frame of pigeon-holes, each numbered to indicate the proprietor, and occupied by pieces of bread. In this Normal School have been trained teachers who are now engaged in managing the infant population in many parts of Prussia and Germany.

We crossed the little street, and entered, on the opposite side, the hospital, a handsome building entirely of recent erection, in a pretty extensive and neatly laid-out garden, where we observed some patients of all ages—the children at play or carried in the arms of their tender-looking nurse—the adults resting on benches in the sun, for the day was cool, or moving feebly as their reduced strength enabled them.

Our guide, whom we here discovered to be chaplain to the hospital, led us first into the apothecary's room, where we saw two sensible, energetic-looking women compounding medicines after the prescription of the physician. They are licensed by government, serving a regular time to the acquisition of this important branch of knowledge, and are always on the spot to watch the effect of their administrations. The place is fitted up like a druggist's shop at home. We forgot to inquire if the counter, within whose railed-off quarter the chief apothecary stood, is rendered necessary by the shop being frequented by the villagers, which seems probable. The other deaconess was working at a mortar. From this place we passed to the kitchen, and saw the huge apparatus necessary for feeding such a family, and the extra supply required on that festal day, when their family was greatly increased. The plans for keeping food in that warm country, the cleanliness and beautiful order of the larder and laundries, indeed of every corner, was quite remarkable, and the ventilation so perfect, that even when we ascended to wards occupied by persons in bed, or resting on the long benches, who looked very ill, the atmosphere was tolerably fresh and agreeable. Our conductors dropped here and there a good word to the sick as we passed. In the male wards a part of the attendance seems to be done by men, but each has its quota of deaconesses who have their own charge and responsibility. In one chamber we found five women who had joined the establishment a few days before, who were engaged in learning the useful art of cutting out clothing, under two instructors. There was something touching in the ward of sick children, where we saw many eyes beaming tenderness, and many hearts exercising all the maternal instincts, albeit not mothers. Some who were very sick formed for the time the sole charge of one deaconess, while three or four might be intrusted to the care of another. In addition to minute watchfulness over the body, there is, as they can bear it, an endeavor to occupy the memory with suitable hymns and passages of Scripture, and to engage their minds on subjects that lead them to glorify God by honoring and loving Him in the days of their youth. The chaplain was acquainted with each face, and its owner's little history, and tried to draw out a little repetition of their small store of Scripture learning. One could not but remark the useful discipline which such employment must be for the young women who are engaged in it, or fail to observe the loving, patience with which one or two met the feverish fractiousness of their nurslings.

The office of these 'sisters of charity,' which elevates them above the common sick nurse, and engages them in concerns that touch on eternity, is that of reading the Scriptures to the sick and aged, and dropping a word of consolation into the languid ear, while they minister to the bodily wants. This they are authorized and expected to do, so that, instead of doing it by stealth, as a pious

sick nurse may do in our hospitals; or, instead of railing on the poor sufferer who cries out in concern for his soul's health, as an impious one has sometimes been known to do, they breathe balm while they turn the pillow, and speak of the way of reconciliation while they endeavor to lull pain. They are by the bed in the midnight hour, and can seize the moment of coolness and clearness to speak to the afflicted—a moment which neither chaplain, nor medical man, nor friendly visitor, may be so happy as to hit upon; and, while they are forbidden to be preachers, their living actions, their Christian bearing, and their faithful advices, are calculated to drop like balm on the wounded spirit, and have, in many cases, accomplished good which we may justly call incalculable, for its consequences are eternal.

After examining the excellent arrangement of the sick wards, we found ourselves in the chapel. It is placed at the lower extremity of the long range of buildings, and so crosses the end of four wards, two on the first, and two on the second story, the door of entrance to the chapel being placed in the center. Each ward has a folding-door of glass in the side of the place of worship, by opening which the Word of God can sound along even to the remoter beds. On communion occasions, the pastor is accustomed to convey the elements into these wards, so that many a fainting soul is thus refreshed, which, in any other circumstances, would be denied the privileges of the house of God. There are, on one side of the chapel, seats where the feeble can recline, and some with muslin curtains, behind which the unhappy or unsightly can find shelter. In this small, but sacred, place of worship, at three o'clock on that afternoon, October 5th, were the deaconesses, whose term of training was satisfactorily come to a close, questioned before the congregation with respect to their willingness to devote themselves to the work of mercy for the next five years, and having assented to the engagement proposed to them, they were solemnly set apart by prayer. They are now prepared to go to whatever city or country, to whatever hospital, or Normal Institution, or private family they may be called, the taste and capacity of the individual of course being consulted; for it must be carefully explained that there is nothing like a monastic vow of 'obedience to the church' in this affair, and that the engagement is formed subject to being set aside by the claims of nearer domestic duties, if such should arise. Some deaconesses have been called away to assist their own families, some have been lost to the Institution by entering on the conjugal relation. In truth, unfortunately for their vocation, they are rather too popular, as making excellent wives. But while one regards this circumstance with regret as respects the scheme, it is delightful to contemplate the sister of charity transformed into the rearer of her own children in the fear of the Lord.

In conversing with Mr. Fleidner, before taking leave, on the utility of forming such an institution in Scotland, he suggested, as a fundamental and absolute necessity, that it be ascertained that all who are admitted to the school are persons renewed in the spirit of their minds and willing, under the guidance of the Holy Spirit, to devote themselves in humility and love to the service of their fellow-creatures for Christ's sake.

The two Prussian provinces of the Rhineland and Westphalia are united for its support, and it is under the superintendence of the Protestant Provincial Synod. Above one hundred deaconesses are now at work in different parts of Germany. Sixty are occupied in seventeen hospitals and orphan-houses at Berlin, Dresden, Frankfort, Worms, Cologne, Elberfeld, &c. Several are engaged for large congregations which have no hospital, and about twenty are sent out at the request of private families to nurse their sick members, &c. Five are now at work in the German hospital at Dalston, near London: one of them is matron of the establishment. It can readily be apprehended how uniformity of language, ideas, methods of preparing food, &c., will render these acceptable nurses to their sick countrymen.

In this country we lack a little of the German simplicity, and are so nice about distinctions of rank, and what belongs to our supposed station in society, that it may excite strong displeasure if we say that there are many single women in Scotland, of the excellent of the earth, who are not so useful in the church as they might be; that the reason of this is their want of proper guidance in selecting their work, and of support in its prosecution, and that the deaconess' status in society, and the style of character and bearing expected from her, is exactly what is wanted to confer the necessary energy and steadiness.

At Kaiserswerth, there are scholars not only of the middle classes, but several of the higher ranks of life. The king of Prussia, having taken a lively view of the utility of the Institution, is now forming a large model hospital at Berlin—a baroness, trained under Mr. Fleidner, is its destined matron; and twelve well-trained deaconesses are without delay to be called into active employment there.

The principle on which the deaconess is required to act is that of willingness to be a servant of Christ alone; to devote herself to the service, without the worldly stimulus of pecuniary emolument, and without over solicitude about worldly comforts; to do the work of charity and self-denial, out of gratitude to her Savior.

Her wants are all supplied by the Institution, respectably, but without superfluity; while the salary paid annually for her services by the family, parish, or hospital, by which she is employed, is paid to Kaiserswerth. From the fund thus accumulated, the supplies of the deaconesses are derived, and those of them who have suffered in health, in consequence of their services, are by it entirely sustained.

The deaconess, with her healthful, beaming, loving countenance, distinguished from her neighbors only by her dark print gown, a white habit-shirt, and cap, (a bit of head-gear that one often misses painfully, even on grey-headed German matrons,) looks all animation, attention, and lively collectedness of spirit.

There is at Kaiserswerth the simplicity of real life in this working-day-world, as exhibited by persons whose actions are under the influence of grateful love to their Lord and Redeemer, and to their fellow-pilgrims."

Among the number of English women who have gone through a regular training at Kaiserswerth, is Miss Florence Nightingale, who thus acquired that practical tact and knowledge which made her services so efficient in the military hospitals of the Crimea.

At the Scotch Crimean banquet at Edinburg, Sir John McNeill, who was one of the Government Commissioners sent to the seat of war to inspect the condition of the army, thus spoke of the services of Miss Nightingale:—

Though I am unable to tell you who was responsible for leaving the sick in that wretched condition, I am able to tell you who rescued them from it—Florence Nightingale. [Prolonged applause.] Except the aid received from the Times fund, she provided, at her own expense, linen for the numerous patients, which could not have cost less than £2,000 or £3,000. [Applause.] She found the hospitals unprovided with any establishment for washing the linen, and with the aid of the ladies and the nurses, made arrangements for that purpose, some of the ladies taking an active share in that menial labor. She found the hospitals without any trained cooks, and she established a private kitchen, in which food fitted for those who were most reduced was prepared, and I have no doubt contributed to save the life of many a brave man. [Cheers.]

Foreseeing that the accommodation would be insufficient, she urged the repair of a large wing of the Barrack hospital, which was so dilapidated as to be uninhabitable, and the repairs were commenced; but the workmen soon struck because they were unpaid, and the officer who had charge of the work could not procure the requisite funds. She advanced them from her own means, and, curiously enough, the very day on which these repairs were completed, a number of sick and wounded sufficient to fill that wing, and for whom there was no other accommodation, arrived from the Crimea, and were placed there. [Cheers.] But the wards were as empty as barns, and the hospital authorities declined to provide the requisite furniture. She purchased it at her own cost, and furnished the wards, but the amount has since been repaid. I mention these things, and I might tell you of many more, because many of you may not know or may not remember them, and very few, I am sure, have ever heard or will ever hear of them from her.

But it is needless to dwell further upon services of the sick and wounded which are known to the whole world; which have redounded to the honor of the nation;

## FLIEDNER'S INSTITUTION AT KAISERSWERTH.

which have made her name dear to the army and the country, and which secure to her a place in the history of our times as the worthy leader of one of the most remarkable movements which this war, in many respects memorable, has produced. I can not, however, refrain from stating one or two facts creditable to the soldiers of the British army, which ought to be known. Miss Nightingale had, of course, occasion to be in the hospital wards at all hours, and she informed me that she never heard even an oath from a soldier. [Applause.] And, lest you should imagine this propriety of behavior proceeded from deference and respect to her personally, I will read a very short extract from a letter written by a lady who was in another hospital. She says: "In bearing testimony, as I do most gratefully, to the extreme delicacy and respect with which I was in every instance treated by our soldiers, I am but echoing the sentiments of every lady who has been in the Eastern hospitals."

In answer to my inquiry whether she had observed on the part of the soldiers much reluctance to leave the hospital and return to their duty in the Crimea, Miss Nightingale replied that she did not remember having been asked to write one letter for any soldier with a view to prolong his stay in the hospital, but she believed she had written five or six hundred for men who wished to inform their officers that they considered themselves fit for duty. Such is the character which the soldiers of the army of the East have established for themselves in action, in camp during the worst times, and in hospital. I am confident that they will not throw away at home the high reputation they acquired in foreign service. [Applause.] Every one knows the public services of Florence Nightingale, but those only who have had the honor of meeting her can know the refinement and truly feminine delicacy of her mind and manners, or the unconsciousness of having done any thing great or remarkable that pervades her whole deportment and conversation.

Far from dwelling upon the past, or taking any pride in the applause which has followed her unsought, the whole energies of her powerful, highly cultivated, and essentially practical intellect are already directed toward further and more permanent plans of usefulness. Truly pious and thoroughly Protestant in her sentiments, her attachment to the Church of England is free from any tincture of sectarian bitterness. [Cheers.] She has not so read her Bible as to believe that it inculcates ill-will toward any class of God's creatures. Ready to extend her assistance to the sick and wounded of all persuasions without distinction, she has freely availed herself of the assistance of all.

Holding fast her own principles with a firm composure of a strong mind and a settled conviction, she avoids alike the extremes of High Church and Low Church, and hears without resentment the extravagant and contradictory absurdities that are circulated in regard to her opinions. She appears to be too intent upon doing the good which it may be permitted her to do in the walk she has chosen, to care for either the evil or the good that is spoken of her—otherwise than that it may affect her usefulness. It is not from us, and it is not here, that she seeks praise or reward. But I should be acting little in accordance with her practice, if, in speaking of the services rendered to the sick and wounded, I omitted to direct your attention to the obligations which she and all of us owe to the ladies who shared her pious labors; and I may be permitted, without disparagement to others, to remind you that some of the most prominent were our own countrywomen.

Miss Shaw Stewart had charge of the nurses in the general hospital at Bala-klava; Mrs. Mackenzie, and after her Miss Erskine, in the naval hospital at Therapia—the first a member of a leading family among our untitled aristocracy; the second, daughter of one of the foremost men of our generation, the late Dr. Chalmers, [loud cheers;] the third, daughter of the accomplished historian of the Mahomedan conquest of India, and granddaughter of the late Sir James Mackintosh. And there were other Scottish ladies in less prominent positions. Our country, therefore, was worthily represented in the hospitals of the East. [Cheers.] Let us hope that the moral and material improvements, the higher standard of feeling and of comfort which the wise benevolence and patriotism of Miss Nightingale and the ladies who aided her efforts have introduced into our military hospitals, will not be permitted to pass away with the occasion that gave rise to them.

THE success of Pastor Fliedner's "*Diaconissen Anstalt*," at Kaiserswerth, has led to the establishment of fifteen similar institutions for training of Protestant nurses and teachers, on the continent; and in England, the popular acknowledgment for the services of Miss Nightingale and her associates, is to be expended in founding a hospital which is to become a Training Institution for similar purposes. In furtherance of the general object of widening the sphere of woman's benevolent activity, Mrs. Jameson has published two lectures, delivered by her privately in London, the first entitled, "*Sisters of Charity, Catholic and Protestant, Abroad and At Home*," on the 14th of February, 1855, and the other, "*Communion in Labor, or the Social Employment of Women*," on the 28th of June, 1856. These lectures are valuable contributions to the educational literature of the English language, and, in the absence of any American edition, we give copious extracts.

#### SOCIAL POSITION AND EMPLOYMENT OF WOMEN.

THERE are many different theories concerning the moral purposes of this world in which we dwell, considered, I mean, in reference to us, its human inhabitants; for some regard it merely as a state of transition between two conditions of existence, a past and a future; others as being worthless in itself, except as a probation or preparation for a better and a higher life; while others, absorbed or saddened by the monstrous evils and sorrows around them, have really come to regard it as a place of punishment or penance for sins committed in a former state of existence. But I think that the best definition—the best, at least, for our present purpose—is that of Shakspeare: he calls it, with his usual felicity of expression, "*this working-day world*;" and it is truly this; it is a place in which work is to be done—work which *must* be done—work which it is *good* to do;—a place in which labor of one kind or another is at once the condition of existence, and the condition of happiness.

Well, then, in this working-day world of ours we must all work. The only question is, what shall we do? To few is it granted to choose their work. Indeed, all work worth the doing seems to leave us no choice. We are called to it. Sometimes the voice so calling is from within, sometimes from without; but in any case it is what we term expressively our *vocation*, and in either case the harmony and happiness of life in man or woman consists in finding in our vocation the employment of our highest faculties, and of as many of them as can be brought into action.

And work is of various kinds; there are works of necessity, and works of mercy;—*head* work, *hand* work;—man's work, woman's work;—and, upon the distribution of this work in accordance with the divine law, and what Milton calls the faultless proprieties of nature, depends the well-being of the whole community, not less than that of each individual.

Domestic life, the acknowledged foundation of all social life, has settled by a natural law the work of the man, and the work of the woman. The man governs, sustains, and defends the family; the woman cherishes, regulates, and purifies it; but, though distinct, the relative work is inseparable,—some-

times exchanged, sometimes shared ; so that, from the beginning, we have, even in the primitive household, not the *division*, but the *communion* of labor.

If domestic life be then the foundation and the bond of all social communities, does it not seem clear that there must exist between man and woman, even from the beginning, the communion of love, and the communion of labor? By the first I understand all the benevolent affections and their results, and all the binding charities of life, extended from the home into the more ample social relations ; and in the latter I comprehend all the active duties, all intellectual exercise of the faculties, also extended from the central home into the larger social circle. When from the cross those memorable words were uttered by our Lord, " Behold thy Mother ! Behold thy Son ! " do you think they were addressed only to the two desolate mourners who then and there wept at his feet? No — they were spoken, like all his words, to the wide universe, to all humanity, to all time !

I rest, therefore, all I have to say hereafter upon what I conceive to be a great vital truth, — an unchangeable, indisputable, natural law. And it is this : that men and women are, by nature, mutually dependent, mutually helpful ; that this communion exists not merely in one or two relations, which custom may define and authorize, and to which opinion may restrict them in this or that class, in this or that position ; but must extend to every possible relation in existence in which the two sexes can be socially approximated. Thus, for instance, a man, in the first place, merely sustains and defends his home ; then he works to sustain and defend the community or the nation he belongs to : and so of woman. She begins by being the nurse, the teacher, the cherisher of her home through her greater tenderness and purer moral sentiments ; then she uses these qualities and sympathies on a larger scale, to cherish and purify society. But still the man and the woman must continue to share the work ; there must be the communion of labor in the large human family just as there was within the narrower precincts of home.

The great mistake seems to have been that in all our legislation it is taken for granted that the woman is always protected, always under tutelage, always within the precincts of a home ; finding there her work, her interests, her duties, and her happiness ; but is this true? We know that it is altogether false. There are thousands and thousands of women who have no protection, no guide, no help, no home ; — who are absolutely driven by circumstance and necessity, if not by impulse and inclination, to carry out into the larger community the sympathies, the domestic instincts, the active administrative capabilities, with which God has endowed them ; but these instincts, sympathies, capabilities, require, first, to be properly developed, then properly trained, and then directed into large and useful channels, according to the individual tendencies.

As to the want, what I insist on particularly is, that the means do not exist for the training of those powers ; that the sphere of duties which should occupy them is not acknowledged ; and I must express my deep conviction that society is suffering in its depths through this great mistake, and this great want.

We require in our country the recognition, — the public recognition, — by law as well as by opinion, of the woman's privilege to share in the communion of labor at her own free choice, and the foundation of institutions which shall train her to do her work well.

Mrs. Jameson proceeds to illustrate her position by certain facts drawn from her observation and study of the administration of various public institutions at home and abroad.

## HOSPITALS.

What is the purpose of a great hospital? Ask a physician or a surgeon, zealous in his profession: he will probably answer that a great hospital is a great medical school, in which the art of healing is scientifically and experimentally taught; where the human sufferers who crowd those long vistas of beds are not men and women, but "cases" to be studied: and so under one aspect it ought to be, and must be. A great, well-ordered medical school is absolutely necessary; and to be able to regard the various aspects of disease with calm discrimination, the too sensitive human sympathies must be set aside. Therefore much need is there here of all the masculine firmness of nerve and strength of understanding. But surely a great hospital has another purpose, that for which it was originally founded and endowed, namely, as a refuge and solace for disease and suffering. Here are congregated in terrible reality all the ills enumerated in Milton's visionary lazarus-house:

"All maladies  
Of ghastly spasm or racking torture, qualms  
Of heart-sick agony, wide-wasting pestilence" —

I spare you the rest of the horrible catalogue. He goes on:

"Dire was the tossing, deep the groans; despair  
Tended the sick, busiest from couch to couch."

But why must despair tend the sick? We can imagine a far different influence "busiest from couch to couch"!

There is a passage in Tennyson's poems, written long before the days of Florence Nightingale, which proves that poets have been rightly called prophets, and see "the thing that shall be as the thing that is." I will repeat the passage. He is describing the wounded warriors nursed and tended by the learned ladies:

"A kindlier influence reigned, and everywhere  
Low voices with the ministering hand  
Hung round the sick. The maidens came, they talked,  
They sung, they read, till she, not fair, began  
To gather light, and she that was, became  
Her former beauty treble; to and fro,  
Like creatures native unto gracious act,  
And in their own clear element they moved."

This you will say is the poetical aspect of the scene: was it not poetical, too, when the poor soldier said that the very shadow of Florence Nightingale passing over his bed seemed to do him good?

Paula, a noble Roman lady, a lineal descendant of the Scipios and the Gracchi, is mentioned among the first Christian women remarkable for their active benevolence. In the year 385 she quitted Rome, then still a Pagan city; with the remains of a large fortune, which had been expended in aiding and instructing a wretched and demoralized people, and, accompanied by her daughter, she sailed for Palestine, and took up her residence in Bethlehem of Judea. There, as the story relates, she assembled round her a community of women "as well

of noble estate as of middle and low lineage." They took no vows, they made no profession, but spent their days in prayer and good works, having especially a well-ordered hospital for the sick.

In the old English translation of her life there is a picture of this charitable lady which I cannot refrain from quoting: "She was marvellous debonair, and piteous to them that were sick, and comforted them, and served them right humbly; and gave them largely to eat such as they asked; but to herself she was hard in her sickness and scarce, for she refused to eat flesh how well she gave it to others, and also to drink wine. She was oft by them that were sick, and she laid the pillows aright and in point; and she rubbed their feet, and boiled water to wash them; and it seemed to her that the less she did to the sick in service, so much the less service did she to God, and deserved the less mercy; therefore she was to them piteous and nothing to herself."

It is in the seventh century that we find these communities of charitable women first mentioned under a particular appellation. We read in history that when Landry, Bishop of Paris, about the year 650, founded an hospital, since known as the Hotel-Dieu, as a general refuge for disease and misery, he placed it under the direction of the *Hospitalières*, or nursing-sisters of that time, — women whose services are understood to have been voluntary, and undertaken from motives of piety. Innocent IV., who would not allow of any outlying religious societies, collected and united these hospital-sisters under the rule of the Augustine Order, making them amenable to the government and discipline of the church. The novitiate or training of a *Sœur Hospitalière* was of twelve years' duration, after which she was allowed to make her profession. At that time, and even earlier, we find many hospitals expressly founded for the reception of the sick pilgrims and wounded soldiers returning from the East, and bringing with them strange and hitherto unknown forms of disease and suffering. Some of the largest hospitals in France and the Netherlands originated in this purpose, and were all served by the *Hospitalières*; and to this day the Hotel Dieu, with its one thousand beds, the hospital of St. Louis, with its seven hundred beds, and that of *La Pitié*, with its six hundred beds, are served by the same sisterhood, under whose care they were originally placed centuries ago.

For about five hundred years the institution of the *Dames* or *Sœurs Hospitalières* remained the only one of its kind. During this period it had greatly increased its numbers, and extended all through western Christendom; still it did not suffice for the wants of the age; and the thirteenth century, fruitful in all those results which a combination of wide-spread suffering and religious ferment naturally produces, saw the rise of another community of compassionate women destined to exercise a far wider influence. These were the *Sœurs Grises*, or Grey Sisters, so called at first, from the original color of their dress. Their origin was this: The Franciscans (and other regular orders) admitted into their community a third or secular class, who did not seclude themselves in cloisters, who took no vows of celibacy, but were simply bound to submit to certain rules and regulations, and united together in works of charity, devoting themselves to visiting the sick in the hospitals, or at their own homes, and doing good wherever and whenever called upon. Women of all classes were enrolled in this sisterhood. Queens, princesses, ladies of rank, wives of burghers, as well as poor widows and maidens. The higher class and the married women occasionally served; the widows and unmarried devoted themselves almost entirely to



the duties of nursing the sick in the hospitals. Gradually it became a vocation apart, and a novitiate or training of from one to three years was required to fit them for their profession.

The origin of the Béguines, so well known in Flanders, is uncertain ; but they seem to have existed as hospital sisters in the seventh century, and to have been settled in communities at Liege and elsewhere in 1773. They wear a particular dress (the black gown, and white hood), but take no vows, and may leave the community at any time, — a thing which rarely happens.

No one who has travelled in Flanders, visited Ghent, Bruges, Brussels, or indeed any of the Netherlandish towns, will forget the singular appearance of these, sometimes young and handsome, but always staid, respectable-looking women, walking about, protected by the universal reverence of the people, and busied in their compassionate vocation. In their few moments of leisure the Béguines are allowed to make lace and cultivate flowers, and they act under a strict self-constituted government, maintained by strict traditional forms. All the hospitals in Flanders are served by these Béguines. They have besides, attached to their houses, hospitals of their own, with a medical staff of physicians and surgeons, under whose direction, in all cases of difficulty, the sisters administer relief ; and, of the humility, skill, and tenderness, with which they do administer it, I have never heard but one opinion ; \* nor did I ever meet with any one who had travelled in those countries who did not wish that some system of the kind could be transferred to England.

In the fifteenth century (about 1443), when Flanders was under the dominion of the Dukes of Burgundy, a few of the Béguines were summoned from Bruges to Beaune to take charge of the great hospital founded there by Rollin, the Chancellor of Philip the Good. They were soon joined by others from the neighboring districts, and this community of nurses obtained the name *Sœurs de Ste. Marthe*, Sisters of St. Martha. It is worth notice that Martha, who is represented in Scripture as troubled about household cares, while her sister Mary "sat at the feet of Jesus, and heard his words," was early chosen as the patroness of those who, instead of devoting themselves to a cloistered life of prayer and contemplation, were bound by a religious obligation to active secular duties. The hospital of Beaune, one of the most extensive and best managed in France, is still served by these sisters. Many hospitals in the South of France, and three at Paris, are served by the same community.

In Germany, the Sisters of Charity are styled "Sisters of St. Elizabeth," in honor of that benevolent enthusiast, Elizabeth of Hungary, whose pathetic story and beautiful legend has been rendered familiar to us by Mr. Kingsley's drama. When Joseph II. suppressed the nunneries throughout Austria and Flanders, the Elizabethan Sisters, as well as the Béguines, were excepted by an especial

\* Howard mentions them with due praise, as serving in their hospital at Bruges : "There are twenty of them ; they look very healthy ; they rise at four, and are constantly employed about their numerous patients." "They prepare as well as administer the medicines. The Directress of the Pharmacy last year celebrated her jubilee or fiftieth year of her residence in the hospital." (P. 149.)

A recent traveller mentions their hospital of St. John at Bruges as one of the best conducted he had ever met with : "Its attendants, in their religious costume, and with their nuns' head-dresses, moving about with a quiet tenderness and solicitude, worthy their name as 'Sisters of Charity ;' and the lofty wards, with the white linen of the beds, present in every particular an example of the most accurate neatness and cleanliness."

decree, "because of the usefulness of their vocation." At Vienna, a few years ago, I had the opportunity, through the kindness of a distinguished physician, of visiting one of the houses of these Elizabethan Sisters. There was an hospital attached to it of fifty beds, which had received about four hundred and fifty patients during the year. Nothing could exceed the propriety, order, and cleanliness, of the whole establishment. On the ground-floor was an extensive "Pharmacie," a sort of Apothecaries' Hall; part of this was divided off by a long table or counter, and surrounded by shelves filled with drugs, much like an apothecary's shop; behind the counter two Sisters, with their sleeves tucked up, were busy weighing and compounding medicines, with such a delicacy, neatness, and exactitude, as women use in these matters. On the outside of this counter, seated on benches, or standing, were a number of sick and infirm, pale, dirty, ragged patients; and among them moved two other Sisters, speaking to each individually in a low, gentle voice, and with a quiet authority of manner, that in itself had something tranquillizing. A physician and surgeon, appointed by the government, visited this hospital, and were resorted to in cases of difficulty, or where operations were necessary. Here was another instance in which men and women worked together harmoniously and efficiently. Howard, in describing the principal hospital at Lyons, which he praises for its excellent and kindly management, as being "so clean and so quiet," tells us that at that time (1776), he found it attended by nine physicians and surgeons, and managed by twelve Sisters of Charity. "There were Sisters who made up, as well as administered, all the medicines prescribed; for which purpose there was a laboratory and apothecary's shop, the neatest and most elegantly fitted up that can be conceived."\*

It can easily be imagined that institutions like these, composed of such various ingredients, spread over such various countries, and over several centuries of time, should have been subject to the influences of time; though from a deep-seated principle of vitality and necessity they seem to have escaped its vicissitudes, for they did not change in character or purpose, far less perish. That in ages of superstition they should have been superstitious, that in ages of ignorance they should have been ignorant, — debased in evil selfish times, by some alloy of selfishness and cupidity, — in all this there is nothing to surprise us; but one thing does seem remarkable. While the men who professed the healing art were generally astrologers and alchemists, dealing in charms and nativities, — lost in dreams of the Elixir Vitæ and the Philosopher's Stone, and in such mummeries and quackeries as made them favorite subjects for comedy and satire, — these simple Sisters, in their hospitals, were accumulating a vast fund of practical and traditional knowledge in the treatment of disease, and the uses of various remedies; — knowledge which was turned to account and condensed into rational theory and sound method, when in the sixteenth century Surgery and Medicine first rose to the rank of experimental sciences, and were studied as such. The poor Hospitalières knew nothing of Galen and Hippocrates, but they could observe, if they could not describe, and prescribe, if they could not demonstrate. Still, in the course of time great abuses had certainly crept into these religious societies, — not so bad or so flagrant, perhaps, as those which

\* Howard also mentions the hospitals belonging to the order of Charity, in all countries, as the best regulated, the cleanest, the most tenderly served and managed, of all he had met with. (In 1776.)

disgraced within a recent period many of our own incorporated charities, — but bad enough, and vitiating, if not destroying their power to do good. The funds were sometimes misappropriated, the novices ill-trained for their work, the superiors careless, the sisters mutinous, the treatment of the sick remained rude and empirical. Women of sense and feeling, who wished to enrol themselves in these communities, were shocked and discouraged by such a state of things. A reform became absolutely necessary.

This was brought about, and very effectually, about the middle of the seventeenth century.

Louise de Marillac — better known as Madame Legras, when left a widow in the prime of life, could find, like Angela da Brescia, no better refuge from sorrow than in active duties, undertaken “for the love of God.” She desired to join the Hospitalières, and was met at the outset by difficulties, and even horrors, which would have extinguished a less ardent vocation, a less determined will. She set herself to remedy the evils, instead of shrinking from them. She was assisted and encouraged in her good work by a man endued with great ability and piety, enthusiasm equal, and moral influence even superior, to her own. This was the famous Vincent de Paul, who had been occupied for years with a scheme to reform thoroughly the prisons and the hospitals of France. In Madame Legras he found a most efficient coadjutor. With her charitable impulses and religious enthusiasm, she united qualities not always, not often, found in union with them: a calm and patient temperament, and that administrative faculty, indispensable in those who are called to such privileged work. She was particularly distinguished by a power of selecting and preparing the instruments, and combining the means, through which she was to carry out her admirable purpose. With Vincent de Paul and Madame Legras was associated another person, Madame Goussaut, who besieged the Archbishop of Paris till what was refused to reason was granted to importunity, and they were permitted to introduce various improvements into the administration of the hospitals. Vincent de Paul and Louise Legras succeeded at last in constituting, not on a new, but on a renovated basis, the order of Hospitalières, since known as the Sisterhood of Charity. A lower class of sisters were trained to act under the direction of the more intelligent and educated women. Within twenty years this new community had two hundred houses and hospitals; in a few years more it had spread over all Europe. Madame Legras died in 1660. Already before her death the women prepared and trained under her instructions, and under the direction of Vincent de Paul (and here we have another instance of the successful communion of labor), had proved their efficiency on some extraordinary occasions. In the campaigns of 1652 and 1658 they were sent to the field of battle, in groups of two and four together, to assist the wounded. They were invited into the besieged towns to take charge of the military hospitals. They were particularly conspicuous at the siege of Dunkirk, and in the military hospitals established by Anne of Austria at Fontainebleau. When the plague broke out in Poland in 1672, they were sent to direct the hospitals at Warsaw, and to take charge of the orphans, and were thus introduced into Eastern Europe; and, stranger than all, they were even sent to the prison-infirmaries where the branded *forçats* and condemned felons lay cursing and writhing in their fetters. This was a mission for Sisters of Charity which may startle the refined, or confined, notions of Englishwomen in the nineteenth cen-

tury. It is not, I believe, generally known in this country that the same experiment has been lately tried, and with success, in the prisons of Piedmont, where the Sisters were first employed to nurse the wretched criminals perishing with disease and despair ; afterwards, and during convalescence, to read to them, to teach them to read and to knit, and in some cases to sing. The hardest of these wretches had probably some remembrance of a mother's voice and look thus recalled, or he could at least feel gratitude for sympathy from a purer, higher nature. As an element of reformation, I might almost say of regeneration, this use of the feminine influence has been found efficient where all other means had failed.

At the commencement of the French Revolution the Sisterhood of Charity had four hundred and twenty-six houses in France, and many more in other countries ; the whole number of women then actively employed was about six thousand. During the Reign of Terror, the superior (Mlle. Duleau), who had become a Sister of Charity at the age of nineteen, and was now sixty, endeavored to keep the society together, although suppressed by the government ; and, in the midst of the horrors of that time — when so many nuns and ecclesiastics perished miserably — it appears that the feeling of the people protected these women, and I do not learn that any of them suffered public or personal outrage. As soon as the Consular government was established, the indispensable Sisterhood was recalled by a decree of the Minister of the Interior.

I cannot resist giving you a few passages from the preamble to this edict, — certainly very striking and significant, — as I find it quoted in a little book on "Hospitals and Sisterhoods" now before me. It begins thus :

"Seeing that the services rendered to the sick can only be properly administered by those whose vocation it is, and who do it in the spirit of love ; —

"Seeing, further, that, among the hospitals of the Republic, those are in all ways best served wherein the female attendants have adhered to the noble example of their predecessors, whose only object was to practise a boundless love and charity ; —

"Seeing that the members still existing of this society are now growing old, so that there is reason to fear that an order which is a glory to the country may shortly become extinct ; —

"It is decreed that the Citoyenne Duleau, formerly Superior of the Sisters of Charity, is authorized to educate girls for the care of the hospitals," &c.

Previous to the Revolution, the chief military hospitals, and the naval hospitals at Brest, Saint-Malo, and Cherbourg, had been placed under the management of the Sisters of Charity. During the Reign of Terror, those Sisters who refused to quit their habit and religious bond were expelled ; but, as soon as order was restored, they were recalled by the naval and military authorities, and returned to their respective hospitals, where their reëpearance was hailed with rejoicing, and even with tears. At present the naval hospitals at Toulon and Marseilles, in addition to those I have mentioned, are served by these women, acting *with*, as well as *under*, authority.

The whole number of women included in these charitable orders was, in the year 1848, at least twelve thousand. They seem to have a quite marvellous ubiquity. I have myself met with them not only at Paris, Vienna, Milan, Turin, Genoa, but at Montreal, Quebec, and Detroit ; on the confines of civilization ; in Ireland, where cholera and famine were raging. Everywhere, from

the uniform dress, and a certain similarity in the placid expression, and quiet deportment, looking so like each other, that they seemed, whenever I met them, to be but a multiplication of one and the same person. In all the well-trained Sisters of Charity I have known, whether Protestant or Roman Catholic, I have found a mingled bravery and tenderness, if not by nature, by habit; and a certain tranquil self-complacency, arising, not from self-applause, but out of that very abnegation of self which had been adopted as the rule of life.

The Paris hospitals are so admirably organized by the religious women, who, in almost every instance, share in the administration so far as regards the care of the sick, that I have often been surprised that hitherto the numbers of our medical men who have studied at Paris have not made any attempts to introduce a better system of female nursing into the hospitals at home. But they appear to have regarded everything of the kind with despair or indifference.

In my former lecture, I mentioned several of the most famous of these hospitals. During my last visit to Paris, I visited an hospital which I had not before seen, — the hospital Laborissière, — which appeared to me a model of all that a civil hospital ought to be, — clean, airy, light, and lofty; above all, cheerful. I should observe that generally, in the hospitals served by Sisters of Charity, there is ever an air of cheerfulness caused by their own sweetness of temper and voluntary devotion to their work. At the time that I visited this hospital, it contained six hundred and twelve patients, three hundred men and three hundred and twelve women, in two ranges of building divided by a very pretty garden. The whole interior management is entrusted to twenty-five trained Sisters of the same Order as those who serve the Hôtel-Dieu. There are besides about forty servants, men and women, — men to do the rough work, and male nurses to assist in the men's wards under the superintendence of the Sisters. There are three physicians and two surgeons in constant attendance, a steward or comptroller of accounts, and other officers. To complete this picture, I must add that the hospital Laborissière was founded by a lady, a rich heiress, a married lady, too, whose husband, after her death, carried out her intentions to the utmost with zeal and fidelity. She had the assistance of the best architects in France to plan her building; medical and scientific men had aided her with their counsels. What the feminine instinct of compassion had conceived, was by the manly intellect planned and ordered, and again by female aid administered. In all its arrangements this hospital appeared to me a perfect example of the combined working of men and women.

In contrast with this splendid foundation, I will mention another not less admirable in its way.

When I was at Vienna, I saw a small hospital, belonging to the Sisters of Charity there. The beginning had been very modest, two of the Sisters having settled in a small old house. Several of the adjoining buildings were added one after the other, connected by wooden corridors: the only new part which had any appearance of being adapted to its purpose, was the infirmary, in which were fifty-two patients, — twenty-six men and twenty-six women, — besides nine beds for cholera. There were fifty Sisters, of whom one half were employed in the house, and the other half were going their rounds amongst the poor, or nursing the sick in private houses. There was a nursery for infants, whose mothers were at work; a day-school for one hundred and fifty girls, in which only knitting and sewing were taught; all clean, orderly, and, above all,

cheerful. There was a dispensary, where two of the Sisters were employed in making up prescriptions, homœopathic and allopathic. There was a large, airy kitchen, where three of the Sisters, with two assistants, were cooking. There were two priests and two physicians. So that, in fact, under this roof we had the elements, on a small scale, of an English workhouse ; but very different was the spirit which animated it.

I saw at Vienna another excellent hospital, for women alone, of which the whole administration and support rested with the ladies of the Order of St. Elizabeth. These are *cloistered*, that is, not allowed to go out of their home to nurse the sick and poor ; nor have they any schools ; but all sick women who apply for admission are taken in without any questions asked, so long as there is room for them — cases of childbirth excepted. At the time I visited this hospital, it contained ninety-two patients ; about twenty were cases of cholera. There were sixteen beds in each ward, over which two Sisters presided. The dispensary, which was excellently arranged, was entirely managed by two of the ladies. The Superior told me that they have always three or more Sisters preparing for their profession under the best apothecaries ; and there was a large garden, principally of medicinal and kitchen herbs. Nothing could exceed the purity of the air, and the cleanliness, order, and quiet, everywhere apparent.

In the great civil hospital at Vienna, one of the largest I have ever seen, — larger, even, than the *Hôtel-Dieu*, at Paris, — I found that the Sisters of Charity were about to be introduced. One of my friends there, a distinguished naturalist and philosopher, as well as physician, told me that the disorderly habits and the want of intelligence in the paid female nurses, had induced him to join with his colleagues in inviting the coöperation of the religious Sisters, though it was at first rather against their will. In the hospital of St. John, at Salzburg, the same change had been found necessary.

The hospital of St. John, at Vercelli, which I had the opportunity of inspecting minutely, left a strong impression on my mind. At the time I visited it, it contained nearly four hundred patients. There was, besides, in an adjacent building, a school and hospital for poor children. The whole interior economy of these two hospitals was under the management of eighteen women, with a staff of assistants both male and female. The Superior, a very handsome, intelligent woman, had been trained at Paris, and had presided over this provincial hospital for eleven years. There was the same cheerfulness which I have had occasion to remark in all institutions where the religious and feminine elements were allowed to influence the material administration ; and everything was exquisitely clean, airy, and comfortable. In this instance, the dispensary (*Pharmacie*) was managed by apothecaries, and not by the women.

Now, in contrast with this hospital, I will describe a famous hospital at Turin. It is a recent building, with all the latest improvements, and considered, in respect to fitness for its purpose, as a *chef-d'œuvre* of architecture. The contrivances and material appliances for the sick and convalescent were exhibited to me as the wonder and boast of the city ; certainly they were most ingenious. The management was in the hands of a committee of gentlemen ; under them a numerous staff of priests and physicians. Two or three female servants of the lowest class were sweeping and cleaning. In the convalescent wards I saw a great deal of card-playing. All was formal, cold, clean, and

silent ; no cheerful kindly faces, no soft low voices, no light active figures, were hovering round. I left the place with a melancholy feeling, shared, as I found, by those who were with me. One of them, an accomplished physician, felt and candidly acknowledged the want of female influence here.

One of the directors of the great military hospital at Turin told me that he regarded it as one of the best deeds of his life, that he had recommended and carried through the employment of the Sisters of Charity in this institution. Before the introduction of these ladies, the sick soldiers had been nursed by orderlies sent from the neighboring barracks — men chosen because they were unfit for other work. The most rigid discipline was necessary to keep them in order ; and the dirt, neglect, and general immorality, were frightful. Any change was, however, resisted by the military and medical authorities, till the invasion of the cholera ; then the orderlies became, most of them, useless, distracted, and almost paralyzed with terror. Some devoted Sisters of Charity were introduced in a moment of perplexity and panic ; then all went well — propriety, cleanliness, and comfort prevailed. “No day passes,” said my informant, “that I do not bless God for the change which I was the humble instrument of accomplishing in this place !”

Very similar was the information I received relative to the naval hospital at Genoa ; but I had not the opportunity of visiting it.

Another excellent hospital at Turin, that of St. John, contained, when I visited it, four hundred patients, a nearly equal number of men and women. There were, besides, a separate ward for sick children, and two wards containing about sixty “incurables” — the bedridden and helpless poor, of the same class which find refuge in our workhouses. The whole of this large establishment was under the management of twenty-two religious women, with a staff of about forty-five assistants, men and women, and a large number of medical men and students. All was clean, and neat, and cheerful. I was particularly struck by the neatness with which the food was served ; men brought it up in large trays, but the ladies themselves distributed it. Some friends of the poor sick were near the beds. I remember being touched by the sight of a little dog, which, with its fore paws resting on the bed, and a pathetic, wistful expression in its drooping face, kept its eyes steadfastly fixed on the sick man ; a girl was kneeling beside him, to whom one of the Sisters was speaking words of comfort.

In this hospital and others I found an excellent arrangement for the night-watch. It was a large sentry-box, of an octagon-shape, looking each way, the upper part all of glass, but furnished with curtains ; and on a kind of dresser or table were arranged writing materials, all kinds of medicine and restoratives which might be required in haste, and a supply of linen, napkins, etc. Here two sisters watched all night long ; here the accounts were kept and the private business of the wards carried on in the daytime. A certain degree of privacy was thus secured for the ladies on duty when necessary. The Superior, whom we should call the matron, was an elderly woman, wearing the same simple, convenient religious dress as the others, and only recognized by the large bunch of keys at her girdle.

The Marchese A —, one of the governors of the *Hospice de la Maternité*, described to me in terms of horror the state in which he had found the establishment when under the management of a board of governors who employed hired matrons and nurses. At last, in despair, he sent for some trained Sisters,

ten of whom, with a Superior, now directed the whole in that spirit of order, cheerfulness, and unremitting attention, which belongs to them. The Marchese particularly dwelt on their economy. "We cannot," said he, "give them unlimited means (*des fonds à discretion*), for these good ladies think that all should go to the poor; but if we allow them a fixed sum, we find that they can do more with that sum than we could have believed possible, and they never go beyond it; they are admirable accountants and economists."

## LUNATIC ASYLUMS.

With regard to the employment of women in the lunatic asylums, I can only say that I have the testimony of men of large experience that feminine aid, influence, presence, would in many cases be most beneficial in the male wards.\* Of course there are certain cases in which it would be dangerous, inadmissible; but it is their opinion that in most cases it would have a soothing, sanitary, harmonizing effect. In reference to this subject let me mention a lady with whom I had the honor to be personally acquainted. She is a native of the United States, and has given her attention for many years to the management of the insane, and the improvement of mad-houses. She has travelled alone through every part of the United States — from New York to Chicago, from New Orleans to Quebec. She has been the means of founding nineteen new asylums, and improving and enlarging a greater number. She has won those in power to listen to her, and is considered in her own country a first-rate authority on such subjects, just as Mrs. Fry was here in regard to prisons, Mrs. Chisholm in regard to emigration, and Miss Carpenter in regard to juvenile criminals. As to the use of trained women in lunatic asylums, I will say no more at present, but throw it out as a suggestion to be dealt with by physiologists, and entrusted to *time*.

"Gentle as angels' ministry,  
The guiding hand of love should be,  
Which seeks again those chords to bind  
Which human woe hath rent apart, —  
To heal again the wounded mind,  
And bind anew the broken heart.  
The hand which tunes to harmony  
The cunning harp whose strings are riven,  
Must move as light and quietly  
As that meek breath of summer heaven  
Which woke of old its melody; —  
And kindness to the dim of soul,  
Whilst aught of rude and stern control  
The clouded heart can deeply feel,  
Is welcome as the odors fanned  
From some unseen and flowering land  
Around the weary seaman's keel!"

\* Of the Salpêtrière, Howard says that, at the time of his visit (1776), the whole house "was kept clean and quiet by the great attention of the religious women who served it; but it was terribly crowded, containing more than five thousand poor, sick, and insane persons."

Again: "Here (at Ghent) is a foundation belonging to the Bèguines for the reception of twelve men who are insane, and for sick and aged women. The insane have, when requisite, assistance from their own sex; and the tenderness with which both these and the poor women are treated by the Sisters, gave me no little pleasure." — *Howard on Prisons*, p. 145.



## PRISONS AND REFORMATORY SCHOOLS.

Howard, — well named the Good, — when inquiring into the state of prisons, about the middle of the last century, found many of those in France, bad as they generally were, far superior to those in our own country ; and he attributes it to the employment and intervention of women “in a manner,” he says, “which had no parallel in England.” In Paris, he tells us, there were religious women “authorized to take care that the sick prisoners were properly attended to ; and who furnished the felons in the dungeons with clean linen and medicine, and performed kind offices to the prisoners in general.” This, you will observe, was at a period when in England felons, debtors, and untried prisoners, were dying by inches of filth, and disease, and despair.

Forty years after the publication of Howard’s “State of Prisons,” what was the state of the greatest prison in England ? When Elizabeth Fry ventured into that “den of wild beasts,” as it was called, the female ward in Newgate, about three hundred women were found crammed together, begging, swearing, drinking, fighting, gambling, dancing, and dressing up in men’s clothes, and two jailers set to watch them, who stood jeering at the door, literally afraid to enter. Elizabeth Fry would have been as safe in the men’s wards as among her own sex ; she would certainly have exercised there an influence as healing, as benign, as redeeming ; but she did well in the first instance, and in the *then* state of public feeling, to confine her efforts to the miserable women.\*

In the General Report to the Minister of the Interior on the state of the prisons in Piedmont, it is said :

“It is an indisputable fact that the prisons which are served by the Sisters are the best-ordered, the most cleanly, and in all respects the best-regulated, in the country ; hence it is to be desired that the number should be increased ; and this is the more desirable because, where the Sisters are not established, the criminal women are under the charge of jailers of the other sex, which ought not to be tolerated.”

To this I add the testimony of the minister himself, from a private communication. “Not only have we experienced the advantage of employing the Sisters of Charity in the prisons, in the supervision of the details, in distributing food, preparing medicines, and nursing the sick in the infirmaries ; but we find that the influence of these ladies on the minds of the prisoners, when recovering from sickness, has been productive of the greatest benefit, as leading to permanent reform in many cases, and a better frame of mind always ; for this reason, among others, we have given them every encouragement.”

In the Reformatory prison at Neudorf is an experiment which, as yet, has only had a three years’ trial, but it has so completely succeeded up to this time, that they are preparing to organize eleven other prisons on the same plan. From a conversation I had with one of the government officers, I could under-

\* The act of parliament, procured through Mrs. Fry’s influence, ordered the appointment of matrons and female officers in all our prisons ; but no provision has been made for their proper training, nor are the qualifications at all defined.

My idea is, that besides a superior order of female superintendents, we should have lady visitors also, as it is like an infusion of fresh life and energy ; but I do not think that such visiting should be confined to the female wards.

stand that the economy of the administration is a strong recommendation, as well as the moral success. Its origin is worth mentioning. It began by the efforts made by two humane ladies to find a refuge for those wretched creatures of their own sex who, after undergoing their term of punishment, were cast out of the prisons. These ladies, not finding at hand any persons prepared to carry out their views, sent to France for two women of a religious order which was founded for the reformation of lost and depraved women; and two of the Sisters were sent from Angers accordingly. After a while this small institution attracted the notice of the government. It was taken in hand officially, enlarged, and organized as a prison as well as a penitentiary; the original plan being strictly adhered to, and the same management retained.

At the time that I visited it, this prison consisted of several different buildings, and a large garden enclosed by high walls. The inmates were divided into three classes completely separated. The first were the criminals, the most desperate characters, brought there from the prisons at Vienna, and the very refuse of those prisons. They had been brought there six or eight at a time, fettered hand and foot, and guarded by soldiers and policemen.

The second class, drafted from the first, were called the penitents; they were allowed to assist in the house, to cook, and to wash, and to work in the garden, which last was a great boon. There were more than fifty of this class.

The third class were the voluntaries, those who, when their term of punishment and penitence had expired, preferred remaining in the house, and were allowed to do so. They were employed in work of which a part of the profit was retained for their benefit. There were about twelve or fourteen of this class. The whole number of criminals then in the prison exceeded two hundred, and they expected more the next day.

To manage these unhappy, disordered, perverted creatures, there were twelve women, assisted by three chaplains, a surgeon, and a physician; none of the men resided in the house, but visited it every day. The soldiers and police officers, who had been sent in the first instance as guards and jailers, had been dismissed. The dignity, good sense, patience, and tenderness, of this female board of management were extraordinary. The ventilation and the cleanliness were perfect, while the food, beds, and furniture, were of the very coarsest kind. The medical supervision was important, where there was as much disease—of frightful physical disease—as there was of moral disease, crime and misery. There was a surgeon and physician, who visited daily. There was a dispensary under the care of two Sisters, who acted as chief nurses and apothecaries. One of these was busy with the sick, the other went round with me. She was a little, active woman, not more than two or three and thirty, with a most cheerful face, and bright, kind, dark eyes. She had been two years in the prison, and had previously received a careful training of five years—three years in the general duties of her vocation, and two years of medical training. She spoke with great intelligence of the differences of individual temperament, requiring a different medical and moral treatment.

The Sister who superintended the care of the criminals was the oldest I saw, and she was bright-looking also. The Superior, who presided over the whole establishment, had a serious look, and a pale, careworn, but perfectly mild and dignified, face.

The difference between the countenances of those criminals who had lately

arrived, and those who had been admitted into the class of penitents, was extraordinary. The first were either stupid, gross, and vacant, or absolutely frightful from the predominance of evil propensities. The latter were at least humanized.

When I expressed my astonishment that so small a number of women could manage such a set of wild and wicked creatures, the answer was, "If we want assistance, we shall have it; but it is as easy, with our system, to manage two hundred or three hundred as one hundred or fifty." She then added, devoutly, "The power is not in ourselves; it is granted from above." It was plain that she had the most perfect faith in that power, and in the text which declared all things possible to faith.

We must bear in mind that here men and women were acting together; that in all the regulations, religious and sanitary, there was mutual aid, mutual respect, an interchange of experience; but the women were subordinate only to the chief civil and ecclesiastical authority; the internal administration rested with them.\*

The extreme difficulty of finding masters at the best of all our reformatory schools, that at Redhill, was the subject discussed in a recent meeting of benevolent and intelligent men, interested in this institution. I happened to be present. I heard the qualifications for a master to be set over these unhappy little delinquents thus described: He must have great tenderness and kindness of heart, great power of calling forth and sympathizing with the least manifestations of goodness or hopefulness; quick perception of character; great firmness, and judgment, and command of temper; skill in some handicraft, as carpentering and gardening; a dignified or at least attractive presence, and good manners, — the personal qualities and appearance being found of consequence to impress the boys with respect. Now it is just possible that all these rare and admirable qualities, some of which God has given in a larger degree to the woman and others to the man, might be found combined in one man; but such a man has not yet been met with, and many such would hardly be found for a stipend of thirty pounds or forty pounds a year. Then, in this dilemma, instead of insisting on a combination of the *paternal* and the *maternal* qualifications in one person, might it not be possible, by associating some well-educated and well-trained women in the administration of these schools, to produce the required influences — the tenderness, the sympathy, the superior manners, and refined deportment, on one hand, and the firmness and energy, the manly government, and skill in handicrafts and gardening, on the other? This solution was not proposed by any of the gentlemen who spoke; it did not seem to occur to any one present; and yet, is it not worth consideration? At all events, I must express my conviction that, going on as they are now doing, without the combination of those influences which ought to represent in such a community the maternal and sisterly, as well as the paternal and fraternal, relations of the home, their efforts will be in vain; their admirable institution will fall to

\* I hope it will be remembered here, and in other parts of this essay, that I am not arguing for any particular system of administration, or discipline, or kind or degree of punishment; but merely for this principle, that, whatever the system selected as the best, it should be carried out by a due admixture of female influence and management combined with the man's government.

pieces sooner or later, and people will attribute such a result to every possible cause except the real one.

When I was at Turin, I visited an institution for the redemption of "unfortunate girls" (as they call themselves,\* poor creatures!) which appeared to me peculiarly successful. I did not consider it perfect, nor could all its details be imitated here. Yet some of the *natural* principles, recognized and carried out, appeared to me most important. It seemed to have achieved for female victims and delinquents what Mettrai has done for those of the other sex.

This institution (called at Turin *il Refugio*, the Refuge) was founded nearly thirty years ago by a "good Christian," whose name was not given to me, but who still lives, a very old man. When his means were exhausted, he had recourse to the Marquise de Barol, who has from that time devoted her life, and the greater part of her possessions, to the objects of this institution.

In the Memoirs of Mrs. Fry† there may be found a letter which Madame de Barol addressed to her on the subject of this institution and its objects, when it had existed for three or four years only. The letter is dated 1829, and is very interesting. Madame de Barol told me candidly, in 1855, that in the commencement she had made mistakes; she had been too severe. It had required twenty years of reflection, experience, and the most able assistance, to work out her purposes.

The institution began on a small scale, with few inmates. It now covers a large space of ground, and several ranges of buildings for various departments, all connected, and yet most carefully separated. There are several distinct gardens enclosed by these buildings, and the green trees and flowers give an appearance of cheerfulness to the whole.

There is, first, a refuge for casual and extreme wretchedness. A certificate from a priest or a physician is required, but often dispensed with. I saw a child brought into this place by its weeping and despairing mother—a child about ten years old, and in a fearful state. There was no certificate in this case, but the wretched little creature was taken in at once. There is an infirmary, admirably managed by a good physician and two medical Sisters of a religious order. There are also convalescent wards. These parts of the building are kept separate, and the inmates carefully classed, all the younger patients being in a separate ward.

In the penitentiary and schools, forming the second department, the young girls and children are kept distinct from the elder ones, and those who had lately entered from the others. I saw about twenty girls under the age of fifteen, but only a few together in one room. Only a few were tolerably handsome; many looked intelligent and kindly. In one of these rooms I found a tame thrush hopping about, and I remember a girl with a soft face crumbling some bread for it, saved from her dinner. Reading, writing, plain work, and embroidery, are taught; also cooking and other domestic work. A certain number assisted by rotation in the large, lightsome kitchens and the general service of the house, but not till they had been there some months, and had received badges for good conduct. There are three gradations of these badges of merit, earned by various terms

\* If you ask a good-looking girl in an hospital, or the infirmary of a workhouse, what is her condition of life, she will perhaps answer, "If you please, ma'am, I'm an unfortunate girl," in a tone of languid indifference, as if it were a profession like any other.

† Vol. ii., p. 39.

of probation. It was quite clear to me that these badges were worn with pleasure. Whenever I fixed my eyes upon the little bits of red or blue ribbon attached to the dress, and smiled approbation, I was met by a responsive smile, sometimes by a deep, modest blush. The third and highest order of merit, which was a certificate of good conduct and steady industry during three years at least, conferred the privilege of entering an order destined to nurse the sick in the infirmary, or entrusted to keep order in the small classes. They had also a still higher privilege. And now I come to a part of the institution which excited my strongest sympathy and admiration. Appended to it is an infant hospital for the children of the very lowest orders — children born diseased or deformed, or maimed by accidents, — epileptic, or crippled. In this hospital were thirty-two poor, suffering infants, carefully tended by such of the penitents as had earned this privilege. On a rainy day I found these poor little things taking their daily exercise in a long airy corridor. Over the clean shining floor was spread temporarily a piece of coarse gray drugget, that their feet might not slip ; and so they were led along, creeping, crawling, or trying to walk or run, with bandaged heads and limbs, carefully and tenderly helped and watched by the nurses, who were themselves under the supervision of one of the religious Sisters already mentioned.

There is a good dispensary, well supplied with common medicines, and served by a well-instructed Sister of Charity, with the help of one of the inmates whom she had trained.

Any inmate is free to leave the Refuge whenever she pleases, and may be received a second time, but not a third time.

I was told that when these girls leave the institution, after a probation of three or four years, there is no difficulty in finding them good places as servants, cooks, washerwomen, and even nurses ; but all do not leave it. Those who, after a residence of six years, preferred to remain, might do so. They were devoted to a religious and laborious life, and lived in a part of the building which had a sort of conventual sanctity and seclusion. They are styled "*les Madeleines*" (Magdalens). I saw sixteen of such, and I had the opportunity of observing them. They were all superior in countenance and organization, and belonged apparently to a better class. They were averse to reëntering the world, had been disgusted and humiliated by their bitter experience of vice, and disliked or were unfitted for servile occupations. They had a manufactory of artificial flowers, were skilful embroiderers and needlewomen, and supported themselves by the produce of their work. They were no longer objects of pity or dependent on charity ; they had become objects of respect, and more than respect, of reverence. One of them, who had a talent for music, Madame de Barol had caused to be properly instructed ; she was the organist of the chapel and the music-mistress ; she had taught several of her companions to sing. A piano stood in the centre of the room, and they executed a little concert for us : everything was done easily and quietly, without effort or display. When I looked in the faces of these young women, — the eldest was not more than thirty, — so serene, so healthful, and in some instances so dignified, I found it difficult to recall the depth of misery, degradation, and disease, out of which they had risen.

The whole number of inmates was about one hundred and forty, without reckoning the thirty-two sick children. Madame de Barol said that this infant

hospital was a most efficient means of thorough reform : it called out what was best in the disposition of the penitents, and was indeed a test of the character and temper.\*

If this institution had been more in the country, and if some of the penitents (or patients), whose robust *physique* seemed to require it, could have been provided with plenty of work in the open air, such as gardening, keeping cows or poultry, etc., I should have considered the arrangements, for a Catholic country, perfect. They are calculated to fulfil all the conditions of moral and physical convalescence ; early rising ; regular, active, *useful* employment ; thorough cleanliness ; the strictest order ; an even, rather cool, temperature ; abundance of light and fresh air ; and, more than these, religious hope wisely and kindly cultivated ; companionship, cheerfulness, and the opportunity of exercising the sympathetic and benevolent affections.

If these conditions could be adopted in some of the female penitentiaries at home, I think failure would be less common ; but, since the difficulty of redemption is found to be so great, should we not take the more thought for prevention ? Among the causes of the evil are some which I should not like to touch upon here ; but there are others, and not the least important, which may be discussed without offence. The small payment and the limited sphere of employment allotted to the women of the working-classes are mentioned by a competent witness as one of the causes of vice leading to crime. " Much I believe would be done towards securing the virtue of the female sex, and therefore towards the general diminution of profligacy, if the practical injustice were put an end to by which women are excluded from many kinds of employment for which they are naturally qualified. The general monopoly which the members of the stronger sex have established for themselves, is surely most unjust, and, like all other kinds of injustice, recoils on its perpetrators."† The same writer observes, in another place : " The payment for the labor of females in this country is often so small as to demand, for obtaining an honest living, a greater power of endurance and self-control than can reasonably be expected."

\* The above account of the Penitentiary at Turin is from memoranda made on the spot, and from verbal information in November, 1855.

I have since received (while this sheet is going through the press) a letter from a very accomplished and benevolent ecclesiastic, containing some further particulars relative to Madame de Barol's Institution. It appears that the number of inmates is at present two hundred.

The Refuge itself, and the ground on which it stands, were purchased by the government, after Madame de Barol had expended a large sum of money in the original arrangements. The government granted 10,000fr. a year to the necessary expenses, and have since made over the Penitentiary to the Commonalty of Turin ; but the hospital for the children, and the convent with the gardens adjoining, have been erected on land belonging to Madame de Barol, and at her sole expense. The infant hospital contains eighty beds. The whole institution is managed by Madame de Barol, and she has the entire control of the funds which the city has placed at her disposal, in addition to those contributed by herself.

† On Crime, its Amount, Causes, and Remedies, by F. Hill, p. 85.

## JOHN HENRY WICHERN AND THE ROUGH HOUSE

AT

HORN, NEAR HAMBURG.

JOHN HENRY WICHERN, whose name will ever be associated with one of the most interesting educational and reformatory movements of the age, as founder and superintendent of the Rough House, (*Rauhe Haus*), near Hamburg, was born in that city on the 21st of April, 1808.\* His father was a notary and sworn translator, and gave his son the advantages of the best education which Hamburg afforded. He attended the *Johanneum* and the academic gymnasium of his native city, and afterward, till 1830, pursued a course of theological study at Göttingen and Berlin. Soon after passing his examination in theology at Hamburg, he went practically to work, visiting the poor and the needy in the corners and the streets of the city, and undertaking the direction of a free Sunday school for poor children, in which he soon assembled four or five hundred scholars and about forty volunteer teachers. Wichern declined the propositions made him at this time to enter upon the duties of a clergyman, as his thoughts were already occupied in planning such an institution as he opened near Hamburg, in the *Rough House*, at Michelmas, 1833.

The Rough House, (*Rauhe Haus*), was the name, by which a small property, on a lane leading out of the village of Horn, four miles from Hamburg was known, consisting of small thatched cottage, shadowed by a large chestnut tree, and two or three acres of ground partially cleared up, through which straggled a little brook. In the prosecution of a plan, suggested by his missionary labors among the poor of Hamburg, of establishing a House of Rescue for destitute, vagrant, and vicious children, not yet convicted by the courts of crime, Mr. Wichern, aided by a voluntary association of like minded men, and by a small donation of three hundred dollars, took possession of this rough cottage with his mother, and in a few weeks received into his family three boys of the worst description, and adopted them as his children. One by one, he added to their number from the same class until his family circle, with himself and mother, embraced fourteen persons—twelve of them, the least hopeful of the juvenile population of the city. And there under that thatched roof, with that unpromising ground, with the help of his devout mother, with a well spring of Christian charity in the hearts, and words of kindness on the lips of both, Mr. Wichern succeeded in inspiring those children with the attachments of a home—in cultivating filial affections, almost dormant—

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\* We are indebted for the principal facts of this Memoir to the *Conversations-Lexicon*.

in forming habits of profitable industry, and laying the foundations of a good moral character on which they subsequently built up a useful life. From these small beginnings, without the aid at any time of large governmental grants, and of but one large legacy [of \$13,500,] the institution has expanded, until in 1854, the grounds included thirty-two acres, portions of which are tastefully laid out in walks and shrubbery, and all of which are highly cultivated; to the original Rough House have been added fourteen buildings of plain but substantial construction, scattered in a picturesque manner about the grounds, and the principles of Family Organization, Christian Training and Industrial occupation have been preserved and improved, until it has become the working model for a new order of preventive and reformatory agencies in every country of Europe.

Since 1840, as the foundation of asylums for destitute children has followed in Germany, France and England, Dr.\* Wichern has aided various enterprises of a similar character. He had already united under the name of the Inner Mission almost all active efforts in Germany for the moral and religious improvement of the destitute and vicious, when chiefly through his instrumentality, the Central Committee for the Inner Mission, was appointed at the first Ecclesiastical Convention, (*die Kirchen-Tag*), at Wittenberg, in Sept. 1848. Through this committee of which he was a member, Wichern gained a much wider field for his activity. At the annual meeting of the *Kirchen-Tag*, and on his travels in every part of Germany he aids by word and deed the establishment of societies and institutions for the promotion of education, and the care of the sick, poor and imprisoned.

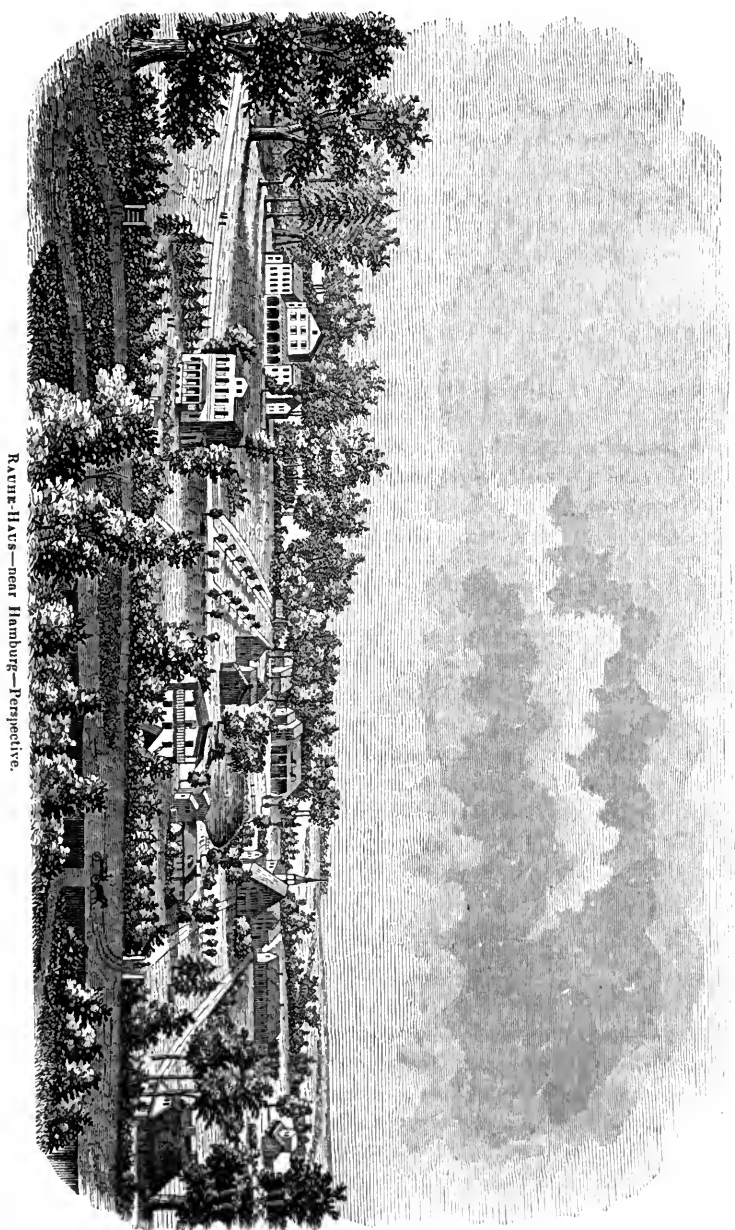
Upon his return from a journey to England in 1851, the Prussian government employed him to visit the houses of correction, and prisons of the kingdom, and to attempt their improvement. Prevented by these active duties from literary exertions he has published but little. His work on "the Inner Mission of the German Evangelical Church" (Hamb. 1849,) presents his principles concerning free christian charity and its relations to the ecclesiastical and social questions of the day. Since 1844 he has published the "Flying Leaves of the Rough House," (*Fliegende Blätter des Rauhen Hause*), in which are contained a portion of the addresses which he has made at the different ecclesiastical conventions.

The accompanying diagrams, copied from a number of the "Flying Leaves," exhibit the outward aspects of the Rough House, as they appeared to the Editor of this Journal in 1854,—and the article which follows, will present the principles on which it has been conducted.

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\* In 1851, he received from the University of Halle, the degree of Doctor of Philology.





Rahr-Haus—near Hamburg.—Perspective.

Entering the grounds, which are enclosed only by a hedge, at the gate which fronts the chapel, on the right, (1,) is the original Rough House, the cradle of the institution, and just back of it the large chestnut tree, beneath which so many happy reunions have been celebrated. In the Rough House are accommodations for a family of twelve boys, the chief of this family and several of the brothers. There is also an apartment where the new comers are received until they can be distributed into their appropriate groups, and the business office. Passing up the gravelled walk, is a side path to the left, which leads to the (2,) Book Bindery, (*Buch-binderei*), and (3,) the Stereotype Foundry, in which some of the inmates are employed under trained workmen. Further to the left (4,) stands the Swiss House, (*Schweizer-Haus*), erected in 1834. This is the Porter's Lodge and the Printing Office, with accommodations for a family of twelve boys, and their chief, and two brothers. Directly beyond the lodge and the bindery is the lake, into which the labor of the boys has expanded the once straggling brook, and on its borders droop the willow and the ash, beneath which (16,) stands the Fisherman's Hut, (*Fischerhütte*), erected in 1846, for the residence of a group of boys, with two brothers.

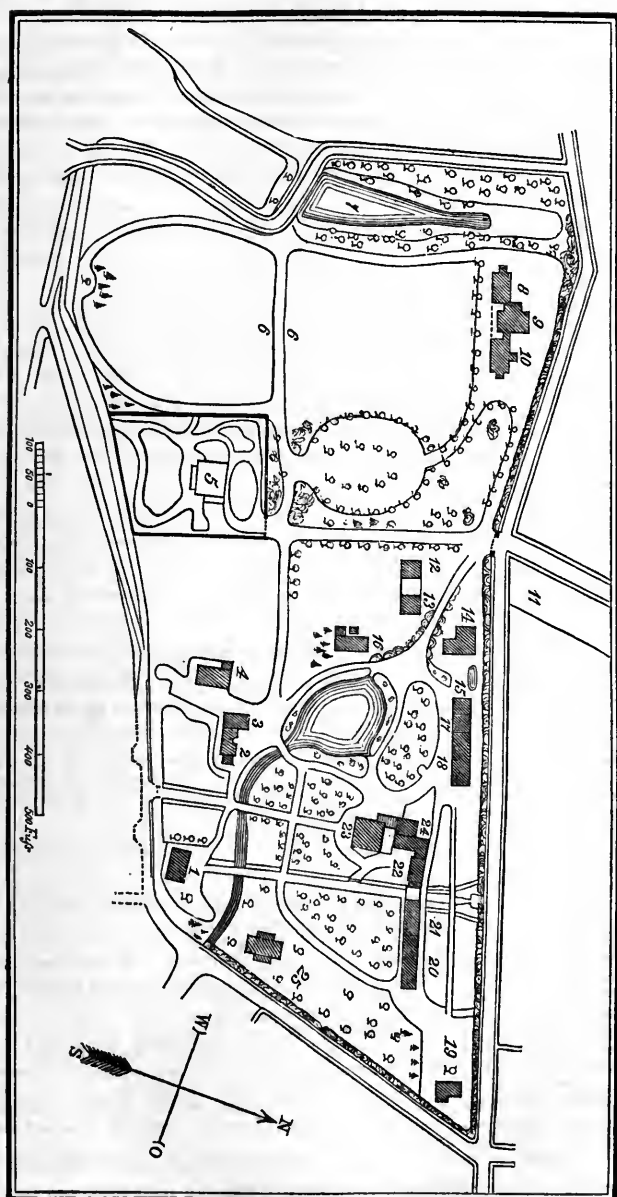
On the right and just beyond the Rough House, stands (25,) a new dwelling erected in 1853, for the residence of a family of twelve boys, and a circle of brothers and assistants. The structure is very convenient, and the cost was about \$1,500. In the northeast corner of the grounds, (16,) is the Bee Hive, (*Bienenkorb*), erected in 1841, with accommodations for a group of twelve boys, and a circle of brothers.

Directly in front of the gate by which we entered, and in full sight, is (23, 24,) a group of buildings, in which is the chapel, (*Anstaltsküche*), erected in 1835, the school-rooms, the library, the preparatory department for the girls, and (23,) the residence of the director of all this portion of the institution. Here too is the linen room, the store room, and the only kitchen on the premises. Adjoining the church is (22,) the dwelling for two families of girls, and to the right (20,) the Wash House, (*Wascherei*), and Drying House, (21.)

Passing to the left from the church, and its associated buildings, we pass on the right (18, 17,) the House of Industry, (*Arbeitshaus*), with workshops for carpentering, shoemaking, slipper manufacturing, tailoring, weaving, &c., with apartments (15,) called the Shepherd's Cot, (*Hirtenhütte*), for a family of boys, and a circle of brothers. Beyond and back, screened by the trees, are (14,) the barn and stables; and on the left (13,) is the bakery, (12,) and residence of the farmer.

In the northwest corner, fronting on a beautiful lawn, and with a back ground of oaks, (8, 9, 10,) are accommodations for a number of lads of respectable families, not guilty of crime, but found difficult to manage, with chambers, school-rooms and library, for the teachers and brothers, hospital and bathing accommodations for the whole establishment, and the book-store, and counting-room.

Beyond the lawn (6,) stands (5,) the Mother House, (*Mütterhaus*), the private residence of the family of the Superintendent.



The establishment of the Rauhe Haus, embraces:

1. The Reform School for children—which contains on an average, 100 pupils, of whom two-thirds are boys, and one-third girls.
2. The Institute of Brothers, for training the officers of the institution and assistants. The Institute serves as a preparatory, or normal school, for young men intended for the Inner Mission,—that is, for overseers of reform schools, prisons, hospitals, mutual aid societies, and working missionaries for home, (as distinguished from foreign missions.)
3. The Printing Establishment, and general agency for the sale of articles manufactured for the market.
4. The Boarding School, for a class of boys, whose parents or guardians can not manage them at home, and who pay for their instruction even in a gymnastical course.

These four departments have each their separate accounts, but are all subordinate to a private association. The following sketch of the origin and growth of the Rough-House, as gathered from the Annual Reports of the Superintendent, Dr. Wichern, is published in *Miss Carpenter's Reformatory Schools*.

"On the 8th of October, 1832, on a Monday, at the house of the schoolmaster, Mr. B., where the members of the male Visiting Society had assembled, the question was raised: 'If the kingdom of Christ is again to be firmly established in our city, it is necessary, among other things, to found a house for the sole object of rescuing the children from sin and disbelief!'

"The assembly consisted almost entirely of men limited in means, and unaccustomed to conduct public undertakings. The next meeting was appointed for November.

"In the meantime it occurred, that as a member of our society, was one day sitting at his desk, engaged in his business, a man nearly unknown to him, and wholly unacquainted with our plan, came up to him, with 300 dollars in his hand, and said, 'This shall be yours for the benefit of the poor; but I wish that, if possible, this sum should be expended in a religious institution, and in preference upon a newly founded one.' This happened on the 25th of October.

"It now became necessary, before our November meeting, publicly to acknowledge the receipt of this sum. We were obliged to seek some man of sufficient importance and influence, who might give assurance for its fitting employment. With one voice we proposed Mr. S. H., who acceded to our request, and publicly acknowledged, with us, the receipt of the money, and for the first time the name, 'House of Rescue,' was publicly announced; a riddle to all.

"Nor was this all, A. W. Gehren, of our city, had for some years back been moved to leave by will considerable sums for religious purposes, for example, the erection of a church, the endowment of a ship-preacher, the foundation of a religious lending-library, and lastly a sum of some thousands for a *House of Rescue*; and Mr. S. H. was appointed executor. He therefore, on joining us, offered us 17,500 dollars for our object. We thus hoped, in the following year, to hire a house and receive some children.

"In January, 1833, several of our friends resolved to issue a popular periodical for the benefit of the *House*. On the first Saturday in January, when we issued the first number, a female friend, long maternally inclined toward us, was moved to present 100 dollars for the proposed house; and in the following weeks we learned that some maid-servants had joined together to contribute their mite. A poor shoemaker's workman brought to me the whole of his little savings. Many similar gifts followed.

"By July, 1833, after many difficulties and anxieties, we found ourselves in secure possession of the 'Rauhe Haus.' It was the property of Mr. S. H., and was just at this period most unexpectedly vacated by the previous tenants. Under its thatched roof, were several apartments; by it ran a deep brook, shadowed by the finest chestnut tree in the neighborhood; beside it lay a large garden, with a fish pond. On September 12th, we ventured to call a larger assembly of friends together; when more than a hundred joined hearts and hands, and we might consider the House of Rescue founded. On the 1st of November, I and my mother entered on the occupation of it, and immediately received the three first boys."

We learn from M. Wichern's speech at the public meeting held in Hamburg, for the foundation of an "Institution of Rescue," September 12th, 1833, two facts of great significance, which, he says, "attest among many others, that here, also, we need some such institution. First, a distinct prison-school for juvenile criminals has, within

\* Barnard's National Education in Europe, p. 48.

the last five years, been found necessary in Hamburg. This institution, opened with 19 children, has, up to this time received more than 200; and many have been refused for want of room. It now contains more than 150. Secondly, no one interested in such matters can deny the increasing depravation of a certain class of our population. How largely the juvenile poor have participated in this general demoralization, is evidenced by the fact, that a special *Penal School* has been obliged to be appended to the poor school."

We find thus existing in Hamburg, at the very time when M. Wichern enforced the necessity of this "House of Rescue," a public pauper school, which however, was so unsuccessful in its training of the children committed to its care, as to require the addition of a special "penal school;" and a "prison school," in which were at that time 50 children, no inconsiderable number for one town. Why did these not answer the desired object, the prevention and correction of juvenile crime? And why was their very existence regarded as a proof of the necessity of the establishment of another kind of institution? The reason will be obvious to those who have become acquainted with the real condition of delinquent children. A public pauper school, as such, will never raise above pauperism and vice; it can only do so when elements are thrown into it which can be supplied *only by voluntary effort*; no "prison school" can ever enlist the child in the work of its own reformation, and without this it is next to hopeless. M. Wichern felt, then that a new principle was to be developed; that was to be the restoration of the child to a healthy moral condition, by placing him as far as possible, in the position in which the Heavenly Father would have him placed, a well-ordered family, where his best faculties and dispositions should be developed, and where he should be prepared to be a useful self-supporting member of society.

This institution was not to send forth branded convicts, but moral patients, restored to health, and who henceforth should mingle unmarked with those around them. The appropriated designation, "House of Rescue," was therefore dropped, and the new institution took its name from that belonging to the old rough cottage first employed, the "Rauhe Haus." "I particularly recommend," says M. Wichern, "the founders of similar institutions to select some indefinite name, such as *Rauhe Haus*, the name by which the building had *previously* been known. 'Orphan,' 'vagabond,' &c., are not desirable or appropriate appellations." The child is, on admission, at once made to understand that he is now to begin a new life; his former sins will not be remembered against him; there is to be no punishment inflicted on him for former transgressions; he comes as a returning prodigal to a father's house. "A full forgiveness of all *past* is announced to them immediately upon crossing the threshold of the *Rauhe Haus*." The introduction of a number of new scholars at once into the school at times proved so injurious to the discipline of the whole, that M. Wichern regrets that they had not a separate probationary department, which would probably in many cases be a desirable addition to such a school, for he remarks, "every one does not submit at once to discipline. *But those longer established, generally make common cause with the masters, and are the most influential means of reconciling the new comers*" The children are received at the request of the magistrates, not sent as a punishment,—at the desire of the parents,—or on the application of the children themselves; but in no case are they retained without the permission of the parents. When the character of the school was established by ten years trial, even respectable parents were glad to obtain admission for unruly children. "From May 13th, 1843, to May 13th, 1844," says the report, "73 cases have been announced to us, nearly all suitable. In a great number of these cases, the children were brought to us by *excellent parents*, entreating their admission, and as much from the better as from the lower classes." A list is given of these parents; in all cases the children had been unruly and more or less vicious; some were described by the parents "as good in general, except an inveterate habit of lying, stealing, and the like;" in various instances as perfectly brutal, some almost demon-like, both boys and girls. *Very few of them had come under the notice of the police.*

In order to carry out as much as possible the family system, the children are divided into groups of twelve, each independent of the rest in special training and instruction,

assembling only on particular occasions. The girls and boys are in separate houses. Each group or family is under the management of an assistant master or "Brother," the whole being under the general superintendence of M. Wichern, who appears to breathe his spirit into the entire establishment. These Brothers, at first selected and appointed especially with a view to this institution only, now form a society which supplies missionaries and teachers to various parts of Germany, from which they are sent here to receive a most admirable preparation for future usefulness. "The assistants of the institutions," says the report, "called by the children Brothers, receive no salary, but in its stead such instruction from the superintendent as may enable them hereafter to take the management of similar institutions. They are young men acquainted with some manual trade or with agriculture, or able in other ways to make themselves practically useful, and who are willing, from Christian love, to devote themselves to these destitute children."

M. Wichern's guiding principle in this institution is thus stated by him. "One great cause of demoralization of the lowest class, is the pressure of shameless, self-abandoned poverty. We therefore establish as a principle that the way of life in our institution shall not tend to make the children forget that they belong to this class of the poor; the children on the other hand, shall be trained to feel that *poverty in itself is not an evil, but depends upon the spirit in which it is borne*. According to this principle will be regulated the clothing, and the food, which must be wholesome, but as simple as possible, also the instruction, which will be limited to reading, writing, arithmetic, and singing. The children shall indeed learn to implore their daily bread from their Father in Heaven; but at the same time to earn it from their fellow men honestly and unrepiningly, in the sweat of their brow; and the whole course of life and occupation will have for its aim to prepare them for obtaining by their own energies, those comforts and necessities which some procure with great expense from the labor of others."

Let us now then trace M. Wichern's experience by extracting passages from his annual reports, occupying a period from April, 1835, to the present time. We give his own simple details.

"1834. It has often been asked, how these boys, almost all accustomed to theft, behave in this respect. Every occasional visitor may see, that with regard to our own property we employ no precautions, and suffer no loss. Nor have we had complaints on this point from without, though from the first I have daily sent out many of the children into the town, or for miles into the country around. From the commencement, however, we have expressly excluded them from the kitchen. Their lingering propensity to theft principally takes the form of gluttony, which in some is its only manifestation. Single instances, however, may show the prevailing spirit. Last summer, three boys had plucked three gooseberries in the garden; the others learned it, and would not be satisfied till the three came to me and confessed their fault. Once, after some serious conversation, one, among several others, came to tell me of his having gathered the *pease* of another, and his regret for the vexation and disappointment which he had caused.

"1835. Lying, and a spirit of disorder and indecorum, are the dark side of the picture which we have to present, and often tax severely the most enduring patience. At one period, in consequence of repeated acts of pilfering, &c., I ordered the morning and evening family-worship to be for a time suspended. This produced a powerful effect on the minds of all. And after our regular services had been resumed, I learnt, for the first time, that during their suspension many little associations had been formed among the children, for reading and explaining the Word of God among themselves. One evening, as I was passing through the garden, I heard singing, and found seven or eight boys, who had assembled to hear one of their companions read the Scriptures.

"A party of boys planned and completed a hut similar to that built by D. But they discovered in the timber-work a piece of wood, which one of their number had abstracted without permission from the larger building. This discovery excited them all against G.; and a boy of 12 years, a favorite for his obliging disposition, ran eagerly to fetch an axe, with which, in presence of the offender, he struck so lustily on the laboriously-erected edifice, that the whole was soon a heap of ruins. None of the before delighted builders ever took any farther account of it.

"1837. For a year and a half no child has run away. It has been again proved that for an institution which is pervaded by the right spirit, no wall is precisely the *strongest* wall, and thus such an institution seems enabled to spread an attracting influence, like a net, around it, beyond its local limits. With regard to the children who

have left us, all are in the service of artisans, except one, who is an errand boy. One girl is in service. Hitherto we have not had any instances of relapse into evil habits; on the contrary, those who have left us persevere in the way of life to which they have been trained. To this their employers bear witness. One master having had a boy from the institution a year in his service, has asked for and engaged a second in addition."

"The progress made by the children in their education is on the whole satisfactory. All the boys, except one, will soon be able to read fluently; this one, 18 years old, will probably never do so. In winter, about three hours daily are given to instruction; in summer about 2 1-2. The remaining time, excepting holidays, and prayer-hours, are devoted to labor. We still require a more advanced practical training and employment for those boys whose superior faculties demand further development. I have however always avoided merely mechanical trades. Our object is to call *all* the powers into exercise, in combination with moral aims. The four assistants who have entered since the beginning of 1836, were previously artisans, or practical men in some department.

"Some lads, on visiting their parents, and finding the house unswept, have taken up a broom, and performed voluntarily that to which no compulsion could force them. And when the parents have wished the children to remain with them for the night, the reply has been: 'That will not do; not one of us can be spared, we are all wanted to help each other.'

"Last year 11 or 12 pieces of money were taken from a grown up member of the family; suspicion could of course fall only upon the boys; but our search was unavailing. After more than six weeks, some of us heard several of the boys, in conversing together, make great use of the word eleven. I accordingly sent for these boys, without letting them know for what purpose, or allowing them to speak to each other. There were five of them. From the first, whom I spoke to in my room, nothing could be extracted; and it was afterwards discovered that he had really not been concerned in the affair. The rest were called in, one by one, and all persisted that they had only been talking of 11 nails. All agreed in referring to an incident that had occurred that day to which the 11 nails bore reference. Nearly half a year afterwards it was discovered that they had really been speaking of the 11 pieces of money, which one of them had stolen; and had been much perplexed at finding themselves overheard. But, while prevented by the presence of an overlooker from *speaking*, one of them had stealthily *pointed* to his hand, then touched with one finger a nail in a bench; the other three understood the sign, and all accordingly agreed in one tale.

"I have allowed certain boys, who have proved themselves trustworthy, and who are old enough, to take a share in superintending the others, under the name of *Peace-Boys*. They have no positive authority, either to command or even to reprove; but are only to influence and remind. They are chosen every month, in the family gatherings on Saturday evening: any one who proves himself wholly unworthy, being excluded.

"Any one acquainted with the daily outbreaks among us of rudeness and coarseness, of obstinacy, audacity, and shameless lying, will easily believe that corporal chastisement is sometimes necessary. For serious offences also, I have found *special oversight*, combined with *silence*, extremely effectual. A boy under sentence of silence may not speak to any but the grown up residents; he is closely watched both in work and in leisure hours, to maintain this isolation. Against the incredibly numerous instances of *destructiveness*, we have long contended in vain; no oversight, nor even corporal punishment, avails to check them. All is however altered, since I have assigned regular pocket-money to each boy, and deducted, from the fund so applied, part at least in payment of damages. *All destructible articles seem suddenly to have acquired at least a negative worth for all.*

"The state of health has been satisfactory. During the 4 1-2 years since the foundation of the institution, we have had, thank God! no death, among children or elders. The scrofulous tendency, with which most on their entrance are infested, remains our greatest evil. *Accidents* occupy the next place.

"1838. A change of assistants has caused much difficulty. The superintendent of the girls' house had left, and her place was not immediately supplied. The old sin quickly reappeared among them with a few consolatory exceptions. All our regulations, and the efforts of three plain tradesmen's wives, selected one after the other to superintend them, proved unavailing. The utmost that could be attained was superficial decorum, which might have partially deceived me, had I not lived so entirely among the children. The girls' department was like a garden from which the care of the gardener had been withdrawn. Among other bad symptoms were the *gradual cessation of the songs*, before so frequent; and the *extinction of all interest in God's Word*.

"Among the boys the evil took a different form. We need only hint at the disorders resulting among them from the irregularities of the girls. Hypocrisy, and mutual accusations are other features of the picture, which became daily more gloomy.

Frivolity, shamelessness, grievous ingratitude, audacious perverseness, excessive laziness, strife and ill-nature, were the more ordinary manifestations of the inward evil. A certain satiety of bodily food even, no less than the bread of life, prevailed; and we tried the experiment of enforced abstinence from both. The experiment succeeded to a great extent with a considerable number, but only temporarily. The crisis had not yet arrived. Several attempts at escape, false accusations, and a series of offences of the most scandalous character, gradually drew attention to two boys as the principal authors of the mischief. One, 19 years old, had for three years abused our patience; the other had been four years with us. Both finally made their escape, and fell into the hands of the police. From this time our community gradually recovered its moral health.

"1843. During the past year we have had eleven attempts at escape (successful and unsuccessful.) Three of these originating in temporary causes, are of little importance; the other eight were serious, planned deliberately and cunningly, residents of some standing, and accompanied by aggravating circumstances. The majority of the boys showed themselves very zealous in the pursuit. It has occurred that a runaway has voluntarily returned; but most have been traced with much difficulty. There have also, of course, been many instances of *underhand* disobedience and bad conduct in the course of the year.

"We now turn to the brightest side; but here the very multiplicity of instances hinders our endeavor to give a just notion of our progress. On the whole, the spirit of obedience, gratitude, industry, reverence for God's Word, and religious ordinances, the spirit of love and truth, reign among our children; so that any one dwelling among them must be happy, notwithstanding occasional temporary disturbances, from which no society can be exempt.

"*I instance first, the renewed love of the children to their parents and relations.* This is almost always the result of their residence here; and none can fully appreciate the change, without being aware of the dreadful estrangement, or ill-treatment on one side or both, which before existed. Money has more than once been offered me by parents as the price of their children's amendment.

"—, a girl, who had formerly attacked her mother's life, now sits in tears a whole afternoon, if disappointed of a visit from her. When asked the cause, she replied that when she lived with her mother, she did not love her, and often wished to leave her; but that she now loves her infinitely. And her actions prove that love and fidelity, not only to her mother, but to all, have become part of her being. We sometimes overhear, (without listening, which is wholly forbidden here,) two children talking together of their love for parents and brethren, a feeling before unknown to them. When the 'Brothers' visit the parents on Sunday, they are frequently shown letters received by them from the children, often most expressive of renewed filial love. One young boy had wholly estranged the affection of his parents by his excesses; when he one afternoon went from us to visit them, they wholly ignored his presence, not recognizing him by even an angry word. Yet at length a letter from him rejoiced them with the conviction of his amendment; the *means* remained a riddle to them. These people were in comparatively easy circumstances. Another mother, excellent but poor, had wholly despaired for her son; now this boy is often accessible to no other influence than that exercised on him by the mention of his mother, and after a visit from him she repeated his words, addressed to her: 'How glad I am to have gone to the Raulie Haus; now if my mother should die, I should not be the cause of it, as I should have been before when I gave her so much trouble.' A gay, powerful lad returned weeping from a visit to his parents. His brother had run away from home. When he described his mother's grief, he wept still more violently; but in relating how his father had bade her not trouble herself so much about the lad, his heart seemed ready to break. All night he could not sleep, and next morning insisted on starting off to Hamburg in search of his brother. And this boy when he came to us three years ago, had nearly destroyed his mother by twenty attempts at running away.

"We might go on to speak of those already long dismissed, who have commended their brothers to us, or have supported their families by their own labor.

"We frequently allow the children to go home; last year nearly fifty have sometimes visited their parents on the same afternoon. At certain hours, 7, 7 1-2, or 8, all return punctually, and never but once has any real evil arisen.

"The mutual influence of the children on each other is wonderful. For instance: A very wild intractable boy, of considerable age, entered, after his novitiate, one of the families. A certain gentleness, and susceptibility to affection, occasionally gleaned through his rude nature. He seemed to suit none of the boys in that house; but another boy, far less developed in all respects, attached himself to him. The intercourse was undisguised, and gave cause for both hope and fear. The younger seemed bound to the elder by some instinct, till his milder nature, without intention on his own part, seems to have leavened the whole character of the other.

"We have little difficulty in disposing of our dismissed pupils; on the contrary, it is impossible for us to comply with all the applications from master artisans in Ham-



burgh and its environs, and even more remote districts. At Easter, 1845, 33 such applications were made, and several who had before had apprentices from us.

"Our surveillance of those who have left us is in no respect altered. It is no police superintendence, but a paternal oversight, exercised by the writer of this report, in co-operation with the resident brothers. If necessary we visit the apprentices at their masters' houses *weekly*, but in the ordinary way, only once a fortnight; and every fortnight I assemble them on Sunday afternoon or evening, in summer at the Institution, in winter in the town. When on Good Friday 70 of us celebrated the Lord's supper, there were among the number all our apprenticed pupils but one, who was hindered by no fault of his own. It is not to be expected that among so many young people no disorders should arise; but a whole month frequently passes without any complaints of the apprentices; and when such do occur, they are mostly of such faults as are common among all apprentices; there are individuals, however, of whom no complaint has ever been heard. Our correspondence, were its publication allowable, would be the strongest proof that our labor has not been lost."

The daily routine of the families is thus given in the Report for 1843-4.

"The best houses (unfortunately only three) have the rooms on the ground floor. Each contains a dwelling room, with tables, benches, and chests; and a sleeping-room adjoining for the 12 children. The 'brother' or 'sister' shares both rooms with them. These three houses have an adjoining kitchen, with an apparatus for washing, shoe cleaning, &c. All the furniture is home-made. Before the house is a play-ground, more or less shaded. Round the play-ground lie the flower beds of the twelve inmates and of the 'brothers'; adjoining is a well-kept kitchen garden. Such vegetables as are raised by the childrens' own labor, afford the family certain extra delicacies for the table, instead of being merely converted, like the rest, into common soup.

"At half-past four in summer, five in winter, the tower bell rings, and the whole family rises. The brother or sister pronounces a short morning prayer; the beds are made, and all wash and dress. In summer all the boys go to bathe in the pond. The rooms are then arranged, the shoes cleaned, &c. Those who have time sit down to study, or work in the kitchen garden. The brother regulates all. At six the bell again rings, and the family accompany the brother, their bibles under their arm, to the prayer hall, where the whole number are assembled to family devotion. After about an hour the several families return to breakfast in their own dwellings. Then the family is dispersed among the various workshops till twelve. (An hour's instruction, however, generally precedes these labors.) At twelve the family reassemble, with the brother. One of them appointed to that office, has already prepared the table; two others fetch from the 'mother-house' the food prepared in the general kitchen. The brother pronounces a short prayer at the commencement and conclusion, and all eat their meal amid familiar conversation; each having his own plate. Then follows a free interval, in which they play, cultivate their flower-beds, read, &c. The 'table waiters' for the day wash the dishes and arrange the room. An hour from the commencement of the meal the bell rings for work. At half-past four each family reassembles for the evening repast. From five to seven, work and instruction, *not* in the private dwelling. From seven to eight, leisure time, each family circle reassembling; at eight, the general family devotion; and at a quarter to nine, having supped, each family withdraws to its dwelling, and shortly after to bed. The brother sleeps in the midst of his family but goes later to bed. Every Saturday two or three children of each family scour the house thoroughly; and from five to six in the evening, the whole family unite to put their play-ground and kitchen garden in order."

The weekly conferences and the peculiar occupations of the Sundays and holidays must not be omitted. They are recorded in the reports for 1845 and 1846.

"From six to seven on Saturday evening each family holds a 'weekly discourse'; that is, a 'weekly text' is selected at this hour by the family; and the following Saturday the brother makes this the ground of an address to the children on the domestic occurrences of the past week. Each member is now instructed, by a 'table of occupations,' what employment is allotted to him for the following week; and all those who have had charge of the domestic affairs during that just past, are required to deliver back their various utensils, in good order to the presiding brother.

"The weekly conferences are as follows: Each brother writes, in the course of the week, a journal, in which he notes everything worthy of remark respecting his children. These papers are delivered to the superior, for careful perusal; and these furnish materials for the conference at which all the brothers, without exception, are present.

"On Sunday none but indispensable work is done. Clean linen and best clothes are put on. The families take it by turns to go early in the morning, with gardening implements, to the 'Rauhe Haus grave' in the churchyard, where three inmates have reposed for nearly eleven years. The grave is marked by a tall oaken cross, with the words: 'Christ is my life.' The children put the spot in order, weed the flower-bed

round the cross, and sometimes hang up a garland. In the afternoon, after the short service, all the families go for a walk, greeting kindly many whom they meet. A few children are visited by their parents, others go to visit them.

"Many festivals are celebrated. At Advent, the children have each their own *poor* allotted to them; these they visit, with gifts purchased from their savings, or made by themselves. The birthdays of the 'father' and the 'brothers' are generally discovered, however carefully concealed, and gifts are prepared with all possible secrecy in play-hours. One of themselves, on his birthday, is often awakened by the song and greetings of his comrades; and when the family is gathered at table, he has generally a gift from each. One boy, on such an occasion, remained so melancholy as to cause questions; it was found on that very day twelve months, he had tried to escape. Nine days before the present birthday, he had vainly endeavored to dissuade a new comer from doing the like.

"Every superintendent of a family is confined to his own circle, in which he is in like manner free from the interference of others; while the neighborly intercourse of the various families is also a peculiar and valuable feature."

Since the foundation of the Institution in 1833, 207 children, 157 boys and 50 girls have been received into it:

"117 have left us; the condition of these is as follows:	
Now under the exclusive care of their parents . . . . .	21
Emigrated . . . . .	6
Sailors . . . . .	9
Day-laborers . . . . .	8
Agricultural laborers, gardeners, &c. . . . .	5
At various trades . . . . .	48
Student . . . . .	1
Female servants . . . . .	13
Dead . . . . .	6
117."	

Of all these only five can be deemed failures, three males and one female having been imprisoned, one female having become a vagrant.

Such are the results of nearly twenty years of patient labor; labor made sweet by the consciousness that it was God's work which was being carried on. The spirit which animated it is manifested in the following address of its founder on one of their anniversaries.

"For the Anniversary of the Swiss House, July 20, 1834.

"Yearly, on the 20th of July, the Rauhe Haus, with all therein small and great, remembers how on this day, in the year 1834, our dear Swiss House was consecrated to the Saviour, as the good Shepherd; on a Sunday noon, in such bright sunshine that only God's love could shine more brightly.

"But since God has blessed us with rich and manifold blessings through the erection of this house, and since besides this house was the first which the hands of our dear boys aided, strongly and strenuously, to build, for themselves and their succeeding brothers, we will relate among ourselves the history of this house; how it originated, when it was begun, and, how it was finally completed, to God's honor, his creatures' joy, his childrens' blessing.

"Therefore we thus relate:

"We know of, the 12th Sept., 1833, in what spirit and with what aim the Rauhe Haus was founded, and how it was occupied by twelve boys to the end of that year. These twelve boys were our William, Charles, Christian, David I., Edward, John, Cornelius, Nicholas, George I., Thomas, Augustus, Frederick; all of honorable memory among us; who have adorned the Rauhe Haus with many a permanent memorial of their joint industry, not to be forgotten. We will name in this place only one;—the removal of the *wall*, which once surrounded our garden to the west and south. The labor was completed on 25th Jan. 1834. They designed to show thereby to all future comrades and friends forever, that the Rauhe Haus is a house of free love, which suffers no walls, no bolts; because the love of Christ binds more strongly than either walls or bolts. At times even till late in the night, by lamplight, these boys spared not the sweat of their brow, to accomplish this first united labor, till house and garden lay clear to all eyes; a sign at the same time that our work is not done in a corner, but publicly before the eyes of men, as before God.

"Then came the month of February, and with it the first life of spring in the year 1834. Many blessed and sanctifying days had the Father in heaven already bestowed on his poor family in the Rauhe Haus, to his praise be it said, hope glanced with longing toward our native city, asking whether the faithful God would make it possible

that yet other dear children, in our house, should learn to approach Him through His Son. Parents and friends of children in need of help and rescue, knocked at our door, till then scarcely opened but to inmates, and begged for the reception of the children whom they loved.

"What we even then would willingly have done, we could not; for we had no roof to shelter more than the first twelve. But lo! Love soon found the means; we need but believe in her, and she bestows herself with all her treasures. So the unexpected question could be but to the twelve, whether they would willingly help to build a new house for themselves, and would give up the old to new comrades, twelve boys. What could be more agreeable to the *Rauhe Haus*' boys than this? and all had taken up their tools for the new work, when, on the 24th of February of that year, the worthy master, Lange, made his appearance, with yard-measure, and square, to measure out the site of the future 'Swiss House.'

"He measured the ground according to its present measurement, namely, 48 feet by 24, to the west of the old *Rauhe Haus*; the front of the new building looking to the south.

"With great energy, the ground was dug out by the twelve young laborers, before Thursday, the 11th of March; and on that day, at one o'clock, amid praises and thanksgivings, prayers and supplications, the foundation-stone was laid, at the south-western corner, by the triple hammer stroke of Mr. S. S., of happy memory; whom may God bless for all his love to our house! Now with diligence and joy went on the building from below, under the hands of small and great; while from above, the true Architect in heaven built and blessed; nor were His praises wanting; from the summit of the building and scaffolding echoed far around the lovely songs of those who here saw from day to day a new hut for their own future dwelling arise beneath the labor of their own hands.

"It was on the 16th of April, 1834, that the carpenter resolved to erect the gable; the day passed in the severe labor; already the sun was sinking to night in the west, beyond Hamburg, when the work was completed. In the Mother-house, we had already twined with ribbons the gay garlands of honor; with song and jubilee the band of builders conducted him to the scaffolding; and quickly he gained the giddy height, surrounded by worthy associates of the carpentering craft, after artisan fashion. Meanwhile, on the firm earth below, the household, and some friends of the neighborhood, had grouped themselves, looking up to the orator; who, unpracticed in oratory, unfortunately began at the end, what we wished to hear from the beginning. He was *Unterschinger*, the wood polisher. He uncovered his head, and delivered a poetic address; scanning at one view the beautiful distance of meadows and fields, houses and gardens, the Elbe and the Bill, Hamburg's houses and towers.

"We thanked the carpenter for his address; for he had spoken truly; the Lord had already begun to carry out the blessing, and has more than once shown that He pronounced to this blessing a true amen.

"Without mischance or danger, the work now proceeded to its completion.

"Meanwhile we were seeking some friend of the Lord and of His children, who would be ready to gather round himself in the new Swiss House, the first family, emigrating for 'the old house,' like a swarm of bees. And before the completion of the building, a young man wandered hither to us from Switzerland, impelled by the love of the Lord; and on the 26th June, led by the Lord, he crossed our threshold for the first time. It was Joseph Baumgartner, whom few of our present inmates know personally, but whose remembrance we bless in love. On the 2nd July, Byckmeyer followed him. Both aided in giving the finishing stroke to the work of adorning and decking the house for the 30th July; because on that day we wished to consecrate to the Saviour this, the first of our children's houses, and to obtain his blessing on it. And the remembrance of that day we to-day especially renew.

"It was on a Sunday noon, on a summer's day, which the love of God had adorned with all the pomp and glory of His light. What we could, we also did, for our dear Swiss House. The upper story was furnished with twelve clean beds for the twelve future inmates. Within and without the new house was richly and ingeniously adorned with flowers and garlands. By about one o'clock, a large number of friends of our house had assembled; they were for the most part those whose love had helped us to build the house. For the first time sounded our organ, a former rich gift from a benefactor already named, and invited by its tones the voices of the assemblage.

"A few words from the Father of the Family explained to the assembled friends the design of the festival; then I turned to you, or rather to the first twelve of our children, who were gathered around us. I still remember well the words in which I then addressed you, from the greatest to the least, from David to Christian, and I think that you all will willingly recall with me a portion of what was then spoken.

"That you may be helped—for this are you all assembled around us; and that you will let yourselves be helped, you have often promised me with your whole heart. See, now, what has come to pass, and think of these benefits from the Lord, that you may become and remain truly His. Oh, that the Spirit of God might come over you, that you would allow yourselves to be subdued by this love of God! How large a

portion has been bestowed on you, your hearts declare; that you felt it, your tears bear witness; but how often you forgot it, how often you look backwards, instead of forward to the goal toward which we strive. My dear, beloved children, does your past way of life in this place bear witness of *this* or not? However that may be—a new house, a new heart! Now benefits, new thanks! New love from God, new giving up of the heart to Him who gives us all! Shall not this be our vow to-day? Dear children, you vow it to-day before the eyes of many witnesses: of those who have helped us to build the house—from whom you imploringly hope that they will continue to be mindful of our poverty, and will freely show compassion, that you may want for nothing. You know not how to thank men, but I hope—the Lord, who provides for you such benefits from Christian hands—If you can thank! What better way to do so, than to consecrate yourselves, albeit in great weakness, to your Lord and Saviour, to serve Him in Godly fear and filial love all your life long? Begin this to-day afresh; and then we and our friends here present, your benefactors, will devote to God the Swiss House, as we name it; committing it in His name to all the protection and guardianship of His paternal love,' &c., &c.

"In heartfelt love, and with uncovered heads, the members of the household now extended to each other the hand of brotherhood, and consecrated themselves, with the new house, to the good Shepherd as his abiding inheritance. We then besought Him to deign to enter the hut, as guardian and defence; to dwell therein as the lord and owner; to supply us therein perpetually with bodily and spiritual bread: to awaken therein the longing for that far better and eternal abode of peace, which He in yonder fatherland prepares for each one who loves His appearing and patiently expects His salvation.

"The spirit of true joy and religious confidence filled all who were there assembled; in the name of all, the beloved pastor of the parish spoke, to direct us once more to Him, who, as the once crucified, now glorified Saviour, had prepared us for this festival. The old became young with the children, the children grave with the old; and all wandered yet again through the beautiful light rooms, in which nothing but simplicity and sufficiency was to be seen, which make rich that poverty which has found its wealth in Christ.

"Among those present was an old lady of 80, a widow, an Anna, who, before this, had often entered with benedictions the circle of our children; a handmaid of the Lord, and who loved me also till her end, with a mother's love. Her heart was actually broken for joy; overcome by the witnessed fulfillment of her blessing, she was compelled, without seeing more, to hasten home in her carriage. Exhausted, she sought repose, sought it four weeks; then found it in the bosom of the God whom she had served, rather silently than loudly; in the home of peace, of which the consecrated Swiss House had been to us an image. Her memory still remains to us in the benediction, her likeness you see to-day in our house with your own eyes.

"The twelve above mentioned who, on the 21st July, took the Swiss House for their abode, and slept there for the first time, on the 22d of July vacated the old house, and so it became possible to assemble the second family. These boys were received from the 31st July to the 15th October, 1834.

"The sweetest, richest experience of God's grace were our portion; and we experienced, for instance, on the first Sunday, that the Lord had remained in the house in blessing. All minds opened to His Spirit and His love, and perhaps in those very days He sowed a seed which—God grant it!—will bring forth abiding fruit to everlasting life. But seldom are such days of *perceptible* blessing vouchsafed to us. Pray ye of the Swiss House: seek, knock, that you may again find, and hold fast, love and life.

"To-day, on the anniversary of the Swiss House Dedication, all those of the first family of the Swiss House, who then solemnized it with us, have already returned to common life, and are earning their bread as carpenters, tailors, husbandmen, artizans, smiths, sailors, shoemakers, sailmakers, gardeners, &c. Our dear friend, Johann Baumgartner, who assembled here the first boy family, has already removed to a distance; there afar off, by his own hearth, to provide for other children, home and salvation.

"Upon all these members of the household has God's grace been variously manifested in the Swiss House. May the gracious God still remain with them! And with *them* may He bless anew the house, which we to-day adorn to do Him honor; which to-day we consecrate anew to Him, that *in* and *with* it we may remain confided to His mercy and grace."

To this sketch of the origin, and inner life of the Rough-House, drawn by Miss Carpenter, in her Reformatory Schools, from the Annual Reports of the Superintendent, we add an account by M. Dupetiaux, who visited the institution for practical information preparatory to organizing the governmental reform schools in Belgium.

The pupils of the reform school are classed in groups of 12 children. Each family under the supervision of a brother or sister, according to the sex of the children, occupies, as we have seen, a separate habitation, consisting of a sitting-room and a common sleeping-room. There are five families of boys, and two of girls; and besides a preparatory department for new comers, before their admission and regular location in families.

To each family is attached a group of brothers, of whom one fills the place of chief or father, and the others assist him or supply his place in regular order.

The officers, &c., employed in the government supervision, and other services of the establishment, are, 1. the director and his family. This post has been filled since the origin of the institution, by M. Wichern, with remarkable distinction; it is chiefly to his efforts and persevering zeal that the Rauhen-Haus owes its completion and prosperity; 2. three instructors; 3. three or four foremen or assistants; 4. brothers, whose number is various and increasing; 5. two sisters or assistants; 6. twelve workmen in the printing and business establishment, merely paid wages, and not lodged on the premises.

The instruction given to the pupils does not differ from that given in good German primary schools. The labor performed is of various kinds, and executed by separate families and pupils. They include the domestic labors, the housekeeping and house-work, field and garden culture, and certain industrial occupations, whose profits are added to the resources of the establishment.

Under the first class of occupations are, shoe-making, making and mending clothes and bedding, carpentry, wooden-shoe making, woolen thread-spinning, in which the young children are employed, baking, masonry and painting, house-keeping, cleaning house, furniture, &c.

The farming work is directed by a farming overseer. The land is principally cultivated by the spade; and the large kitchen-garden furnishes abundance of legumes (beans or peas) for the consumption of the establishment. There are several head of cattle on the farm. There has been established a basket-making shop, which employs a number of children during winter.

The workshops proper are the printing shop, the bindery, lithographing shop, coloring shop, stereotypery, and wood-engraving shop. A silk-weavers' shop has also been in operation since 1846.

The girls are chiefly busied in the household, and fill the places of servants, cooks, washerwomen, ironers, laundry-women, and seamstresses. The younger assist the elder; they pick legumes, make and mend coarse linen, knit and mend stockings, and keep the rooms in order. They all keep in order and mend their own clothes.

All this work, except the printing and bookbinding, is performed under the direction and supervision of brothers or sisters, who, as a general rule, are expected to understand, at entering the establishment, some one of the occupations practiced there.

The physical training of the Rauhen-Haus is at once simple and healthy. Nothing is neglected as to care of bedding, clothing, neatness, and sanitary regulations. Although the establishment is very healthy, a physician visits the establishment regularly. The food is frugal, but abundant. It usually consists, at breakfast, of soup thickened with buckwheat flour cooked in milk; at dinner, of soup of various kinds, rice, barley, beans and others, with potatoes; to which are added in summer, green legumes, and meat regularly twice a week; at supper, of a piece of bread and a glass of beer, or of the remains of dinner. The children are not put on allowance, and may eat as much as they please. The brothers eat at their own ordinary, except at supper, when they dine at a common table, presided over by the wife or mother of the director, at which also sit children whose birthdays are celebrated.

The children are admitted at from eight to ten years of age, and remain at the establishment until after their confirmation, or until they can be placed in good situations, or returned to their families without inconvenience. In 1845, of 82 children, four (girls) were from 8 to 10 years old; 31 from 10 to 14; 29 from 14 to 16, and 18 from 18 to 23 years. No child, unless orphan or abandoned, is received without the consent of its parents.

During ten years after the foundation of the establishment, the average age of the children, at the moment of their entrance, was 12 years and 6 months and a half, and at the time of their dismissal, 17 years, two months, and two-thirds. It follows that the average duration of their stay, was 4 years, 2 months, and  $\frac{1}{3}$ ths. From 1834 to 1847, there were 120 admissions. Pupils who can not re-enter their families, are usually apprenticed to masters carefully selected from among honest and pious artizans. There is no difficulty in getting these situations, and the apprentices from the Rauhen-Haus are even sought after, on account of the education and practical training which they have received at the establishment. The institution continues to exercise a beneficiary patronage over its graduates. Apprentices in the neighborhood are regularly visited every week or every fifteen days, according to the distance, by the brothers, who carry them good advice, and converse with them on subjects interesting to them. Every fifteen days they meet in the afternoon or evening, in summer at the Rauhen-Haus, and in winter in the town, under the presidency of the director. They attend also at the festivals celebrated from time to time at the establishment. As active a correspondence as possible is maintained with the elder pupils who are at distant places or in strange countries. The existence of the institute of brothers, and its extension within the last few years, as well as the situation of the brothers in different parts of Germany, facilitate reports, and contribute to maintain, outside the establishment, the spirit which reigns within.

The girls are usually placed at service.

There is established a patronage fund, which pays expenses of apprenticeship, &c., occasioned by procuring situations.

At the beginning of 1844, of 81 children who had left the establishment, 33 were apprenticed to artizans or mechanics, 7 entered at service as farm-laborers or domestics, 7 had become day-laborers, 11 (girls) had become servants, 9 became sailors, 3 entered the army, 1 prepared himself for the university, 5 continue at the school; the occupation of 3 is unknown, and 2 children belonging to a family of vagrants have not been able to be kept to any regular occupation. Of this number, 27 including the sailors, either have no fixed residence, or are living at a distance; 16 have returned to their families, and consequently have ceased to sustain regular relations with the establishment; 38 remain in regular and more or less frequent communication with it.

According to information very carefully collected about the conduct of these 81 children, 6 or 7 only are conducting ill; two of these were imprisoned for theft; all the others, 74 or 75, have given no cause for complaint, and some have distinguished themselves by activity in labor and sound morality. A result so favorable would be very satisfactory in ordinary life; it therefore testifies much more strongly in favor of the organization and discipline of the Rauhen-Haus, which, as we have already said, receives only vicious or condemned children, or those whose primary instruction has been entirely defective.

At first sight, the organization of the Rauhen-Haus establishment present nothing; fault even might be found with the confusion of the buildings, scattered here and there, and an absence of centralization which would seem calculated to cause difficulties in supervision, and to be contrary to economy. But these apparent faults disappear upon studying the interior organization of the institution, and upon considering the purpose of its creation. This purpose was to restore a family to the children; to place them within a sphere of relations, duties and affections calculated to change their habits, to reform their character, and to elevate their souls. The organization of the Rauhen-Haus has therefore been modeled upon that of the natural family. The children are classed in groups of 12; each group forms one family; over each family is one overseer, who fills the place of a father. All the families besides, are gathered about a common center, and are under the authority of a common father, the director who presides over the entire institution and watches over its general interests.

Each family occupies a separate tenement. This is usually in the lower story; it includes a common sitting-room, furnished with benches, tables, and cupboards, and having on one side a sleeping-room, and a small apartment serving for washing-room, and for a depository for housekeeping utensils. These apartments are distinguished only by neatness and plainness; they have no ornaments, except gifts presented by friendly hands. Each dwelling has a yard for exercise, more or less

shady, and a small garden in which the children raise the beans and peas needed for their own consumption. All these little gardens are inclosed within the principal garden of the establishment, and form with it a whole by no means destitute of beauty and harmony.

The chapel, school, and workshop, are common to all, and serve as a common bond between the members of different families, who meet each other in them at certain intervals.

In the morning, in summer at  $\frac{1}{2}$  past 4, and in winter at 5, the bell rings, as the signal to rise. The brother or sister repeats a short prayer; the children make their beds, wash and comb themselves, and usually, in summer, the boys run and take a bath in a small river running through the middle of the estate. Each family then puts its house in order; the rooms are cleaned, the furniture dusted. If there be time to spare, it is used in study and reading, or in working in the garden. At 6 the bell rings again, and each family, under the conduct of its overseer, proceeds, Bible under arm, to chapel, to attend domestic divine service. This service which is performed with solemnity, lasts about an hour, at the end of which time each family returns home, where it finds breakfast ready. Half an hour is allowed for this, during which the brother reviews and explains, as may be necessary, the preceding instruction. From half past seven to twelve, the families disperse and form new groups. This time is occupied in school (usually for an hour,) and in manual labor in the gardens and workshops. At 12, all the members of each family meet again for dinner; one of the children has set the table; two others have been to the central establishment for provisions; the meal is begun and ended with a short prayer repeated by the brother, who partakes of the same frugal fare with the children, and takes advantage of this intercourse to put himself on familiar terms with them. After dinner comes play-time; the children play, take care of their flowers, or read; the servants wash and set away the cooking and eating utensils. At one the bell gives the signal for returning to work which is continued till half past four. From half past four to five, supper and rest. From five to seven, the time is again divided between labor and study. From seven to eight each family is within its own habitation, where it may busy itself in relaxation or in whatever manner it pleases. At eight comes the evening divine service, which, like that in the morning, calls all the members of the institution together in the chapel. Bedtime is from eight to half past nine, and the day ends as it begun, by a short prayer repeated by the brother who lodges in the same dormitory with them, but who sits up much longer than they.

The occupations of Saturday are in some measure different from those of the other days of the week, 2 or 3 children are designated in each family, to clean up the house completely; from 5 to 6, the whole family together puts the yard and garden in order, so that all may be neatly arranged for Sunday. From six to seven, the brother or sister presides at a conference, where are discussed the events of the past week, and matters of interest to the family; the arrangement of labor for the next week is made, and the children in charge of them selected; the servants for the time being restore the utensils which they have had in charge, and which are committed, after examination, to their successors, who become responsible for them in their turn. This species of rotation maintains the activity and stimulates the emulation of the children, at the same time that it accustoms them to domestic occupations, and gives them a taste for, and habits of, order and neatness.

Sunday is consecrated to worship and rest. Except while in chapel, each family remains together during the whole day. In the morning, at a proper time, the children change their linen, and put on their festival clothes, which generally differ from each other in form and color. The family appointed for that purpose, according to a succession previously designated, goes, with spades and rakes, to the burying-ground of the children who have died in the establishment, to put in order, to replace flowers and shrubs, and to keep it in good condition. In the afternoon, after having attended divine service, each family, if there is time, goes to walk with its overseer. This walk has usually an object; sometimes to visit a teacher or a farmer in the neighborhood, sometimes to see some remarkable site, monument, or establishment. These excursions are varied by games or singing. Sunday is also the day for visits from parents; and some children whose conduct is good, receive by way of reward, permission to visit their families, in the town or vicinity. And

all the school, meeting together again, attends evening service, which concludes the day.

Every day after morning service, the director holds a short meeting, at which the children and the assistants attend. At this meeting faults committed the day before are noticed, and the director admonishes or punishes; the particular arrangements of the day are announced; necessary directions to the assistants given, and a review made of the children, to see that they are clean and neat, and their clothes in good order.

Every Monday, the director holds a meeting of the assistants, at which special reference is made to every child; the director listens to the observations of the brothers, and gives them instructions.

Lastly, on Saturday evening there is held a special meeting for the discussion of matters pertaining to labor, economy, supervision of workshops, &c.

The two head teachers assist the director, and occupy his place, if needed. They have charge in particular of the supervision of families and workshops. All the premises are also visited once or oftener, every day. In each vestibule are two registers; on one of them is an inventory of the furniture, and on the other the inspector enters whatever remarks his visit may have suggested.

The organization of the Rauhen-Haus is so contrived, as we have remarked, as to attach the pupils to the institution, and to unite them and their overseers together, as if they were members of the same family. To appreciate the influence exerted for this purpose, we must, so to speak, descend into the depths of the establishment, and investigate the little events which vary its existence. We will only mention, under this head, the festivals at which the pupils and assistants meet several times a year. These are of two kinds; one confined to a single family, as those which celebrate the birthday and baptism of pupils or brothers, the arrival or departure of one of them, &c.; the others are the general festivals at which all the families and assistants meet, together with the friends and benefactors of the establishment. At these, which take place monthly, the boxes intended to receive voluntary gifts are ornamented with flowers, and carried solemnly to the chapel by two little girls. They are opened before the assembly, and prayer is offered for those persons whose charity contributes to the support of the institution. The anniversary of the foundation of Rauhen-Haus is celebrated every year, with solemnity; but of all these solemnities, the most remarkable are those at Advent and at Christmas. We shall be thanked for giving, on this subject, some details which we find in the tenth report of the director, (1845,) and which give, at the same time, an idea of the spirit reigning within the establishment, and of the artless character of its members.

"From the commencement of autumn may be discerned the symptoms of joy at the approach of Christmas. A new life seems to animate the families of boys and girls. All is excitement; one is thinking of the gift which he expects, another of that which he means to give; imagination is active; plans fail and succeed; when all arrangements are in good train, each family is hard at work within its own particular circle; every body is carefully keeping a secret; the brothers and sisters help the children at their work. As the important day approaches, activity redoubles; not a leisure moment is lost; the weekly evening which each family has at its disposal, is especially devoted to these mysterious preparations. What is their design? To prepare Christmas presents wherewith to surprise the director and his family. Sometimes they are models of the Rauhen-Haus buildings; sometimes of religious edifices; or pictures in relief of scenes from the Bible. Some of these models are five or six feet high, and executed with remarkable care and accuracy; in the chapel may be seen the altar, the pulpit, the organ, the stalls, the bells; the workshop is supplied with all its tools, the chamber with its furniture, beds, chairs, tables, stoves, &c. All these articles are carefully hidden until the day of their solemn exhibition. Meanwhile, at Advent, begins the religious instruction introductory to the coming festivals; by which their minds and hearts are both prepared. The Christmas songs are practiced; and soon are in every mouth; those lately arrived learn them from the elder; their meaning and religious signification is explained. During the last week of Advent, joy resounds from all sides. On the Sunday before Christmas, each family, under the direction of the brother its supervisor, goes about the neighborhood to invite to the feast the respectable poor, with whom the establishment has constant connection. These



good people must also have their gifts; and the pupils take upon themselves this responsibility, and appropriate to this purpose their small savings. In these visits they sometimes see wretched spectacles; but a picture before their eyes serves to put good thoughts and useful remembrances into their minds.

At last the holy day is come. All is properly prepared; the day passes; it is evening. The large vestibule of the "Mother House" is opened, and each family arrives in procession, carrying the gift which it has patiently prepared. All the articles, whose bulk is sometimes considerable, are arranged in the middle of the room, and are ornamented with wreaths and evergreens; the Christmas tapers are lighted, and when all is in complete order the director and his family are invited to behold the spectacle prepared for them. Their arrival is greeted with shouts and songs; the hall glitters with lights; all gather in groups and admire the result of the labor of each family; paintings, transparencies, inscriptions, testify to the sincere affection of the children towards their benefactor; and certainly, to him, this testimony is not the least precious of their gifts. During the same evening, the assistants and brothers receive the gifts designed for them. The programme of the rejoicings of the next day is communicated to the assembly, the Christmas songs which have been printed are distributed, and after having returned thanks to God by hymns and prayer, the families return in the same order to their respective dwellings.

Next day the bell proclaims the grand festival. All arise in haste by lamp-light; the children put on again their festive garments and gather at the "Mother House," where was held the joyous meeting of the preceding evening. All sing the hymn of the day, and after having returned thanks to God, they return home to breakfast. Divine service takes place as usual. Meanwhile the kitchen is in unusual activity. At noon, all members of the establishment take their places at a large table, and partake of a repast, whose most delicate dishes have been sent as presents by friends from the town and neighborhood. Some of these friends, some former pupils, some parents, seat themselves among the children, and become with them members of one large family. There is joy in every heart; singing succeeds; and before the feast is finished, come the poor invited several days before by each family. All rise, in a few minutes every thing is put away in its place, and every trace of the repast has disappeared. Each family, with its guests, returns to its well-warmed home, to familiar entertainment; where the children sing their prettiest songs, to do honor to their visitors. About half-past two, there arrive from every direction the friends of the institution, who, for the sake of attending this ceremony, have often traveled several leagues in inclement weather, and in the depth of winter. The bell rings anew, and the families proceed to the chapel, conducting their poor visitors, who at their arrival take their seats at a table spread expressly for them. The chapel ornamented with foliage and evergreens, looks like a thick grove. Although of considerable size, it can scarcely hold the numerous audience assembled at the solemnity. The director reads the gospel for the day, between whose verses are sung hymns appropriated to the occasion. A discourse chiefly addressed to the poor and to visitors from abroad, reviews the purpose, origin, and progress of the institution. Then come forward the schools of the neighborhood, with their instructors at their head; one offers a prayer and sings a hymn in memory of the pupils dismissed from the Rauhen-Haus; another invokes the protection of God for poor and abandoned children; another implores pity upon all prisoners; all then unite their voices in a concluding hymn, after which each school deposits its modest offering in the box appointed for receiving gifts to the establishment.

It is time to proceed to the decoration of the feast to the memory of absent friends. This is the moment which is awaited with so much impatience by the children from the beginning of the Advent. From the commencement of this period, all the school meets at noon to listen to the reading of those passages of scripture which announce the coming of the Messiah; which is followed by the singing of a hymn. The chandelier of the chapel is furnished with as many candles as there are days in Advent; every day one more of these is lighted, so that the number of lights constantly corresponds with the approach of the festival.

We left all the members of the institution in the chapel. No sooner have the ceremonies above described terminated, than is commenced the lighting of all the tapers in the chandelier, and also of a multitude of wax candles skillfully arranged

throughout the building, which quickly glitters with light. This illumination is generously furnished by the friends of the establishment. The appearance of the chapel, with its tapers, its candles, its green boughs and ornaments, is truly marvellous. The spectator, especially if for the first time, is overpowered by the enthusiasm of the pupils and the guests. As the illumination proceeds, the singing concludes; when it stops, the director, amidst profound silence, reads the following passage from St. Matthew: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," &c. After this reading the pupils come forward by families towards the poor guests, and give them the little presents which they have prepared for them; then each family in succession sings another song, and the ceremony concludes with a prayer and concluding chant, in which all the assistants join.

The poor return home, carrying salutary impressions and joyful recollections; the children return to their homes until 6 in the evening, when another signal calls them to the chapel. Some of the friends of the institution, present in the afternoon, have departed; but others have arrived to be present at the ceremony of the evening. In the interval, tables are arranged in the chapel, on which are put the Christmas gifts for the families and the children; which gifts also are supplied by the inexhaustible kindness of the benefactors of the institution. These gifts are of all descriptions; books, images, wall-cards, (*cartes murales*), little articles of furniture, tools, &c.; they are accommodated to the wants, and commonly satisfy the desires of each. It is delightful to see the pleasure which is afforded by the sight of this little exhibition. Scarcely is the saloon opened, when all, small and great, pupils and visitors, hurry in, crowding together as if in a fair, where each selects the article which pleases him best. Thus ends the day, which, of all the days in the year, is most ardently desired, and leaves the most delightful impressions.

This day has more to-morrows than one; each family renews its own memory of it, within itself. Let us transport ourselves to one of these renewals, some weeks after Christmas. It is Sunday evening, a new comer would imagine that the festival had been postponed for that family, and that it was celebrating it for the first time. Evergreens and green pyramids ornament the saloon, and upon the table the presents are arranged. The organ, the violin, and the flute, accompany all kinds of singing; the joy is as great and as uncontrolled as at the general feast. The guests have not been forgotten; and an invitation to the private festival of a family is never neglected. The day before, the children sent written invitations to comrades in other families, who are present at the designated time. Among them is a newly admitted pupil, who must be shown the manner of keeping Christmas. The director's family has also been invited, and comes, bringing Christmas cakes or other little presents of the same kind, which are the more welcome as they are more unexpected. While all are rejoicing, the door opens and there enters, accompanied by a dozen pupils and a brother, a messenger in strange costume, carrying an immense game-bag, and a feathered hat. There is surprise in every face, for nobody expected any such apparition. Meanwhile the messenger comes forward, and delivers to each member of the family a large letter addressed to him. All hasten to open them; and after removing several envelopes, it appears that each letter contains a small present. Who was the messenger, and whence come these tokens of friendship? Another family got news of the festival, and promptly determined to contribute to it; and so each of its members selected from his own property a gift to a comrade in the other family. One pupil was appointed to take charge of the gifts, and all accompanied him to enjoy the surprise of their brothers, and to partake in their joy. It is unnecessary to say that the impromptu visitors receive a cordial welcome; they take seats at the table and partake of the modest supper which is prepared; the singing goes on, and the festivities of the evening prolonged to a later hour than usual, end, as always, by prayer to God."

The institute of the brothers of the Rauhen-Haus, like the school of foremen at Mettray, forms an essential part of the organization. M. Wichern, like M. M. Demetz and de Brétygnères, has perceived that the work of reforming vicious and condemned children could not be intrusted to mercenary hands; and that it was necessary to accomplish it, to use motive higher than those of temporal interest. The brothers of the Rauhen-Haus are to a certain extent similar to the brothers of

charity, and brothers of Christian doctrine, in Catholic countries. To be admitted to the institute, they must furnish proof that their conduct has always been honorable, and safe from all reproach; that they have always done the duty of a good Christian, and that they have truly a religious vocation; that they have no infirmity, and enjoy good health and a robust constitution; that they understand farming, or some trade useful in the establishment, or at least that they have sufficient mechanical talent to learn some one of these occupations; that they have a certain amount of education, or the intelligence and disposition necessary to profit by the special course of instruction intended for them in the institution. They are also required to have the consent of their parents to their entering the proposed career, and the certificate of their exemption from military service. Their age at admission is usually from twenty to thirty years. Notwithstanding the strictness of these conditions, candidates are never wanting, and their number is usually even greater than that of disposable places.

The institute of brothers is supported, like the reform school, by subscriptions and private gifts, and has its own separate treasury, finances, and accounts.

The brothers, in their connection with the reform school, have charge of the direction of families, and of the supervision of pupils confided to their care. They keep them in sight, night and day; they eat with them, sleep in their dormitory, direct their labor, accompany them to chapel, partake in their recreations and sports. Attached at first to families, as assistants, after a certain time of apprenticeship, they undertake, in rotation, the direction. They visit the parents of the children, and report to them their conduct and progress; exercise an active and beneficial supervision of the pupils, after their departure from the school; teach the elementary class; assist the director in religious instruction and in the writing and correspondence of the establishment. The monthly enrolment or rotation of brothers in each family brings each brother successively in contact with all the pupils, enlarges their experience, facilitates their apprenticeship and assists in teaching practical knowledge, and as it were, brings into contact with all the families the experience acquired in each.

Besides these duties, the brothers in turn attend a special course of instruction presided over by the director, with the assistance of the two head teachers. This course occupies twenty hours a week, so distributed as to correspond with the working hours of the children, and including religion, sacred and profane history, German, geography, pedagogy, singing and instrumental music; there is also a special course in English. The brothers are classed in two divisions, an upper and lower, each directed by one of the teachers. Each course lasts two years, so that the complete instruction given to each brother occupies, on an average, four years. At the end of this time, the brothers should be prepared to fulfill the duties of the "Inner Mission," whose agents they are. These duties, as we said at the beginning of this account, are as various as the needs which the mission undertakes to satisfy. The brothers, accordingly, at leaving the institute, are usually placed in one or the other of the following positions:

Chiefs or fathers of families in reform schools organized like that of the *Rauhen-Haus*; overseers and assistants for moral discipline, in establishments for children; instructors in the same; instructors in agricultural schools; directors, stewards, overseers, or watchmen in prisons of different kinds; directors or fathers of families in hospitals and charitable institutions; overseers of infirmaries; agents of benevolent or mutual aid societies; missionaries and preachers in colonies to America; missionaries within the country, for journeymen and traveling apprentices, &c., &c.

The number of demands for brothers for these different purposes, or other similar ones, increases every year; so that the director is continually trying to extend the normal institute intended for their preparation.

The printing office, the bookselling shop, and their dependencies, attached to the establishment in 1842, contribute the double purpose proposed by the founders; they furnish occupation for a number of children during their stay at the *Rauhen-Haus*, at the same time that it teaches them an occupation which they can practice after leaving; and also serve as a means of propagating the principles and views which have governed the work undertaken by M. Wichern with such unusual perseverance and so much success. Here is published yearly a double report on the situation of the reform school, and the condition and progress of the institute of

brothers and of the Inner Mission. There is also issued a review, appearing twice a month, under the title of "Flying Leaves," (Fliegende Blätter,) which is intended not only to inform the public of matters concerning the Rauhen-Haus, but also to give news of charitable establishments and operations at home and abroad. We have not examined the spirit governing these publications, and extending throughout the establishment, and consequently have not formed opinions on it. Some term it exaggerated; for our own part we are pleased to see there the expression of a sincere and profound conviction, and of a true Christian sentiment of compassion for evils and miseries requiring prompt relief.

The accounts of the different sections of the Rauhen-Haus are kept by the director, under the control of the administrative committee of twenty members, chosen from among the founders and benefactors of the establishment. Each section has its separate treasury and accounts. The treasuries are eight in number, namely:

1. Treasury of the reform school.
2. " " " Institute of brothers.
3. " " " printing office.
4. " " " business establishment, and book shop and dependencies.
5. " " " childrens' savings, where account is kept with each, of expenses and receipts.
6. " " " brothers' savings.
7. " " " patronage of the institution.
8. " " " private gifts for particular purposes.

The accounts of 1844-45, fix the receipts and expenses of the school as follows:

#### RECEIPTS.

From subscriptions.....	\$2,107.40
" voluntary gifts,.....	632.80
" payments for board,.....	1,186.80
" charity box,.....	165.68
" sundry receipts,.....	35.42
Total,.....	4,828.08

This amount does not include farming produce, receipts from workshops, private gifts for particular purposes, nor gifts in kind, which make every year a considerable sum, and diminish by so much the receipts of the establishment.

#### EXPENSES.

Maintenance and repairs of buildings,.....	\$365.14
Insurance against fire,.....	25.70
Expenses of pupils leaving,.....	13.70
Board,.....	2,110.00
Oil and light,.....	119.42
Fuel,.....	323.70
Washing,.....	100.84
Expenses of order—supervision,.....	78.84
Clothing of children,.....	178.00
Physician and drugs,.....	47.14
Expenses of supervision,.....	208.56
Salary of director,.....	428.56
Farming and other tools,.....	48.28
Furniture and cooking utensils,.....	220.56
Salaries,.....	143.70
Expense of school,.....	24.00
Expense of cultivation,.....	224.00
Cattle,.....	78.56
Rents,.....	59.42
Expense of receiving children,.....	3.14
Presents to children,.....	4.56
Printing and postage,.....	7.42
Sundry expenses,.....	14.84
Total,.....	4,828.08

There were in the school in the same year, 100 persons—86 children, and 14 officers. The expense per head was therefore \$51.71; or counting children only, \$60.00.

We append the following notices of this excellent institution by two distinguished American educators.

Prof. Stowe, in his Report on Elementary Public Instruction in Europe, selects the establishment at Horn, as affording a striking example of the happy influence of moral and religious instruction in reclaiming the vicious and saving the lost.

Hamburg is the largest commercial city of Germany, and its population is extremely crowded. Though it is highly distinguished for its benevolent institutions, and for the hospitality and integrity of its citizens, yet the very circumstances in which it is placed, produce, among the lowest class of its population, habits of degradation and beastliness of which we have but few examples on this side the Atlantic. The children, therefore, received into this institution, are often of the very worst and most hopeless character. Not only are their *minds* most thoroughly depraved, but their very senses and bodily organization seem to partake in the viciousness and degradation of their hearts. Their appetites are so perverted, that sometimes the most loathsome and disgusting substances are preferred to wholesome food. The superintendent, Mr. Wichern, states, that though plentifully supplied with provisions, yet, when first received, some of them will steal and eat soap, rancid grease, that has been laid aside for the purpose of greasing shoes, and even catch May-bugs and devour them; and it is with the utmost difficulty that these disgusting habits are broken up. An ordinary man might suppose that the task of restoring such poor creatures to decency and good morals was entirely hopeless. Not so with Mr. Wichern. He took hold with the firm hope that the moral power of the word of God is competent even to such a task. His means are prayer, the Bible, singing, affectionate conversation, severe punishment when unavoidable, and constant, steady employment, in useful labor. On one occasion, when every other means seemed to fail, he collected the children together, and read to them, in the words of the New Testament, the simple narrative of the sufferings and death of Christ, with some remarks on the design and object of his mission to this world. The effect was wonderful. They burst into tears of contrition; and during the whole of that term, from June till October, the influence of this scene was visible in all their conduct. The idea that takes so strong a hold when the character of Christ is exhibited to such poor creatures, is, that *they are objects of affection*: miserable, wicked, despised as they are, yet Christ, the Son of God, loved them, and loved them enough to suffer and die for them—and still loves them. The thought that *they can yet be loved*, melts the heart, and gives them hope, and is a strong incentive to reformation.

On another occasion, when considerable progress had been made in their moral education, the superintendent discovered that some of them had taken nails from the premises, and applied them to their own use, without permission. He called them together, expressed his great disappointment and sorrow that they had profited so little by the instructions which had been given them, and told them that, till he had evidence of their sincere repentance, he could not admit them to the morning and evening religious exercises of his family. With expressions of deep regret for their sin, and with promises, entreaties, and tears, they begged to have this privilege restored to them; but he was firm in his refusal. A few evenings afterwards, while walking in the garden, he heard youthful voices among the shrubbery; and, drawing near unperceived, he found that the boys had formed themselves into little companies of seven or eight each, and met, morning and evening, in different retired spots in the garden, to sing, read the Bible, and pray among themselves; to ask God to forgive them the sins they had committed, and to give them strength to resist temptation in future. With such evidence of repentance, he soon restored to them the privilege of attending morning and evening prayers with his family. One morning soon after, on entering his study, he found it all adorned with wreaths of the most beautiful flowers, which the boys had arranged there at early daybreak, in testimony of their joy and gratitude for his kindness. Thus rapidly had these poor creatures advanced in moral feeling, religious sensibility, and good taste.

In the spring, Mr. Wichern gives to each boy a patch of ground in the garden,

which he is to call his own, and cultivate as he pleases. One of the boys began to erect a little hut of sticks and earth upon his plot, in which he might rest during the heat of the day, and to which he might retire when he wished to be alone. When it was all finished, it occurred to him to dedicate it to its use by religious ceremonies. Accordingly, he collected the boys together. The hut was adorned with wreaths of flowers; a little table was placed in the center, on which lay the open Bible, ornamented in the same manner. He then read with great seriousness the 14th, 15th, and 24th verses of the exviith Psalm:

"The Lord is my strength and my song, and is become my salvation."

"The voice of rejoicing and salvation is heard in the tabernacle of the righteous."

"This is the day which the Lord hath made. We will rejoice and be glad in it."

After this, the exercises were concluded by singing and prayer. Another boy afterwards built him a hut, which was to be dedicated in a similar way; but when the boys came together, they saw in it a piece of timber which belonged to the establishment, and ascertaining that it had been taken without permission, they at once demolished the whole edifice, and restored the timber to its place. At the time of harvest, when they first entered the field to gather the potatoes, before commencing the work, they formed into a circle, and, much to the surprise of the superintendent, broke out together in the harvest hymn:

"Now let us all thank God."

After singing this, they fell to their work with great cheerfulness and vigor.

I mention these instances, from numerous others which might be produced, to show how much may be done in reclaiming the most hopeless youthful offenders by a judicious application of the right means of moral influence.

Hon. Horace Mann in his "Educational Tour," thus describes his visit to the Rauhen-Haus.

It was opened for the reception of abandoned children of the very lowest class, children brought up in the abodes of infamy, and taught not only by example but by precept, the vices of sensuality, thieving, and vagabondry, children who had never known the family tie, or who had known it only to see it violated. Hamburg, having been for many years a *commercial* and *free* city, and, of course, open to adventurers and renegades from all parts of the world, has many more of this class of population than its own institutions and manners would have bred. The thoughts of Mr. Wichern were strongly turned towards this subject while yet a student at the university; but want of means deterred him from engaging in it, until a legacy, left by a Mr. Gereken, enabled him to make a beginning in 1833. He has since devoted his life and all his worldly goods to the work. It is his first aim that the abandoned children whom he seeks out on the highway, and in the haunts of vice, shall know and feel the blessings of *domestic* life; that they shall be introduced into the bosom of a family; for this he regards as a divine institution, and therefore the birthright of every human being, and the only atmosphere in which the human affections can be adequately cultivated. His house, then, must not be a prison, or a place of punishment or confinement. The site he had chosen for his experiment was one inclosed within high, strong walls and fences. His first act was to break down these barriers, and to take all bolts and bars from the doors and windows. He began with three boys of the worst description; and within three months, the number increased to twelve. They were taken into the bosom of Mr. Wichern's family; his mother was their mother, and his sister their sister. They were not punished for any past offenses, but were told that all should be forgiven them, if they tried to do well in future. The defenseless condition of the premises was referred to, and they were assured that no walls or bolts were to detain them: that one cord only should bind them, and that the cord of love. The effect attested the all but omnipotent power of generosity and affection. Children, from seven or eight to fifteen or sixteen years of age, in many of whom early and loathsome vices had nearly obliterated the stamp of humanity, were transformed not only into useful members of society, but into characters that endeared themselves to all within their sphere of acquaintance. The education given by Mr. Wichern has not been an æsthetic or literary one. The children were told at the beginning that labor was the price of living, and that they must earn their wa-

bread, if they would secure a comfortable home. He did not point them to ease and affluence, but to an honorable poverty, which, they were taught, was not in itself an evil. Here were means and materials for learning to support themselves; but there was no rich fund or other resources for their maintenance. Charity had supplied the home to which they were invited; their own industry must supply the rest. Mr. Wichern placed great reliance upon religious training; but this did not consist in giving them dry and unintelligible dogmas. He spoke to them of Christ, as the benefactor of mankind, who proved, by deeds of love, his interest in the race, who sought out the worst and most benighted of men, to give them instruction and relief, and who left it in charge to those who came after him, and wished to be called his disciples, to do likewise. It is strange that, enforced by such a practical exemplification of Christian love as their fatherly benefactor gave them in his every-day life, the story of Christ's words and deeds should have sunk deeply into their hearts and melted them into tenderness and docility? Such was the effect. The most rapid improvement ensued in the great majority of the children; and even those whom long habits of idleness and vagabondry made it difficult to keep in the straight path, had long seasons of obedience and gratitude, to which any aberration from duty was only an exception.

As the number of pupils increased, Mr. Wichern saw that the size of the family would seriously impair its domestic character. To obviate this, he divided his company into families of twelve, and he has erected nine separate buildings, situated in a semi-circle around his own, and near to it, in each of which dwells a family of twelve boys or of twelve girls, under the care of a house-father or house-mother, as the assistants are respectively called. Each of these families is, to some extent, an independent community, having an individuality of its own. They eat and sleep in their own dwelling, and the children belonging to each look up to their own particular father or mother, as home-bred children to a parent. The general meeting every morning,—at first in the chamber of Mr. Wichern's mother, but afterwards, when the numbers increased, in the little chapel, and their frequent meetings at work, or in the play-ground, form a sufficient, and, in fact, a very close bond of union for the whole community. Much was done by the children themselves in the erection of their little colony of buildings; and in doing this, they were animated by a feeling of hope and a principle of independence in providing a dwelling for themselves, while they experienced the pleasures of benevolence in rendering assistance to each other. Mr. Wichern mentions, with great satisfaction, the good spirit of the architect who came upon the premises to direct in putting up the first house. This man would not retain a journeyman for a day or an hour, who did not conduct with the utmost decorum and propriety before the children who were assisting in the work.

Instruction is given in reading, writing, arithmetic, singing, and drawing, and, in some instances, in higher branches. Music is used as one of the most efficient instruments for softening stubborn wills, and calling forth tender feelings: and its deprivation is one of the punishments for delinquency. The songs and hymns have been specially adapted to the circumstances and wants of the community, and it has often happened that the singing of an appropriate hymn, both at the gatherings in the mother's chamber, which were always more or less kept up, and in the little chapel, has awakened the first-born sacred feeling in obdurate and brutified hearts. Sometimes a voice would drop from the choir, and then weeping and sobbing would be heard instead. The children would say, they could not sing,—they must think of their past lives, of their brothers and sisters, or of their parents living in vice and misery at home. On several occasions the singing exercise had to be given up. Frequently the children were sent out to the garden to recover themselves. An affecting narrative is recorded of a boy who ran away, but whom Mr. Wichern pursued, found, and persuaded to return. He was brought back on Christmas eve, which was always celebrated in the mother's chamber. The children were engaged in singing the Christmas hymns when he entered the room. At first they manifested strong disapprobation of his conduct, for he was a boy to whose faults special forbearance had been previously shown. They were then told to decide among themselves how he should be punished. This brought them all to perfect silence, and after some whispering and consulting together, one, who had formerly been guilty of the same fault of ingratitude, under still less excusable circumstances, burst out in a petition for his forgiveness. All united in it,

reached out to him a friendly hand, and the festival of the Christmas eve was turned into a rejoicing over the brother that had been lost but was found. The pardon was not in words merely, but in deeds. No reference to the fact was afterwards made. A day or two after, he was sent away on an errand to the distance of half a mile. He was surprised and affected by this mark of confidence; and from that time never abused his freedom, though intrusted to execute commissions at great distances. But he could never after hear certain Christmas hymns without shedding tears; and long subsequently, in a confidential communication to Mr. Wiehern, respecting some act of his former life, (an unburdening of the overlaid conscience, which was very common with the inmates, and always voluntary; for they were told on their arrival, that their past life should never be spoken of unless between them and himself,) he referred to the decisive effect of that scene of loving-kindness, upon his feelings and character.

One peculiar feature of this institution is, that the children are not stimulated by the worldly motives of fame, wealth, or personal aggrandizement. The superintendent does not inflame them with the ambition, that if they surpass each other at recitation, and make splendid displays at public examinations, they shall, in the end, become high military officers, or congress-men, or excite the envy of all by their wealth or fame. On the other hand, so far as the world's goods are concerned, he commends and habituates them to the idea of an honorable poverty; and the only riches with which he dazzles their imaginations are the riches of good works. He looks to them as his hope for redeeming others from the sphere whence they themselves were taken; and there have been many touching instances of the reformation of parents and families, for whom the natural affection first sprang up in these children's hearts, after they had learned the blessings of home and what the ties of nature really are.

One of the most interesting effects of this charity is the charity which it reproduces in its objects; and thus it is shown that, in the order of nature, the actions of good men—provided they are also wise—not less than good seed, will produce thirty, or sixty, or a hundred fold of beneficent fruit. Mr. Wiehern makes a great point of celebrating Christmas, and the friends of the school are in the habit of sending small sums of money, and articles of various kinds to adorn the festival. This money has often been voluntarily appropriated by the children, to charitable purposes. They frequently give away their pennies, and instances have happened where they have literally emptied their little purses into the hands of poverty and distress, and taken off their own clothes to cover the naked. On one occasion, six poor children had been found by some of the scholars, and invited to the Christmas festival. There they were clothed, and many useful and pleasing articles, made by the givers, were presented to them. One of the boys read a passage from the history of Christ, and the Christmas songs and other songs of thanksgiving and praise were sung. To the sound of the organ, which a friend had presented to the little chapel, some verses welcoming the strangers, succeeded. The guests then departed, blessing the house and its kind inhabitants; but who can doubt that a voice of gladness, more precious than all worldly applauses, sprang up unbidden and exulting in the hearts of the little benefactors?

But among numerous less conspicuous instances of the change wrought by wise and appropriate moral means, in the character of these so lately abandoned children, the most remarkable occurred at the time of the great Hamburg fire, in May, 1842. In July, 1843, I saw the vast chasm which the conflagration had made in the center of that great city. The second day of the fire, when people were driven from the city in crowds, and houseless and half frantic sufferers came to the Rauhe-Haus for shelter, the children, some of whom had friends and relatives in the city, became intensely excited, and besought Mr. Wiehern for leave to go in and make themselves useful to the sufferers. Not without great anxiety as to the force of the temptations for escape or for plunder that might assail them in such an exposed and tumultuous scene, he gave permission to a band of twenty-two to accompany him, on condition that they would keep together as much as possible, and return with him at an appointed time. This they readily promised; nor did they disappoint him. Their conduct was physically as well as morally heroic. They rushed into the greatest dangers to save life and property, and though sometimes pressed to receive rewards, they steadily refused them. At stated intervals they returned to the appointed place to reassure the confidence of their superior. On



one occasion, a lad remained absent long beyond the time agreed upon, but at last he appeared, quite exhausted by the labor of saving some valuable property. Mr. Wichern afterwards learned from the owner, not from the lad, that he had steadily refused the compensation offered to, and even urged upon him. When the company returned home at the appointed time, he sent forth another band under the care of a house-father, and these exerted themselves in the same faithful and efficient manner. This was done as long as the necessity of the case required. From this time the Rauhe-Haus was the resort of the poor and homeless, and not for days only, but for weeks. The pupils shared with them their food, and even slept upon the ground to give their beds to the destitute, sick, and injured. I can hardly refrain from narrating many other facts of a similar character connected with this institution, for if the angels rejoice over a rescued sinner, why should not we partake of that joy when it is our brother who is ransomed?

In his report for 1845, Mr. Wichern says, the institution was actually <sup>so</sup> impoverished by the demand made upon it at that time, and the demands upon public charity have since been so great in that unfortunate city, that the inmates have been almost reduced to suffering from the necessities of life, particularly as he was induced to receive several children rendered homeless by that calamity. To this object, however, even the children of the house were ready and willing to contribute portions of their wardrobe, and they submitted cheerfully to other privations. Mr. Wichern regretted above all other things the necessity of refusing many applications, and it is but doing justice to the citizens of Hamburg, to state, that on an appeal made by him for funds to erect a new building, they were generously and promptly raised by those who had such unusual claims upon their charity.

A single remark, I must be allowed to make. When an individual effects so much good, it seems to be often thought that he accomplishes it by virtue of some charm or magic, or preternatural influence, of which the rest of the world can not partake. The superintendent of the Rauhe-Haus is a refutation of this idea. Laboriously, perseveringly, unintermittingly, he uses MEANS for the accomplishment of his desired ends. When I put to him the question, in what manner he produced these transforming effects upon his charge, his answer was, "By active occupations, music, and Christian love." Two or three things should be stated in explanation of this compendious reply. When a new subject comes to the Rauhe-Haus, he is first received into Mr. Wichern's own family. Here, under the wise and watchful guardianship of the master, he is initiated into the new life of action, thought, feeling, which he is expected to lead. His dispositions are watched, his character is studied; and as soon as prudence allows, he is transferred to that one of the little colonies whose house-father is best qualified to manage his peculiarities of temperament and disposition. Soon after the opening of the establishment, and the increase of its numbers, Mr. Wichern found that it would be impossible for him to bestow the requisite care and oversight upon each one of his pupils which his necessities demanded. He cast about for assistance, and though he was able to find those in the community who had enough of the spirit of benevolence and self-sacrifice to undertake the difficult labor to which his own life was devoted, yet he soon found that they had not the other requisite qualifications to make their benevolent purposes available. He could find enough well-intentioned persons to superintend the workshops, gardens, &c., but they had not intellectual competency. So he could find schoolmasters who could give good lessons, but they were not masters of any handicraft. He was therefore driven, as he says, to the expedient of preparing a class of teachers, to become his auxiliaries in the work. For this end, he has superadded to his original plan a school for the preparation of teachers; first to supply himself, then to send abroad to open other institutions similar to his own, and thirdly to become superintendents of prisons. This last object he deems very important. Questions about prison-architecture, he says, have given a new literature to the world; but as yet, nothing, or but little, is done to improve the character or increase the qualifications of prison-keepers. I have often felt the force of this remark, in the numerous continental prisons which I have visited. Though the masters of the prisons have generally appeared to be very respectable men, yet the assistants or deputy-turnkeys have very often seemed to belong to a low order of society, from whose manners, conversation, or treatment of the prisoners, no good influence could be expected.

This second institution of Mr. Wichern is in reality a normal school, which the necessities of his situation suggested, and forced him to establish.

During the ten years of the existence of this institution, there have been one hundred and thirty-two children received into it. Of these about eighty were there on the 1st of July, 1813. Only two had run away, who not either voluntarily returned, or, being brought back, had not voluntarily remained. The two unreclaimed fugitives committed offenses, fell into the hands of the civil magistrate, and were imprisoned.

Who can reflect upon this history, where we see a self-sacrificing man, by the aids of wisdom and Christian love, exercising, as it were, the evil spirits from more than a hundred of the worst children whom a corrupted state of society has engendered; who can see this, without being reminded of some case, perhaps within his own personal knowledge, where a passionate, ignorant and perverse teacher, who, for the sake of saving a few dollars of money, or from some other low motive, has been put in possession of an equal number of fine-spirited children, and has, even in a short space of time, put an evil spirit into the bosom of them all?

What is most remarkable in reference to the class of institutions now under consideration, is the high character of the men, for capacity, for attainments, for social rank, who preside over them. At the head of a private orphan house in Potsdam, is the venerable Von Türk. According to the laws of his country, Von Türk is a nobleman. His talents and acquisitions were such that at a very early age, he was elevated to the bench. This was, probably, an office for life, and was attended with honors and emoluments. He officiated as judge for fourteen years; but in the course of this time, so many criminal cases were brought before him for adjudication, whose only cause and origin were so plainly referable to early neglect in the culprit's education, that the noble heart of the judge could no longer bear to pronounce sentence of condemnation against the prisoners; for he looked upon them as men, who, almost without a paradox, might be called *guiltless offenders*. While holding the office of judge he was appointed school inspector. The paramount importance of the latter office grew upon his mind as he executed its duties, until, at last, he came to the full conception of the grand and sacred truth, how much more intrinsically honorable is the vocation of the teacher, who saves from crime and from wrong, than the magistrates who waits till they are committed, and then avenge them. He immediately resigned his office of judge, with its life-tenure and its salary; traveled to Switzerland, where he placed himself under the care of Pestalozzi; and, after availing himself for three years of the instructions of that celebrated teacher, he returned to take charge of an orphan asylum. Since that time he has devoted his whole life to the care of the neglected and destitute. He lives in as plain and inexpensive a style as our well-off farmers and mechanics, and devotes his income to the welfare of the needy. I was told by his personal friends that he not only deprived himself of the luxuries of life, but submitted to many privations in order to appropriate his small income to others whom he considered more needy; and that his wife and family cordially and cheerfully shared such privations with him for the same object. To what extent would our own community sympathize with, or appreciate the act, if one of the judges of our higher courts, or any other official dignitary, should resign an office of honor and of profit to become the instructor of children.

Even now, when the once active and vigorous frame of the patriarchal man is bending beneath the weight of years, he employs himself in teaching agriculture, together with the branches commonly taught in the Prussian schools, to a class of orphan boys. What warrior, who rests at last from the labors of the tented field, after a life of victories; what statesman, whose name is familiar in all the courts of the civilized world; what orator, who attracts towards himself tides of men wherever he may move in his splendid course; what one of all these would not, at the sunset of life, exchange his fame and his clustering honors, for that precious and abounding treasury of holy and beneficent deeds, the remembrance of which this good old man is about to carry into another world! Do we not need a new spirit in our community, and especially in our schools, which shall display only objects of virtuous ambition before the eyes of our emulous youth; and teach them that no height of official station nor splendor of professional renown, can equal in the eye of Heaven, and of all good men, the true glory of a life consecrated to the welfare of mankind?

## FRERES CHRETIENS, OR CHRISTIAN BROTHERS,

FOR THE

INSTRUCTION OF POOR CHILDREN.

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THE Christian Brothers, or Brothers of the Christian Doctrine, or Teaching, constitute a most remarkable body of teachers devoted exclusively, and without pay to the education of the children of the poor. The original Institute of this brotherhood was the earliest professional school for the training of teachers in Europe, and the body has been instrumental in introducing improved methods of organization, instruction and government into elementary schools.

The Institute was established as a professional school in 1681, and to Abbe John Baptist de la Salle, belongs the high honor not only of founding it, but of so infusing into its early organization his own profound conviction of the Christ-like character of its mission among the poor, that it has retained for nearly two centuries the form and spirit of its origin. This devoted Christian teacher, was born at Rheims on the 30th of April, 1651, of parents distinguished alike by their piety and their high social position. To his mother he owed a prayerful and watchful home training, and to his father every facility for obtaining a university education. He was early distinguished for his scholarly attainments and maturity of character; and at the age of seventeen, before he had completed his full course of theological study, he was appointed Canon in the Cathedral church of Rheims. From the first, he became interested in the education of the young, and especially of the poor, as the most direct way of leading them to a Christian life;—and with this view before he was twenty-one years old, he assumed the direction of two charities, devoted to female education. From watching the operation of these schools, conducted by teachers without professional training, without plan, and without mutual sympathy and aid, he conceived the design of bringing the teachers of this class of schools from the neighboring parishes into a community for their moral and professional improvement. For this purpose, he invited them first to meet, and then to lodge at his house, and afterwards, about the year 1681, he purchased a house for their special accommodation. Here, out of school hours and during their holydays, they spent their time in the practice of religious duties, and in mutual conferences on the work in which they were engaged. About this period, a large number of free schools for the poor were established in the neighboring towns; and applications were constantly made to the Abbe, for teachers formed under his training, care, and influence. To meet this demand, and make himself more directly useful in the field of

Christian education, he resigned his benefice, that he might give his whole attention to the work. To close the distance between himself, having a high social position and competence from his father's estate, and the poor schoolmasters to whom he was constantly preaching an unreserved consecration of themselves to their vocation—he not only resigned his canonry, with its social and pecuniary advantages, but distributed his patrimony, in a period of scarcity, in relieving the necessities of the poor, and in providing for the education of their children. He then placed himself on the footing equality—as to occupation, manner of life, and entire dependence on the charity of others—with the schoolmasters of the poor. The annals of education or religion, show but few such examples of practical self-denial, and entire consecration to a sense of duty. His reasons for the step are thus set forth in a memorandum found among his papers.

1. "If I have resources against misery, I can not preach to them an entire confidence in Providence.

2. "In remaining as I am, they will always find a specious pretext in my revenue to warrant their diffidence.

3. "A temptation, so plausible in appearance, can not ultimately fail to produce the effects which the demon desires; and the masters in part or in whole will desert the schools, and leave me without persons to conduct them.

4. "The rumor of their desertion will spread through the city: and those who would have a vocation to become masters, will be attacked by the same temptations, even before they enter.

5. "The schools without permanent masters will fail, and the Institute will become buried under their ruins, never more to be re-established.

6. "Should none of these anticipations be realized, can I be superior of these masters without ceasing to be a canon? are the two duties compatible? I must renounce either.

7. "Now, in this choice, what should determine me? The greater glory of God, the greater service of the church, my own perfection, and the salvation of souls. If I consult but such motives, so worthy of a priest of the Lord, I must resign my canonry to take upon me the care of the schools, and to form masters capable of conducting them.

8. "I feel no further attraction in the vocation of a canon; and though I have entered upon it legitimately, it appears to me that God now calls me to renounce it. He has placed me in my present situation; but does he not show me another which merits a preference?"

Having completed his act of resignation and self-imposed poverty, he assembled his teachers, announced to them what he had done, and sung with them a *Te Deum*. After a retreat—a period set apart to prayer and fasting,—continued for seventeen days, they devoted themselves to the consideration of the best course to give unity, efficiency, and permanence to their plans of Christian education for the poor. They assumed the name of "The Brothers of the Christian Doctrine," as expressive of their vocation—which by usage became to be abbreviated into "Christian Brothers." They took on themselves vows of poverty, celibacy, and obedience for three years. They prescribed to themselves the most frugal fare, to be provided in turns by each other. They adopted at that time some rules of behavior, which have since been incorporated into the fundamental rules of order, viz., not to speak of any individual in censorious terms—not to contradict, or correct each other,

this being reserved to the brother-director—not to jest, or speak of idle and frivolous topics, but to introduce such matters only as might lead to the love of God and practice of virtue—to exhibit equal affection for all poor scholars, and more for the poor than the rich—to give a continual example of modesty and of all the virtues which these pupils ought to practice; and never to punish when they were irritated.

Their dress was fixed by a sort of accident. The mayor of Rheims saw some of the brothers badly clothed; and, as it was the depth of winter, he feared lest their health might suffer, from want of defense from the inclemencies of the weather. He represented this to the founder, who accordingly procured some coarse black cloth, part of which he got made into cloaks, and part into *soutans*, such as were worn in former times by ecclesiastics—closed in front by hooks and eyes. To this he added a collar of coarse linen, strong shoes, and a hat of ample dimensions, which is the dress still worn by the brothers.

Ardent zeal, like that of these Christian schoolmasters, is liable, if not joined with discretion, to run into excess. Some of the brothers carried their austerities so far that their health was destroyed, and three of them fell victims to their indiscreet ardor. This left a sad blank in the establishment. However, in spite of these losses, the number of the brothers soon began rapidly to increase, and still more the demand for their services; so great was their reputation for skill, patience, and indefatigableness in teaching.

From the great increase of the establishment, M. de la Salle resolved to vacate the office of principal. He also judged it necessary, for his soul's health, to be subject like the rest, to the orders of a superior. Accordingly, he persuaded the brothers to elect brother Felix, as his successor. He was the first to greet the new superior; and, for a time, became an ordinary brother. He swept the house in his turn; washed the utensils; and submitted himself implicitly to all the rules of the institution. However, it was judged expedient that he should resume the office of superior, which he did from a sense of duty, though with great reluctance.

The life which this pious man had chosen was not without its disappointments and drawbacks. His former friends, and even his relations, scoffed at his pious labors, and publicly insulted him; all of which he bore with patience. Some of the younger members of the institute were unable to command the respect of the children under their instruction; and, in the hope of maintaining discipline, had recourse to undue severity. M. de la Salle knew the source of the evil: he exhorted his disciple to *watch over themselves*; to restrain their impatience; and to make themselves beloved by mildness. His instruction and example had the desired effect; and the leading characteristic of the Christian Brothers is, that imperturbable patience, joined with kind benevolence, which are the most valuable qualities of the teachers of youth. *If the teachers would but watch over themselves, they would soon learn to influence others.*

The demand for teachers, in connection with the brothers, exceeded the supply; and to remedy this, those who stood in need of teachers sought out young men of good dispositions to attend on the instructions of M. de la Salle. These young candidates were lodged and instructed by the most experienced brothers, and thus received a normal training in their future duties.

In 1688, M. de la Salle, with two brothers, took charge of a school in the parish of St. Sulpice, in Paris. They found the schools in great disorder; without regulation, as the time of opening and closing, the order and length of lessons, and without discipline. By skill and patience the school was improved, and a desire created for similar schools in other parishes. But all this was done at a time when some of the brothers proved weak and faithless; and the founder was under the necessity of

reorganizing this institute, and providing for its permanence by a novitiate at Vaugirard, near Paris, in which pious young persons who felt it to be a duty and a pleasure to teach and labor for the poor, might go through a course of trial and preparation for the self-denying life of the brothers. He accordingly associated with him two brothers, and they together consecrated themselves entirely to God, "to procure by all our power, and all our care, the establishment of Christian schools, and for this purpose make vow of association and union, to procure and maintain this establishment, without liberty to swerve, even though there should remain but three in the society, and that we should be obliged to ask alms, and live on bread only." And they did persevere in seasons of scarcity, when they lived on herbs only, against the misapprehensions of good men, and the interested opposition of the teachers of Paris, who found that the gratuitous and skillful labors of the brothers interfered with their emoluments. The schoolmasters of Châtres, where M. de la Salle had sent six brothers to open a large school, succeeded in obtaining from the bishop an order, that no children should be admitted into this school unless they were inscribed on the list of paupers. This regulation was fatal to the school. In 1700 a school was opened at Calais.

In 1699, M. de la Salle attached to the novitiate in Paris, a Sunday school for apprentices and other young persons under twenty years of age. In these schools, besides oral instruction in the catechism and Bible, lessons in reading, arithmetic, and drawing, were given to those whose early education had been entirely neglected. But he was not allowed to continue these schools many years without opposition. In 1706, the society of writing masters presented a memorial to the officer of police, charging the brothers with keeping, under pretext of charity, schools not legally authorized, to the prejudice of those that were, and asking if these schools were to be tolerated, they should be confined to those only who were paupers, and that such children should be taught only those things which were suitable to the condition of their parents. They succeeded, and at a subsequent application, obtained a grant, prohibiting parents who had means from sending to free schools. By these efforts the Sunday schools were broken up, after some six years trial.

In 1702, the first step was taken to establish an Institute at Rome, under the mission of one of the brothers, Gabriel Drolin, who after years of poverty, was made conductor of one of the charitable schools founded by Pope Clement XI. This school became afterwards the foundation of the house which the brothers have had in Rome since the pontificate of Benedict XIII., who conferred on the institute, the constitution of a religious order. In 1703, under the pecuniary aid of M. Chateau Blanc, and the countenance of the archbishop, M. de Gontery, a school was opened at Avignon. The archbishop, in a certificate addressed to the Pope in 1720, says: "since the establishment of the gratuitous schools in the city of Avignon, the brothers have already discharged their duties with zeal and assiduity. The public have derived great advantages

from their application to the Christian education of the children; and their modesty and purity of morals have, at all times, given singular edification."

In 1704 a school was opened at Marseilles, for the children of sailors, under the care of two brothers. They were so successful, that in 1735 their number was increased to 10, and they were received into the regular communities, or guilds, of the city.

In 1705, two teachers, under the invitation of the archbishop of Rouen, opened a school in that city, and in the course of a few months, M. de la Salle, decided to remove and establish his Novitiate there. But here the established order of schoolmasters interposed their claim against the new comers, and it was only after submitting to the following conditions prescribed by a committee of the great hospital, to whom the right of granting permission to teach belonged by charter.

1. That the brothers should be present when the poor of the city hospital were rising and going to bed; and that they should recite for them morning and evening prayers.
2. That they should, moreover, instruct them, and attend also to the four large schools of the city.
3. They were to return from the schools, though situated in the most remote parts of the city, to take their refraction at the hospital.
4. On their return from the schools, they were to serve the poor at table.
5. Five brothers were to perform all these duties.

The brothers acceded to these terms. And in the neighborhood established, in 1705, a novitiate on an estate called St. You—through the aid of Madame de Louvois. Here candidates for admission to the community came and entered the novitiate—here he renewed the annual retreats, in which the brothers who were now dispersed abroad in different cities, reassembled and renewed their vows of poverty and obedience.

In 1710, a priest of Vans, Vincent de St. John Delzé du Rouze, having witnessed the success of the schools at Avignon, made provision in his will for the support of a school to be taught by the brothers, "persuaded as I am, that the greater part of young children fall into irregularity of morals, for want of a religious education."

In the same year a school was established at Moulins, where the Abbé Languet was so pleased with their methods of instruction, that he engaged the senior brother to instruct the children in the church of St. Peter, the principal church in the town, and required all the young ecclesiastics to attend on his instruction with a view of acquiring his methods. The last labor of M. de la Salle, was to assist in establishing a school at Boulogne under the auspices of M. de la Cocherie, and the Marquis de Colbert.

In the year 1716, he urged the acceptance of his resignation as superior over the community; and brother Bartholomew was elected in his stead. At this time, the rules of the order were revised and confirmed. He died on the 7th of April, 1719, at the Institute of St. You, near Rouen; a portion of the last year of his life was devoted to a class of little children, confided by their parents to the care of the brothers for their

training. Born with a large endowment of mental faculties, which he had enriched by studious and careful culture, after a life of laborious usefulness, he died poor, having in possession only the New Testament, the Imitation of Christ, a crucifix, a breviary, and his beads, on the 17th of April, 1719, in the sixty-eight year of his age.

In 1724, the society obtained a corporate existence under letters-patent from Louis XV., and early in 1725 the rules of the institute were approved by Pope Benedict XIII., and the community raised to the dignity of a religious order. The Bulls of the Pope were approved by the king's council, and immediately accepted by the society. St. Yon continued to be the residence of the superior general until 1770, when it was changed to Paris, and in 1778 to Melun. In 1777, the society raised a fund to sustain the aged and infirm brothers who could no longer labor in their vocation as schoolmasters, and at the same time established a normal school at Melun, for the training and education of novitiates. In addition to the common or ordinary gratuitous day schools, for rich and poor, as taught by the brothers, there were two classes of boarding schools under their care—the first consisted of lad's of noble and respectable parents, whose early profligacy and bad character, required a separation from home; and the second was composed of children of parents in easy circumstances. There was one of the first class a boarding schools at St. Yon, and its establishment was one of the conditions on which the lease, and afterwards the purchase of the property, was obtained. It was a sort of reform school. Of this last class, there were five or six, which were established in consideration of liberal subscriptions in aid of the day schools, for the benefit of the children of the subscribers. These schools did not fall within the regular plan of the brothers, but were maintained until their dispersion in 1792.

In 1789, the national assembly prohibited vows to be made in communities; and 1790, suppressed all religious societies; and in 1791, the institute was dispersed. At that date there were one hundred and twenty houses, and over one thousand brothers, actively engaged in the duties of the school room. The continuity of the society was secured by the houses established in Italy, to which many of the brothers fled, and over which Pope Pius VI., appointed one of the directors vicar-general. The houses were suppressed in 1798, on the success of the French arms, and of the once flourishing society, there remained in 1799 only the two houses of Ferrara and Orvietto. In 1801, on the conclusion of a *Concordat* between the Pope and the government, the society was revived in France by the opening of a school at Lyons; and in 1815, they resumed their habit, and opened a novitiate, the members of which were exempt from military service. At the organization of the university in 1808, the institute was legally reorganized, and from that time has increased in numbers and usefulness. Since 1833, they have opened evening schools for adults in Paris, and the large provincial towns. To supply teachers for this class of schools, a preparatory novitiate was established in 1837 at Paris, which has since become the normal school of the society.



In 1842, there were 390 houses, (of which 326 were in France) with 3,030 brothers, and 585 novices. There were 642 schools with 163,700 children, besides evening schools with 7,800 adults in attendance, and three reformatory schools with 2,000 convicts, under instruction.

The self-devotion and missionary spirit of the Christian Brothers, and the religious influence which pervades their schools have attracted the attention, and won the admiration of every visitor

The following sketch is taken from Kay's "*Education of the Poor in England and Europe*," published by J. Hatchard and Son, London, 1846.

"The Frères are a society of men devoted entirely and exclusively to the education of the poor. They take the vow of celibacy, renounce all the pleasures of society and relationship, enter into the brotherhood, and retain only two objects in life,—their own spiritual advancement and the education of the people. But before a young man can be received into the society, he is required to pass an intermediate period of education and trial, during which he is denied all the ordinary pleasures of life, *is accustomed to the humblest and most servile occupations*, and receives an excellent and most liberal education. During this period, which lasts three years, he is carefully instructed in the principles of the Roman Catholic religion, in the sciences, in the French and Latin languages, in history, geography, arithmetic, writing, &c., and at the same time he is required to perform the most humble household duties. The Frères and the young men who are passing through their first novitiate, manage in turn all the household duties, as the cooking, the preparation of the meals, and all the ordinary duties of domestic servants; whilst their simple and perfectly plain costume, their separation from the world and from their friends, who are only permitted to visit them at long intervals, accustom them to the arduous and self-denying life they are called upon afterward to lead in the primary schools.

By these means they form a character admirably fitted for the important office of a schoolmaster.

The Frères never leave the walls of one of their houses except in company. One Frère is not permitted to travel without being accompanied by another; and when a department or commune requires their services in a primary school, three are sent out, one of whom manages their domestic concerns, whilst the other two conduct the school classes. If, however, there is in any town more than one school conducted by Frères, they all live together under the superintendence of an elder Frère, who is styled director.

If at the end of the first novitiate the young man is still willing and desirous of entering the brotherhood, he is admitted by gradual advancement and preparation into the bosom of the society. He is then at the disposition of the principal of the order, who sends him, in company with two brothers, to some district which has demanded a master from them.

What remains of their salaries after defraying the expenses of their frugal table, is returned to the treasury of the society, by which it is expended in the printing of their school-books, in the various expenses of their central establishment, and in works of charity.

Before a Frère is allowed to conduct a primary school, he is obliged to obtain, in like manner as the other teachers, a *brevet de capacité*; government demanding in all cases assurance of the secular education of the teachers, and of the character of the instruction given by them in their schools. All their schools are of course open as well to the inspectors of government, who visit, examine, and report upon them, as to their own, who strictly examine the conduct and progress of the Frères in their different schools, and report to the principal.

The following table will show the number of schools conducted by Frères in 1844, and the number of children educated in them:—

	No. of Schools.	No. of Children.
France, . . . . .	658	169,501
Belgium, . . . . .	41	9,535
Savoy, . . . . .	28	5,110
Piedmont, . . . . .	30	6,490
Pontifical States, . . . . .	20	4,199
Canada, . . . . .	6	1,840
Turkey, . . . . .	2	580
Switzerland, . . . . .	2	444
Total, . . . . .	787	197,699

The education given in their schools is very liberal and the books used very good. The Frères consider that if they *neglect to develop the intellect of their pupils, they can not advance their religious education satisfactorily*; they consequently spare no pains to attain the former development, in order that the latter, which is the great end of their teaching and of all instruction whatsoever, may not be retarded.

The following are among the regulations of the Society:

1. The Institution des Frères des Ecoles Chrétiennes is a society which professes to conduct schools gratuitously. The design of this institution is to give a Christian education to children. With this object in view, the Frères conduct schools where children may be placed under the management of masters from morning until evening, so that the masters may be able to teach them to live honestly and uprightly, by instructing them in the principles of our holy religion, by teaching them Christian precepts, and by giving them suitable and sufficient instruction.

2. The spirit of the institution is a spirit of faith which ought to encourage its members to attribute all to God, to act as continually in the sight of God, and in perfect conformity to His orders and His will. The members of this association should be filled with an ardent zeal for the instruction of children, for their preservation in innocence and the fear of God, and for their entire separation from sin.

3. The institution is directed by a *superior*, who is nominated for life. He has two assistants, who compose his council, and aid him in governing the society. These assistants live in the same house with him, assist at his councils, and render him aid whenever necessary.

4. The superior is elected by ballot by the directors assembled at the principal houses; the two assistants are chosen in the same manner, and these latter hold office ten years, and can then be re-elected.

5. The superior may be deposed, but only by a general chapter, and for grave causes.

6. This chapter is composed of thirty of the oldest Frères, or directors of the principal houses, who assemble by right once every ten years, and whenever it is deemed necessary to convoke an extraordinary meeting.

7. The private houses are governed by Frères-directors, who are appointed for three years, unless it appears advisable to the superior and his assistants to name a shorter period, or to recall them before the end of it.

8. The superior names the visitors. They are appointed for three years, and make a round of visits once every year. They require of the directors an account of their receipts and expenses, and as soon as their visits are completed, they present a report to their superior of the necessary changes and corrections to be made by him.

9. No Frère can take priest's orders, or pretend to any ecclesiastical office, neither can he wear a surplice or serve in the churches, except at daily mass; but they confine themselves to their vocation, and live in silence, in retreat, and in entire devotion to their duties.

10. They are bound to the institution by three simple religious vows, which are taken at first for only three years, as well as by a vow of perseverance and a renouncement of any recompense for the instruction they give. These vows can only be annulled after dispensation granted by the Pope.

11. They are not admitted to take the vows until they have been at least two years in the institution, and until they have passed one year in the novitiate and one year in the school.

12. They are only admitted after a severe examination, and then only by a majority of the votes of the Frères of the house where they have passed their novitiate.

13. There are two novitiates, one where they admit young men between 13 and 16 years of age, the other for older men. But all young men who are admitted below the age of 25 renew their vows every year till they attain that age.

14. They banish from the society every Frère who conducts himself unbecomingly. But this is only done for grave offenses, and by a majority of votes at a general chapter.

15. The same regulation is observed when a Frère desires to leave the society and to obtain a dispensation from his vows.

16. The Frères do not establish themselves in the dioceses without the consent of the bishops, and they acknowledge their authority as their spiritual government, and that of the magistrates as their civil government.

19. The Frères shall instruct their pupils after the method prescribed to them by the institution.

20. They shall teach their scholars to read French and Latin, and to write.

21. They shall teach them also orthography, and arithmetic, the matins and vespers, le Pater, l'Ave Maria, le Credo et le Confiteor, and the French translations of these prayers, the Commandments of God and of the Church, the responses of the holy mass, the Catechism, the duties of a Christian, and the maxims and precepts that our Lord has left us in the holy Testament.

22. They shall teach the Catechism half an hour daily.

27. The Frères shall not receive from the scholars, or their parents, either money or any other present, at any time.

30. They shall exhibit an equal affection for all their poor scholars, and more for the poor than for the rich; because the object of the institution is the instruction of the poor.

31. They shall endeavor to give their pupils, by their conduct and manners, a continual example of modesty, and of all the other virtues which they ought to be taught, and which they ought to practise.

37. The Frères shall take the greatest care that they very rarely punish their children, as they ought to be persuaded that, by refraining as much as possible from punishment, they will best succeed in properly conducting a school, and in establishing order in it.

38. When punishment shall have become absolutely necessary, they shall take the greatest care to punish with the greatest moderation and presence of mind, and never to do it under the influence of a hasty movement, or when they feel irritated.

39. They shall watch over themselves that they never exhibit the least anger or impatience, either in their corrections, or in any of their words or actions; as they ought to be convinced, that if they do not take these precautions the scholars will not profit from their correction, (and the Frères never ought to correct except with the object of benefiting their children) and God will not give the correction his blessing.

40. They shall not at any time give to their scholars any injurious epithet or insulting name.

41. They shall also take the greatest care not to strike their scholars with hand, foot, or stick, nor to push them rudely.

42. They shall take great care not to pull their ears, their hair, or their noses, nor to fling any thing at them; these kinds of corrections ought not to be practised by the Frères, as they are very indecent and opposed to charity and Christian kindness.

43. They shall not correct their scholars during prayers, or at the time of catechising, except when they cannot defer the correction.

They shall not use corporal punishment, except when every other means of correction has failed to produce the right effect.

58. The Frère-director shall be inspector over all the schools in his town; and when more than one inspector is necessary for one house of Frères, the other inspector shall report to the Frère-director twice a week on the conduct of each Frère, on the condition of his class, and on the progress of his scholars.

The following remarks on the Training School of this Brotherhood of Teachers are taken from "the Second Report of J. P. Kay Shuttleworth, on the Schools for the Training of Parochial Schoolmasters at Battersea."

We had frequently visited the schools of the Brothers of the Christian Doctrine in France, and had spent much time in the examination of their *Ecoles-mères*, or Mother-School. Our attention was attracted to these schools by the gentle manners and simple habits which distinguished the Frères; by their sympathy for children, and the religious feeling which pervaded their elementary schools. Their schools are certainly deficient in some of the niceties of organization and method; and there are subjects on which the instruction might be more complete and exact; but each master was, as it were, a parent to the children around him. The school resembled a harmonious family.

The self-denying industry of these pious men was remarkable. The habits of their order would be deemed severe in this country. In the Mother School (where they all reside,) they rise at four. After private meditation, their public devotions in the chapel occupy the early hours of the morning. The domestic drudgery of the household succeeds. They breakfast at seven, and are in the schools of the great cities of France at nine. When the routine of daily school-keeping is at an end, after a short interval for refreshment and exercise, they open their evening schools, where hundreds of the adult population receive instruction, not merely in reading, writing, and the simplest elements of numbers, but in singing, drawing, geography; the mensuration of planes and solids; the history of France, and in religion. Their evening schools do not close till ten. The public expenditure on account of their services is one-third the usual remuneration of an elementary schoolmaster in France, and they devote their lives, constrained by the influence of a religious feeling, under a rule of celibacy, but without a vow, to the education of the poor.

The unquestionable self-denial of such a life; the attachment of the children, and of the adult pupils to their instructors, together with the constant sense of the all-subduing presence of Christian principle, rendered the means adopted by the Christian Brothers, for the training of their novices, a matter of much interest and inquiry.

The Mother School differs in most important respects from a Normal School, but the extent of this difference is not at first sight apparent, and is one of those results of our experience which we wish to submit.

The Mother School is an establishment comprising arrangements for the instruction and training of novices; for the residence of the brothers, who are engaged in the active performance of the duties of their order, as masters of elementary day and evening schools; and it affords an asylum, into which they gradually retire from the fatigues and cares of their public labors, as age approaches, or infirmities accumulate, to spend the period of sickness or decrepitude in the tranquillity of the household provided for them, and amidst the consolations of their brethren. The brothers constitute a family, performing every domestic service, ministering to the sick and infirm, and assembling for devotion daily in their chapel.

Their novices enter about the ages of twelve or fourteen. They at once assume the dress of the order, and enter upon the self-denying routine of the household. The first years of their novitiate are of course devoted to such elementary instruction as is necessary to prepare them for their future duties as teachers of the poor. Their habits are formed, not only in the course of this instruction, but by joining the religious exercises; performing the household duties; and enjoying the benefit of constant intercourse with the elder brethren of the Mother School, who are at once their instructors and friends. In this life of seclusion, the superior of the Mother School has opportunities of observing and ascertaining the minutest traits of character, which indicate their comparative qualifications for the future labors of the order; nor is this vigilance relaxed, but rather increased, when they first quit the private studies of the Mother School, to be gradually initiated in their public labors as instructors of the people.

Such of the novices as are found not to possess the requisite qualifications, especially as respects the moral constitution necessary for the duties of their order, are permitted to leave the Mother School to enter upon other pursuits.

During the period of the novitiate, such instances are not rare, but we have reason to believe, that they seldom occur after the brother has acquired maturity.

As their education in the Mother School proceeds, the period devoted every day to their public labors in the elementary schools is enlarged; and they thus, under the eye of elder brethren, assisted by their example and precepts, gradually emerge from the privacy of their novitiate to their public duties.

In all this there is not much that differs from the life of a young pupil in a Normal School; but, at this point, the resemblance ceases, and a great divergence occurs.

The brother, whose novitiate is at an end, continues a member of the household of the Mother School. He has only advanced to a higher rank. He is surrounded by the same influences. The daily routine which formed his domestic and religious habits continues. His mind is fed, and his purposes are strengthened by the conversation and examples of his brethren, and his conduct is under the paternal eye of his superior. Under such circumstances, personal identity is almost absorbed in the corporate life by which he is surrounded. The strength of the order supports his weakness: the spirit of the order is the pervading principle of his life: he thinks, feels, and acts, by an unconscious inspiration from every thing by which he is surrounded, in a calm atmosphere of devotion and religious labor. All is prescribed; and a pious submission, a humble faith, a patient zeal, and a self-denying activity are his highest duties.

Contrast his condition with that of a young man leaving a Normal School at the age of eighteen or nineteen, after three or four years of comparative seclusion, under a regimen closely resembling that of the Mother School. At this age, it is necessary that he should be put in charge of an elementary school, in order that he may earn an independence.

The most favorable situation in which he can be placed, because remote from the grosser forms of temptation, and therefore least in contrast with his previous position, is the charge of a rural school. For the tranquil and eventless life of the master of a rural school, such a training is not an unfit preparation. His resources are not taxed by the necessity for inventing new means to meet the novel combinations which arise in a more active state of society. His energy is equal to the task of instructing the submissive and tractable, though often dull children of the peasantry; and the gentle manners and quiet demeanor, which are the uniform results of his previous education, are in harmony with the passionless life of the seclusion into which he is plunged. His knowledge and his skill in method are abundantly superior to the necessities of his position, and the unambitious sense of duty which he displays attracts the confidence and wins the regard of the clergyman of the parish and of his intelligent neighbors. For such a life, we have found even the young pupils whom we introduced into the training schools at their foundation well fitted, and we have preferred to settle them, as far as we could, on the estates of our personal friends, where we are assured they have succeeded. Those only who have entered the Normal School at adult age, have been capable of successfully contending with the greater difficulties of town schools.

But we are also led by our experience to say, that such a novitiate does not prepare a youth of tender age to encounter the responsibilities of a large town or village school, in a manufacturing or mining district. Such a position is in the most painful contrast with his previous training. He exchanges the comparative seclusion of his residence in the Normal School for the difficult position of a public instructor, on whom many jealous eyes are fixed. For the first time he is alone in his profession; unaided by the example of his masters; not stimulated by emulation with his fellows; removed from the vigilant eye of the Principal of the school; separated from the powerful influences of that corporate spirit, which impelled his previous career, yet placed amidst difficulties, perplexing even to the most mature experience, and required to tax his invention to meet new circumstances, before he has acquired confidence in the unsustained exercise of his recently developed powers. He has left the training school for the rude contact of a coarse, selfish, and immoral populace, whose gross appetites and manners render the narrow streets in his neighborhood scenes of impurity. He is at once brought face to face with an ignorant and corrupt multitude, to whose children he is to prove a leader and guide.

His difficulties are formidable. His thoughts are fixed on the deformity of

this monstrous condition of society. It is something to have this sense of the extremity of the evil, but to confront it, that conviction should become the spur to persevering exertion. We have witnessed this failure, and we conceive that such difficulties can only be successfully encountered by masters of maturer age and experience.

The situation of the novice of a Mother School, founded in the centre of a great manufacturing city, is in direct contrast with that of the young student, exchanging his secluded training in a Normal School for the unaided charge of a great town school.

If such a Mother School were founded in the midst of one of our largest commercial towns, under the charge of a Principal of elevated character and acquirements; if he had assembled around him devoted and humble men, ready to spend their lives in reclaiming the surrounding population by the foundation and management of schools for the poor; and into this society a youth were introduced at a tender age, instructed, trained, and reared in the habits and duties of his profession; gradually brought into contact with the actual evil, to the healing of which his life was to be devoted; never abandoned to his own comparatively feeble resources, but always feeling himself the missionary of a body able to protect, ready to console, and willing to assist and instruct him: in such a situation, his feebleness would be sustained by the strength of a corporation animated with the vitality of Christian principle.

We are far from recommending the establishment of such a school, to the success of which we think we perceive insurmountable obstacles in this country. The only form in which a similar machinery could exist in England is that of a Town Normal School, in which all the apprentices or pupil teachers of the several elementary schools might lodge, and where, under the superintendence of a Principal, their domestic and religious habits might be formed. The masters of the elementary schools might be associates of the Normal School, and conduct the instruction of the pupil teachers, in the evening or early in the morning, when free from the duties of their schools. The whole body of masters would thus form a society, with the Principal at their head, actively employed in the practical daily duties of managing and instructing schools, and also by their connection with the Town Normal School, keeping in view and contributing to promote the general interests of elementary education, by rearing a body of assistant masters. If a good library were collected in this central institution, and lectures from time to time delivered on appropriate subjects to the whole body of masters and assistants, or, which would be better, if an upper school were founded, which might be attended by the masters and most advanced assistants, every improvement in method would thus be rapidly diffused through the elementary schools of towns.

## REFORMATORY AGRICULTURAL COLONIES,

IN

FRANCE.

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*Report on Agricultural Colonies, read at the International Meeting of Charity, by M. Demetz, Honorary Councillor of the Imperial Court of Paris.*

Agricultural colonies may be divided into two classes according to the nature of the population they contain. Establishments under the first head are open to orphans, to deserted children, and sometimes to poor children; those under the second, contain young deteneues. Some of these asylums, very few in number, however, may be considered as of a mixed character, and receive indiscriminately, orphans, deserted children, and young deteneues.

The idea of occupying in labors of husbandry, children whom desertion, evil disposition, or bad examples, expose, without defence, to the dangers which surround them in the great centers of population is one of long standing. The moral influence of agriculture was recognized at an early period—antiquity proclaimed it by the mouth of Cato: "He who tills the earth," said this sage, "thinks not of doing evil." The laborer, it is true, receives but a small salary, but he knows neither the excitements which beset the *ouvrier* of the cities, nor the expensive habits which swallow up, and render useless, a larger remuneration, nor those frequent failures of employment which so often expose him to a destitution very indifferently provided for, owing to his want of forethought.

It is to the charitable efforts of Pestalozzi that we owe the foundation of the first agricultural colonies. In 1775, this excellent man opened at Nuhnegg, in the canton of Argau, for poor and deserted children, an institution of which husbandry and the employments connected with it formed the basis; but his establishment, always surrounded by untoward circumstances, successfully removed to Stanz, to Berthoud, and finally to Yverdon, could nowhere find the conditions of a prosperous existence. Fellenberg, the friend of the poor, followed in the foot steps of Pestalozzi, and adopted his views. He was more fortunate than his predecessor; the institution which he founded in 1779, at Hofwyl, near Berne, saw prosperous days, and shortly after, Vehrli, who was trained in his school, gave an impulse of skill and energy to those institutions of which we are now treating. At the present day they are spread all over Switzerland, and there are few cantons which do not possess, at least, one. Among them it is only just to mention the school of Carra, which owes its existence to Vehrli, and dates from 1820; the colony of Bachtelen organized in 1840, by M. Kuratli, and later still, that of Garance, of which M. Aubanel laid the foundation, and which he has not ceased to aid and support by his great experience.

England followed close on Switzerland in this work of regeneration. In 1788, the Philanthropic Society attempted to initiate a penitential colony, the success of which was unhappily of short duration. In 1820, an asylum was opened at Stretton, which has recently ceased to exist; and at an epoch nearer to our time, the English government established the penitentiary of Parkhurst. Latterly, many private institutions have been founded to meet the same wants, and among others, Red Hill, to which we can hardly give all the praise it deserves.

The colonies of Holland are well known; our notice of them will be brief. It was in 1818, that General Van Den Bosch, laid the foundation of the 'Netherland

Society of Beneficence,' and collected adult mendicants and vagabonds into its vast agricultural asylums. Two years after, in 1820, destitute children and orphans were admitted into the institution of Veenhuizen. If the Netherlands Society has not produced all the good effects which were at first expected, we must not forget that it was the first to direct attention to the means of relieving the unfortunate, and that from its origin to the year 1848, it has supported and sheltered no less than 49,000 individuals.\*

The colonies of Belgium did not, in the beginning, present any more favorable results, but since that time this state of things we know is changed, and among the institutions which are highly successful at this day, we may venture to name Ruyssede under the admirable direction of our distinguished fellow-laborer, M. Ducpetiaux, and which may be considered a model establishment.

In 1838, when we proceeded to the United States for the purpose of studying the penitentiary system, there were, in that country, only some agricultural *ateliers* for the reformation of the young, and these were on a very confined scale.

The first agricultural colonies founded in France, are those of Neuhooff and Mesnil Saint-Firmin; both date from 1828. The first is a small Protestant establishment which has never exceeded very humble limits, but which has not done less good, notwithstanding. The second was organized by the zeal of the worthy M. Bazin, one of our most learned agriculturists. At first he received the children of the poor, but their destitution was so extensive that he was obliged to give up this class of individuals. Under these circumstances the Society of Adoption for orphans and foundlings, which is at this day in prosperous action, was founded in 1843. These attempts have been successful; we must, however, bear in mind that it was in 1839, a new era of extension and progress commenced for agricultural colonies. In that year an industrial and agricultural establishment was organized at Marseilles, by M. l'Abbe Fessiaux, to whom that city is indebted for many other works of charity; and also the institution of Mettray, founded by the Societe Paternelle under the presidency of M. le Comte de Gasparin. These are reformatory colonies intended for young criminals, and the first which have been established on a large scale in this country.

In order to estimate the results produced by these institutions, it is necessary to consider the evil state of things they were intended to remedy.

Prior to these establishments, the child who was pronounced 'not guilty' was remanded to prison, and, though confined in a quarter separated from the other detainees, 'tis true, was subjected to the same regimen as the most hardened prisoners. In the interior of a prison he could be taught none but a handicraft calling, which obliged him at the end of his confinement to go swell the working population employed in our manufactures, and share its vices and dangers. These children, mostly of a feeble constitution, ended by falling ill in the vitiated air of the workshops of our prisons. They also proved unfit for military service; and 'the tribute of blood,' as it is called, the heaviest of all tributes, fell on the good son who was the honor of his family, and oftentimes its only stay.

Life in the fields supplies a remedy for all the evils we have specified. Vigorous exercise in the open air strengthens the body; and the spectacle of the beauties of nature excites in the human heart a profound sentiment of admiration and gratitude toward the Creator; a poet has said, 'God made the country and man made the town.'

The most correct opinions have at all times met with some opposition, and the system of correctional colonies can not expect to escape censure. 'It is only necessary,' it is said, 'to have infringed the laws, to ensure your sympathies; and among so many children that have a just claim to the succor of your charity, you always select those who merit it the least.'



Now in the first place we assert, that the object of colonies founded for young criminals is not to assure them a condition of comfort, but to prevent them from further depravation. It is a serious mistake to believe in the pleasures of agricultural life; it is on the contrary particularly severe; it obliges the husbandman to brave the inclemencies of the seasons, and to endure the fatigues of long and painful labor. In winter he has to struggle against the severity of cold; in summer against exhaustion, the result of excessive heat; hence we so often see field labor deserted for handicraft work. In proof of our assertion, we can affirm that we have very rarely met with a child just brought to the colony from the *maisons centrales*, who at first has not expressed a wish to return to his former condition.

“But,” it is said again, “these children are better treated in those asylums than in their own families.” Gentlemen, there are families (such as these) where they perish of hunger! Let us deplore the miseries which we can not relieve, and not be instrumental in re-producing them. For the rest, let us listen to the words of the legislator in order to fix public attention on the regimen which should be adopted for the population of agricultural colonies.

These are the terms in which M. Corne, the reporter of the law concerning young detainees, expresses himself:—

“Who, in general, are those children that even before the age of discernment, have offended, and incurred the rigor of the law? They are for the greater part, young creatures destitute of any kind of home education; some are born of miserable parents who have trained them to beggary, and very often even to theft and robbery; others, sprung from parents who are regardless of their parental duties, or entirely absorbed by their daily occupations; or who let their children wander about the streets, and who, in default of moral restraint, abandon themselves to the most pernicious influences. What is wanting to these unhappy children? A home which will imbue them betimes with honest feelings and moral and religious aspirations.

“It is then ‘a home’ which is necessary to confer on them, in the bosom of an establishment where just and benevolent teachers know how to join to strict regularity of discipline, that goodness of heart that attracts and attaches, and that exalted morality which gives a relish for integrity, and confers a power of contracting honest habits.

“Now what is wanting in a moral and physical point of view, to those children to whom idleness has given an evil bent, whose passions have been developed at an early age, to whom their parents, subject themselves to all kinds of misery, have communicated a vitiated being, a constitution infected by the germs of serious maladies? To give a right direction to their passions, to restore calmness to their minds, and imbue them with amiable desires and pious aspirations, to purify their blood, and impart robust health to their bodies, they need air, life in the open fields, peaceful habits, and the strengthening labor of the husbandman.”

Here we find the legislator proclaiming the advantages of field labors for the young detainees, and urging the founding of agricultural colonies in order to receive them. Even before the establishment of colonies, improvements had been introduced, which we feel it our duty to particularize.

M. Lucas, inspector general of prisons, had conceived the benevolent idea of promoting the foundation of a Patronage Society at Paris for juvenile offenders. It was definitely established in June, 1833, under the direction of a man as eminent for merit as charity, M. Beranger (de la Drome.\*)

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\* See the report of M. Lamarque on the Societies of Patronage, in which will be found arranged in a most complete form, the history of these institutions (*Annales de la Charite, Juin, 1855.*)

This work produced a considerable reduction in the number of the relapsed. Among the means employed, we may particularly mention conditional liberation.

The placing out of the liberated detenues was not without its difficulties. Besides that they had rarely acquired in their business a degree of skill sufficient to place them in the class of good workmen, they inspired the heads of *ateliers* who were acquainted with their antecedents, with not unreasonable mistrust; for those did not feel themselves qualified to subdue the vicious inclinations or evil dispositions which might reappear in their young auxiliaries, freshly liberated, and of whose perfect reformation there was cause to doubt.

The Society of Patronage obtained permission from le Ministre de l'Interieur, that the young detenues who during their sojourn at the penitentiary of Roquette had exhibited proofs of amendment, should be put in a condition of provisional liberty, but on this understanding, that at the first serious transgression, it should be legal to recal them on a ministerial order, without any judicial formality, and at the simple request of the Society of Patronage.

This measure has produced the most satisfactory effects. In consequence of it places have been more easily obtained, employers less backward, and apprentices more submissive. It also enables us to repress certain blameworthy actions which unhappily elude the authority of magistrates and public punishment. For instance, with us, drunkenness is no excuse when it leads to the commission of an act declared culpable by the law, but in itself it is not considered an offence; and there are many other acts which outrage morality, but yet are unpunishable by laws.

Who but can feel, after this simple explanation, the salutary influence which the system of provisional liberty might exercise over adult criminals, instead of absolute pardons which those who profit by them too frequently abuse.

The following is what we thought expedient to say on this subject, in a work published by us in 1838, on the penitentiary system.

"The work of reform will not be complete till we can assure to the discharged prisoner a means of turning his good intentions to account, and can offer sufficient guaranties to those persons who consent to employ him.

The number of individuals, who have been liberated and have again relapsed, is considerable; but we could hardly expect it should be otherwise. In the present state of the law, the transition from restraint to freedom is too abrupt; and if we desire that the newly-freed man should persevere in the good resolutions which he has adopted, he must make a trial of liberty under certain restrictions.

Provisional freedom, substituted in certain cases for absolute pardon, can alone furnish a hope of solving a problem hitherto considered insoluble. It is, in fact, the sole means of arriving at a composition between the unhappy, but legitimate mistrust of society, and the necessity of procuring employment for those with whom misery and need are sufficient to annul the effects of the best reformatory system, and who, despite amelioration acquired with labor, will be infallibly thrown back on crime by the rejection of society, if they can not find means to support existence."

England has already adopted this measure; but we have reason to fear that up to the present time, its application has not been made with all the precautions, which might be desirable.

We have been made acquainted with a similar project, elaborated with the greatest care, which is to be submitted to the approbation of the legislature in Belgium, and from which there is reason to expect the happiest results.

The Society of Patronage which had already done so much to improve the moral condition of young detenues, did not consider its task as yet accomplished; it procured the nomination of a commission in order to collect all the documents calcu-

lated to produce a still more satisfactory state of things. The members of the society were pleased to request us to make part of this commission; and from the beginning, all those who composed it, when seeking the means of reforming juvenile offenders, were unanimous in the choice of agriculture. Indeed, if it is necessary as we have above hinted, to employ in field labor orphans without family or means of support, how much more necessary still, is a country life for those who have already given way before the evil influences which accompany a residence in large towns.

But as soon as the commission determined to pass from theory to practice, and to arrange a plan for an agricultural colony, their embarrassment commenced, and they felt that they were not prepared with sufficient knowledge on the subject. They commissioned two of their members to study on the spot, the Colonies of Belgium and Holland, and they selected for this purpose, the late lamented Leon Fancher and myself.

This took place about eighteen years ago. It was known that the experiments made in the countries above mentioned had not been successful. The Dutch colonies were dragging on a languishing existence, and making enormous sacrifices for a very indifferent return; and the Belgian colonies exhibited still more disastrous results. So we did not proceed to these countries to look for models, but we were in hopes to learn some useful lessons. We are no less indebted to him who indicates hidden rocks, than to him who points out the safe channel.

From the first we were aware of an important fact. All the colonies had been established on heaths, or on barren land. The founders seemed to have had it more at heart, to bring the land into cultivation than to win the worker over to the love of labor. This idea of the reclaiming the soil by the arms hitherto useless, employed in colonies, we acknowledge to be very seductive, and at first sight to appear very just; the culture of a stubborn soil by such means presents an appropriate penal picture; it makes men useful whose lives hitherto have inflicted only trouble or danger on the State, and on whom it is but reasonable to impose the severest labors. We should have nothing to oppose to this theory, if the question merely concerned men who have merited severe punishment, and if the colonies of which we speak had their punishment alone in view; but it seems to be forgotten that their principal object is the moral transformation of the unhappy beings whom they receive.

We must expect failure, if we entrust bad land to ill-disposed laborers; and we have no hesitation in believing, that the sterility of the soil has been the chief cause of the ill success of the colonies of Belgium and Holland.

In order to create the habit and relish of labor, in those whom dissipation, indolence or laziness has reduced to utter destitution, it is essential that this labor should, at least, offer some attraction; and that prompt and satisfactory results should recompense and encourage their ill-sustained efforts. And how often may we not apply these considerations which are true as far as adults are concerned, with still more justice to the child whose wandering imagination can neither foresee nor patiently wait, whose ardor so easily roused is as easily depressed, and whose entire future is limited by 'to-morrow!'

"To deserve to be sent here," said a Belgian colonist to me one day, with an accent of despair, "one need have killed his father and mother; there is not a blade of grass which has not cost a drop of sweat." Now does any one really believe that it is by exciting repugnance, such hatred, we can hope to win over long resisting, obstinate natures to the love of labor?

The administration seems to approve the opinions we have just now advanced, and we have taken care not to overlook so important a testimony. The government has lately resolved to found penal colonies in Corsica for adults; and too

much praise can not be given to such a measure. It has already initiated this useful project, and we have seen, with very lively satisfaction, that it has selected lands remarkable for their fertility, for an experiment so worthy of public attention.

To return to our researches in Belgium and Holland. We were not long in confirming our previous opinion, that we had nothing to learn from the establishments of these countries. M. Leon Faucher was obliged to return to Paris, and I was left alone to continue the search. This was to terminate at Hamburg, where I do not hesitate to say that I found the solution of the problem which we had in charge to study. It was near the village of Horn, in a fertile and picturesque country, and on the slope of an eminence which overlooks the fine valley of the Elbe and the Bill, that I had occasion to visit the reformatory school called the *Rauhen Haus*.<sup>\*</sup> I will not pause to describe this new celebrated establishment, and which, since my visit, has received considerable additions, I will content myself with pointing out its principal features.

It was founded toward the end of 1833, by the excellent M. Wichern, to receive young children whom vicious habits were threatening to pervert, or had already perverted. The skilful founder had sought the means of reform in the "*esprit de famille*." He endeavored to excite in these young hearts, those sweet and healthy emotions which home influence calls forth and which had never been felt, or had been forgotten by those wretched children.

The colonists were divided into groups of twelve, each group being called a family. This title was justified by the bond of intimate affection and kindness which had been established among its members. To each of these families was appointed a chief, or rather guide, whom the children called their father. Each family inhabited a separate little house, constructed by the hands of its own members, and divided from the neighboring one by gardens or orchards. Four existed at the period of my visit; they formed as it were, a little hamlet, and had no communication with each other but such as was required by the exigencies of the institution.

The discipline of the colony was firm and severe, and yet we are bound to say, tempered by paternal tenderness. Moral reforms was its object; energetic, persevering labor, and at the same time, a profoundly religious education were its means. Daily memoranda recorded the conduct of each child, his progress, or his backslidings; the affectionate solicitude of the chiefs did not interfere with the rigor, still sometimes necessary, of a system which was essentially correctional, and no one but an eye witness can imagine the depth of the sympathy which bound these poor pupils to the parent colony, after they had become honest members of society.

Thus we see that the basis on which the colony of Horn was established, and to which it owes its wonderful success, is the family system.

It was not the first time that this excellent means of reformation had been employed, and in every instance it had been followed by happy results. The agricultural and reformatory school founded in 1788 by the Philanthropic Society in London, had successfully adopted the same organization; and on going back a space of nearly fifty years to that institution, incomplete, doubtless, but admirably conceived, we find singular and striking analogies with the establishment of Horn. The Swiss colonies which have survived and prospered, had also effected the division of their pupils into small distinct groups. They had even extended farther the resemblance to the real family, by placing at the head of each group, a female housekeeper along with the chief; and, moreover, they had no hesitation in ad-

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<sup>\*</sup> A particular account of the *Rauhen Haus*, or Redemption Institute, of M. Wichern, at Horn, near Hamburg may be seen in Barnard's *National Education in Europe*. H. Cowperthwait & Co., Philadelphia.

mitting children of both sexes. They report that this arrangement was not attended with any inconvenience.

The examination of the establishment of Horn, and the excellent results which the institution has produced, furnished us with the information we were seeking; and we could no longer entertain a doubt as to the efficacy of the principle which had presided at its formation. Division into families then, it appears, should be the fundamental principle of every penal and reformatory colony; and we are happy to see that this conviction, which takes stronger hold on our judgment from day to day, is making increased progress among our public writers. Unhappily, up to the present hour, these convictions have scarcely advanced beyond theory; so far as France is concerned.

In December, 1849, M. Corne, acting organ of a commission named by the legislative assembly, "looked on a division of the children into small groups as the most certain element of their moral regeneration." Those men, in the different states of Europe, who have given themselves to the study of these questions all profess the same opinion.\*

The division into families renders superintendence, at once, more easy, more active, and more zealous; more easy, because it extends over but a small number; more active, because it makes all the responsibility rest on the head of one person only, whose authority is well defined, and whose duties are exactly prescribed; more zealous, because it produces in the minds of the superintendents, sentiments of sympathy and benevolence, under the influence of this responsibility; and of a life spent in common with their charge. The influence of the division into families is not less salutary for the young colonists; the authority exercised being neither imperious nor oppressive; they become attached on their part to the master who loves them, and whom they learn to regard as a confidant and a friend; they allow themselves more easily to be influenced and convinced, and, while discipline loses none of its vigor, education finds in this mutual affection a lever of incalculable power.

Besides, shall we count as nothing, that not only harmless but salutary emulation, which a multiplicity of families excites? In a large establishment, in the midst of a numerous population, common interests are few and weak, unless unhappily an *esprit de corps* should arise among the colonists, inspired by a feeling of opposition to their chiefs. But that spirit of rivalry which springs up between the different families, produces nothing but advantages, and creates energy only for good.

It has been objected that the construction of isolated buildings costs more than a general one, and that too large a staff of officers is required for the application of the system. A preference has consequently been generally given to old houses; so that, in some degree, the stones have made the law, rendering the execution of the programme sketched out, subservient to the locality. Thus it has frequently failed in its most essential parts.

In our times, an unhappy tendency prevails to economise in the salary of officers when the education of children is concerned. Moral force can only be efficacious when we grasp as it were, body to body, heart to heart, intelligence to intelligence, him whom we wish to gain over to the love of good.

We must engage in *single combat*, so to speak, and that such great efforts are necessary we should not wonder since we must acknowledge, that with all of us in a greater or less degree, our natural tendencies incline to evil. If in point of edu-

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\* See, as regards public men in England, besides the testimony of Lord Brougham cited before, the opinion which he expressed in so remarkable a manner in the House of Lords on the 11th of May, 1854. See, also, the speech of M. Adderley in the House of Commons on the 1st of August, 1852.

cation we have gained but little up to this hour, it is because we have substituted disciplinary for moral action. We may easily manœuvre a regiment by the word of command, a crew of sailors by the blasts of a whistle, but these means would ill suffice to render them moral agents.

The German Reviews have blamed the directors of Mettray, for having raised the number of children composing a family to forty, and then entrusted its guardianship to one sole chief; in some respects they are quite right. They object that Providence has not, in the order of nature, permitted a family to attain to so high a number, although the heart of the father, and above all, that of the mother, which may justly be called the masterpiece of nature, watch over the education of the children. Those persons who do not reckon in the account, the moral results obtained at Mettray, find its system of education even now too costly; though, of course, by augmenting the number of officers, still more considerable expenditure must be incurred. We must, unhappily, make concessions to public opinion; however blind it may be in some cases. There are but few who comprehend this great truth, that in the matter of political, and much more, Christian economy, there are profits which ruin, as there are losses which enrich.

After my visit to Horn I had no need to prolong my journey. The studies of a life had convinced me that agricultural occupations, united with a good moral and religious education, could alone rescue from a life of disorder and evil deeds, youth already engaged in a career of vice. The study of the Dutch and Belgian institutions had shown me that a sterile soil can produce none but sterile works; the examination of the establishment founded by M. Wichern had taught me that 'the family' system was the path of safety for the regeneration of (evil) man. Nothing remained now but to set to work.

My own strength doubtless, would not have sufficed for such an enterprise, but Providence came to my aid, in renewing my acquaintance with an old school-fellow, M. le Vicomte de Courteilles. He adopted my views, promised his services, and went so far as to offer his estates upon which to found the institution we had resolved to establish together.

We did not conceal from ourselves, when putting our hands to the work, that the care of forming men's minds, and turning them from evil to good, should not be entrusted to the first assistants that came to hand. This important ministry requires trained minds, a sincere self devotion, and a morality above suspicion. There is with us no lack of ideas, but rather of men capable of putting them in practice, especially when these ideas are of serious import.

Being convinced of this truth, we resolved to establish, in connection with the colony, even before a single child had been intrusted to us, a special school, where youths of respectable standing, and of a truly Christian spirit, might be drained to become, by and by, the chiefs of our families.

It is to this foundation that we must attribute the prosperity of Mettray. We shall be excused, we trust, for not having passed it over in silence. This school has been daily improving since its institution, and among the excellent pupils which are sent forth from it every year, some, engaged with ourselves, perpetuate the good traditions of the colony; others spread them abroad, and being sought for by charitable institutions, they render valuable services to establishments similar to our own.

It was with the aid of such auxiliaries that Mettray was founded. On the 22d of January, 1840, it received its first inmates.

Between that and the present date, more than fifteen years have past. Many successful efforts have been made during this period; much progress has been effected; many establishments have been founded, which are now prosperous, and spread blessings around them. None can sympathise more warmly than we

do, in the hopes which the development of agricultural colonies appointed to receive orphans and foundlings, is calculated to call forth.

Let us trace in a few words, the history of that branch of legislation which regulates these institutions, and indicate the principal traits, at least, of the important act of the 5th of August, 1850.

Before speaking of this law, we must mention the instructions issued on the 17th of February, 1847, which confided the patronage of liberated detenues to the municipal authorities, and raised some rather complicated questions into the discussion of which it is not here possible for us to enter.

The law of the 5th of August is of paramount importance; it is in some sort the charter of penal agricultural colonies. It embraces in its regulations, young children detained for correction, by desire of the father,\* children sentenced for crimes and offences, and, finally, children acquitted by the application of Article 66 of the Code Napoleon. It proclaims the necessity of subjecting all to a moral, religious, and professional education.

Two principles pervade this law, principles to whose profound wisdom we can not pay too much respect, and from which we can not depart without compromising those cherished interests which it is intended to protect. We find them in the articles 3, 5, and 10.

The first consists in the employment of young detenues in the agricultural labor and the principal branches of industry connected with it.

The second proclaims the frank and cordial adoption of the co-operation of private establishments. The law reserves to these last a delay of five years, during • which they can prepare and perfect the founding of penal colonies.

It is only in the event of the insufficiency of private establishments, that State colonies are to be founded, as is expressed in the last paragraph of Article 10. "If the total number of young detenues can not be placed in private establishments at the expiration of five years, they shall be provided for by the foundation of reformatory colonies, at the expense of the state."

The system adopted by law, thus depends on the existence of private colonies; it is from these colonies that the state demands the moral education of the young pupils whose guardianship it has undertaken. In itself it has no desire but to complete them, or supply their insufficiency if such should exist.

This large and truly liberal spirit of the laws was no less manifest in the short discussion to which it gave rise. A Deputy had expressed his opinion that the state ought not to confide to any (private) person, the education and reformation of young detenues, and that the law should authorize none but public establishments. The commission hastened to protest against such a system.

'The Law encourages charity,' was its answer; 'it recognises its power, and hopes much from its influence.' On the other hand, the government eagerly forwards its views; and it was on the formal proposition of M, le Ministre de l'Interieur, that the assembly raised, to five years, the delay accorded for the operation of private charity, for which two years only had been asked by the commission.

The course taken by the administration merits the greatest praise. To appeal in this manner to the knowledge and co-operation of all, shews a sincere desire to provide a happy future for the country. Oxenstiern has said, '*On the good training of youth, depends the prosperity of the state.*'

It must be acknowledged that education is a difficult and complex undertaking; perhaps the most difficult of all. It is a problem capable of receiving different solutions; and it has this peculiarity, that every one of these solutions is the best

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\* The law of France empowers a parent to send (under certain conditions) an intractable child to prison.—Ed.

in some particular case. The meditations, the studies, and the experience of a great number of peculiarly gifted men, and the trial of many different methods, will not be found superfluous in fructifying this greatest of all sciences, to produce a race of good men.'

At the same time that the administration was making its appeal to the devotedness of individuals, and calling on them to come to its aid in this great work of penitentiary reform, of which the education of young detenués may be considered as the starting point, it was also itself at work on this; and co-operation was the more desirable, inasmuch as the private establishments were far from able to contain all the children of this class, whose number is ever on the increase; we shall have occasion to return to this subject. An agricultural colony was then annexed to each of the *maisons centrales* of Loos, Gaillon, Fontevrault, and Clairvaux. These colonies have realised all the good that was expected from them.

While a system calculated to reform young detenués was thus being established in France, either by administrative action or the intervention of the legislature, the public authorities of England were giving the most serious attention to these important questions. The wound which, with our neighbors, we sought to heal, was no less deep than that whose enlargement we were striving to prevent; and that country where so many improvements have been effected, could not hesitate to follow in the path upon which we had entered.

A law of recent date, and which was passed on the 10th of August, 1854, authorises and even calls upon individuals to found agricultural colonies. It seeks to turn to use, with more steadiness and unity of effort than has hitherto been done, those private institutions which have been founded for this object, and authorises the Minister for the Home Department to confer on these establishments which after inspection are judged worthy thereof, the title, *Reformatory School*.

We do not feel it necessary to enter on a very close examination of this act, framed by the way under the influence of French legislation; but one of the clauses which it contains, appears so conformable to equity, and so fit for imitation, that we can not pass it over in silence: we speak of the pecuniary responsibility which it imposes on the family of the delinquent.

The statesmen of 'practical' England have considered that it was not just to exonerate parents from the burdens imposed on them by the laws of nature, especially in those cases where the bad conduct of the child, as is only too often the case, is the result of the bad example of the father.

Thus the English, like the Belgic legislature, has decided that a sum not exceeding five shillings per week may be exacted by way of fine from the family of the young delinquent during the period of his detention.

Nothing can be better adapted than such a measure, to disappoint those guilty calculations which sometimes induce unnatural parents to violate the most sacred of all human duties.

The increase in the number of young offenders in France ought to make us desire more than ever, the application of this measure which we have thought it our duty to point out.

But let us conclude what we have to say concerning the French law.

This law appropriates (Art. 2) special and distinct quarters in our jails to the special reception of young detenués of every class—it creates two orders of reformatory establishments; penitential colonies for the special reception of young delinquents acquitted under article 66, but intrusted to administrative guardianship (Art. 4 and 5) and correctional colonies (Art. 10) established by the state either in France or in Algiers, for young offenders condemned to an imprisonment of more than two years, and also for young detenués, from reformatory colonies, who may have been declared insubordinate.



Let us be allowed here to express our regret that by an interpretation little in accordance, perhaps with the general spirit of the law, government has authorised the reception in the same colonies, of young detenues condemned under Art. 67 of the penal code, to an imprisonment of more than six months, and not exceeding two years, with children declared not guilty, and acquitted under Article 66. This confusion which, at first sight, seems of no importance, always produces inconveniences of more than one kind. In the first place, it perplexes the comprehension of the acquitted young detenué, in whose understanding it upsets all notion of justice; he is astonished that the law, while declaring him innocent, imposes on him a detention of four or five years, while it retains, generally for a very short period only, him whom it recognises as culpable. We will only add, that this tends to maintain in the public mind, as in the minds of those who are eventually called on to use the labor of the liberated convict, prejudices very hurtful to his interest.

The active administration, it is true, has done all in its power to counteract that which we must be permitted to call a vice of the law. The magistrates convinced of the evil of mingling in the same place, children of different degrees of depravity, rarely sentence under Art. 67 of the penal code. On the 31st of December, 1852, the number of young detenues amounted to 6,443, and of this number, 197 only were convicted under articles 67 and 69.

In stating so high the number of young criminals, which in 1837 was only 1,493, we can not dissemble the melancholy feelings with which we must necessarily write such a revelation.

But let us take comfort: 'this progression,' as M. the Minister of the Interior says in his last report, 'does not imply a corresponding increase in juvenile crime. The existence of penitentiary establishments intended for the young, encourages and multiplies decisions from which tribunals would have recoiled at an epoch when their life in a prison exposed the young detenues to intimacies and influences worse than those outside its walls.'

In concluding our review of the laws which exercise so great an influence over agricultural colonies, we must direct public attention to one measure which has hitherto escaped notice, notwithstanding its great importance.

The legislator while adopting the principle of agricultural colonies for young convicts, ought to have equally taken into account those children whose vicious inclinations, or obstinate characters stubbornly resist all instruction, all efforts of domestic discipline, and who, without having been guilty of an infraction of the penal laws, do not the less deserve severe punishment. We speak of children detained at the request of the father, under articles 375 and 376 of the Civil Code.

If we wish to achieve a reform as complete as it possibly can be, we should come to the aid of youth whatever be its social position, and combat its evil propensities wherever they manifest themselves.

In France, detention under the head of *correction paternelle* is the only means of repressing the transgressions of youth. But Paris alone offers, and there but in an insufficient manner, a house for the reception of such children, which holds out some guarantee to the heads of families.

In the provinces there exists no establishment of this kind. Children under age, whom their parents might wish to correct by withdrawing them from the evil counsels and evil examples which are perverting them, would there be mixed pell-mell with the suspected and even the convicted; thus they would be exposed to greater dangers than those from which it is wished to guard them. What father of a family would venture to give to his son, for companions, malefactors and others, subjected to penal treatment.

The inexpediency of resorting to this mode of correction is so fully recognised,

that there is no family in easy circumstances, who would not reject such a means; and there is scarcely even a poor but honest family, who would not hesitate to use it. Is it not indeed to be feared that he who had once been obliged to pass the threshold of infamy, would regard himself as disgraced forever?

Rich families frequently send on long journeys and at great expense, sons of whom they have cause to complain; but this plan has often only the effect of substituting one kind of dissipation for another. By this course studies are suspended; the habit of application is lost; the young people meet abroad the temptations from which they were sought to be rescued at home; and they yield to them with the less reserve, as they feel themselves now free from all surveillance, they begin to entertain ideas of independence and insubordination; and after having brought trouble into their families, they, later in life, introduce disorder into the state.

The legislator has imagined that he could remedy the deplorable state of things which we have just described by authorising the transmission of children from the parental jurisdiction to the agricultural colonies, but we fear that in this instance he has not discovered the true remedy.

By the terms of the Articles 375 and 376 of the Civil Code, a child under 16 years of age may be detained one month, and the youth from 16 to 21 years old, six months. We must then, if we wish to produce a salutary effect upon the mind of the young offender in so short time, employ a species of discipline which will *punish fast*, if we may be allowed such an expression.

Besides, the discipline of reformatory colonies to which young criminals are for a long time subjected, can scarcely present a sufficiently repressive character; the children in these establishments enjoy a certain degree of liberty; field labor would appear, especially to boys, much to be preferred to the study of Latin, for which the greater part entertain a profound aversion. Mettray affords, at the present time, a case in point. One of our colonists not being able to obtain from his parents permission to leave school, did not hesitate to set the building on fire. Moreover, this state of mixed society exposes the children to form connections which would sadly compromise their future prospects in the world of the higher classes.

We do not hesitate to say, that solitary confinement only can act with efficacy in such cases. It is necessary to have witnessed its effects in order to form a correct idea of the happy influence which it obtains over the character. A complete transformation is effected in the individual submitted to its operation. As he can not procure either indulgence or amusements, nothing is at work to remove from his mind the exhortations and counsels he has received. Reflection is perpetually holding before his eyes the picture of his past life. In solitude there is no place for pride, for self-love. The child is obliged, in his own despite, to enter into himself; he no longer blushes for yielding to the promptings of his conscience, which has been so justly called the 'voice of God.' Little by little, he becomes accessible to religious sentiments; labor now becomes an occupation for him, and very soon a pleasure; he gives himself up to it with ardor; and that which he has hitherto considered as a painful task, becomes a comfort, even a necessary, so that the greatest punishment that can be inflicted on him is to deprive him of employment.

The short period of his detention dissipates whatever fears the solitary system may excite in the minds of some individuals.

I have been enabled to witness these effects of solitary confinement, which I have just described, at Mettray, where children under paternal correction have been sent for some time past. A penitentiary constructed under the direction of M. Blouet, architect, entirely on the model of that of Philadelphia, is now specially set apart for this class of individuals.

The chapel is so constructed that the children can assist at the divine office without being able to see each other. Every boy has two cells at his disposal, one in which he sleeps, the other in which he is occupied, either in manual labor or in his own improvement. The vicinity of the Lyce of Tours enables us to procure for the children, such professors as parents in easy circumstances would wish to give them. In this way their studies are not interrupted, and the walks\* afford healthful exercise. All these advantages, which we have been enabled to realize at considerable sacrifices, can not be obtained in the greater number of private colonies. Mettray is consequently an exception, and, elsewhere, the inconveniences we have pointed out, exist in full force. Such is the last objection we will allow ourselves to make to the law of 1850, of whose wise regulations in the main, as we said before, we can not speak with sufficient praise.

We have dwelt on the penitential colonies, and on the law which ratifies their existence, because they appear to interest us as much in their agricultural as in their industrial relations. To improve the laborer by the land, and to improve the land by the laborer; such is the immense advantage we derive from these institutions.

The reformatory colonies in France are twenty-three in number. They are subdivided into private colonies and colonies of the state."

To this admirable account we append a few extracts from a speech made by M. Demetz, at a banquet given to him at Birmingham, in 1855, by the promoters of the reformatory movement in England.

"The military discipline adopted at Mettray is this: the lads wear a uniform, and they march to and from their work, their lessons, and their meals with the precision of soldiers, and to the sound of a trumpet and drum. But, as the sound of the trumpet and the drum lead men on to perform acts of heroism, and to surmount the greatest difficulties, may it not reasonably be employed with the same object at a reformatory school, where, in resisting temptation and conquering vicious habits, true heroism is displayed, and a marvelous power of overcoming difficulties must be called forth? A striking proof of the hold the system had obtained over the minds of the boys was given at the time of the revolution of 1848. France was then, from one end of the country to the other, in a state of anarchy, and all the government schools were in rebellion. At Mettray, without walls, without coercion, there was not a sign of insubordination; not a single child attempted to run away. It was in allusion to the absence of walls of M. le Baron de la Crosse, Secrétaire du Sénat, observed, 'Here is a wonderful prison, where there is no key, but the *clefs des champs*! If your children remain captive, it is proved you have discovered the key of their hearts.' During the revolution, a band of workmen came to Mettray with flags flying and trumpets sounding, and, meeting the youths returning tired from field labor, their pick-axes on their shoulders, thus addressed them:—'My boys, do not be such fools as to work any longer. Bread is plentiful; it is ready for you without labor.' The *chef* who was conducting the lads, and who behaved with the greatest calmness and tact, immediately cried, 'Halt! form in line.' The lads, being accustomed to march like soldiers, immediately formed. The *chef* then stepped forward and said to the men, 'My friends, you have learned to labor; you have a right to rest; but leave these lads; let them learn now, and when their turn comes they may rest as you do.' The men gave way, the youths marched home, and Mettray was saved—saved, as I believe, by our habit of military discipline. Had those lads been walking homewards without rule, like a flock of sheep, the men would have got among them, carried away one or two, and

\* *Promenoirs*. Probably walks in covered galleries or in the open air with walls on each side.—Ed.

the rest would have followed; but, drawn up in line, they met the attack in one body, and thus it was repelled."

The London Times, in an account of M. Demetz's visit to the Philanthropic Society's Farm School, at Red Hill, the principal English Reformatory school, remarks:—His path has been difficult, and his obstacles numerous, but he has experienced such proofs of his success that he must feel repaid for all his labors and sacrifices. In such incidents as the following he finds his true recompense. A *colon* of Mettray, who has like so many of his companions become a soldier, was decorated on the field of battle for some act of bravery with the Cross of the Legion of Honor. This gift when conferred upon a person in humble life is accompanied by an annual pension of 200 francs. The soldier on receiving his decoration immediately sent 100 francs to Mettray.

M. Demetz being present on some occasion when a troop of soldiers were drawn up in line, one of them stepped from the ranks and flung his arms round his neck. The man had been a *colon* at Mettray, and, unmindful of spectators, thus gave way to the impulse of gratitude and affection.

We think the fact we are about to relate is even more striking; it bears noble testimony to the exalted spirit which animates the institution:—

"The other day there was too much reason to believe that certain pecuniary support would be withdrawn in consequence of the necessities of the war, to such an extent that the establishment must be wound up, and the further prosecution of it abandoned; whereupon the different *employes*, a body of young men from twenty-one to thirty-five years of age, not helpless creatures without resources, to whom half a loaf would be better than no bread, but men of tried ability and vigor, who could at any time command more remunerative employment elsewhere;—I say these young men waited on M. Demetz in a body, and offered to continue their services at half their salaries."

But this was not all. The *colons*, too, offered to add to their already long hours of labor, that their extra earnings might help to meet the difficulty. "They would do any thing," said both masters and wards, "rather than that Mettray should fall." God grant it never may!

Perhaps the greatest proof of the success of Mettray is the fact that the *colons* are proud of having been there. They are never abandoned, and may return if out of employment, or in sickness, sure of a hospitable reception provided only they are behaving well.

MM. Demetz and de Courteilles wished that the youths should consider Mettray in the light of a parent, and, in order to bind her children more firmly to herself, established, in 1843, an association, of which they themselves were the presidents. It is called the *Association des Fondateurs, Chefs et Sous-Chefs de la Colonie de Mettray*, and is composed of the directeurs as *presidents*, officers as *dignitaires*, and *colons* as *titulaires*. Any *colon* is eligible for admission who is twenty years of age, and whose conduct has been irreproachable for two years after leaving the colony. They are then presented with a diplome, which is printed on parchment, bearing the signatures of the president, secretary, and owner. At the same time they receive the symbolic ring of the association, with this device, among others, "*Loyante passe tout.*"

## PATRONAGE SOCIETIES.

BY M. JULES DE LAMARQUE.

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THE following paper was read before the International Reunion of Charity in Paris in 1854, and printed in the *Les Annales de la Charité*, for June, 1855. The translation is taken from the *Irish Quarterly Review* for March, 1856:

### *Patronage of Young Détenus, and of Juvenile Libérés.*

Government and private benevolence had no sooner extended their solicitude toward the Juvenile libérés, than the law of the 5th of August placed them under the patronage of the State. The first Society of Patronage, was formed in the year 1822, and in the year 1847, the Minister of the Interior, through the interposition of his numerous agents and the Municipal Authorities, made inquiries relative to the conduct of the Juvenile détenus at their places of residence, in order to be enabled to state the results of the moral and useful instruction they had received in the houses of Correction. In fine, the directors of these establishments, had also exercised a species of patronage in procuring them situations as workmen or servants, and have received the most interesting and flattering account of several of those boys they had brought up.

We shall now glance rapidly over these three modes of patronage, and explain their results.

The number of young criminals who leave annually those establishments of correctional education, is very considerable; during the Summer of 1852, there were 1,162, without reckoning the boys who had been sent in by their parents for correction. We can understand from this how necessary it would be to arrange work in which they could be employed, and even to organize something new.

The Government had taken from the Council of the State a draft of the public administrative rule, which will undoubtedly enable them to reap the benefit of the three systems which form the subject of this work.

### *Societies of Patronage.*

These Societies have been up to the present, but few in number.

We find the most important of them in the great centres of our population in Paris, Lyons, Strasbourg, Rouen, Toulouse, &c., &c. Space would not permit our describing each of these institutions separately. We will, therefore, limit ourselves to that of Paris, under the superintendence of M. Bérenger, (de la Drôme.) This institution, which has served as a model to other analogous societies, was founded in 1833, at the instance of M. Ch. Lucas, who has had the honor of founding several institutions of patronage. The statutes were arranged by a company uniting several members of the Institution, who, like their worthy president, M. Bérenger, (de la Drôme,) held high positions in the official world.

The Society apprenticed the boys who left the house of correctional education, at the expiration of the term of their imprisonment, and the Juvenile détenus to whom the Government gave provisional liberty, in order to prove what progress they made in virtue. These boys are replaced under strict watch, when it is proved that their conduct has not been correct. The former are called definitive libérés, and the latter provisional. The Society proposed this arrangement for the purpose of habituating their pupils to an honest and industrious life, and in order to prevent them relapsing.

The members composing this body, are divided into subscribers, patrons and donors; these are accepted without limit, in order to extend, as far as possible, their sphere of action. The subscribers are only called on for the sum they promised. The title of donor is acquired by giving 100 francs annually to the Society. The patrons have the most difficult task to perform, as their employment chiefly consists in procuring situations for the juvenile libérés.

The office of patron is held for three years. The Society have an asylum where all juvenile libérés are received, who, during this period, have either fallen ill or are unable to work. This asylum is placed under the immediate control of a general Agent, M. de Grellet-Wanning, a man of unalterable devotion, who resides in the Rue Mézières No. 9. He says mass every Sunday at an altar placed in the Assembly Hall.

The Society is under the immediate direction of a board, assisted by an Administrative Council, and aided by three committees, of material and funds, of management and inquiry.

The board is composed of a president, vice-president, of a secretary general or treasurer, in whom rests in fact the executive power of the Society.

The Administrative Council is composed of 12 members, deciding on all matters useful or advantageous to the Institution, which is submitted by them for approval to the board, or to one of the members of the Council. The duties of president and of vice-president, as well as those of secretary general or treasurer, have been carefully defined. The three Committees are each presided over by a vice-president, whose duty it is to see that the funds are well employed, taking care that the boys are provided for after their final liberation, and making inquiries in order to afford the Administrative an opportunity of placing a young provisional détenue at liberty, and entitling him to seek for reward. In fine, the General Assembly is convoked annually to render an account of the working of the Society, and every six months to hear the reports of the patrons on those confided to their care. In these re-unions, the Assembly nominate counselors to the vacant places. They introduce modifications in the laws whenever they find cause. Finally, they bestow rewards on the patrons who merit them.

A paid agent is employed—who accounts to the treasurer for the recovery of, and expenditure of monies received, takes charge of the minutes, keeps the register, prepares the questions, and makes inquiries relative to the management of the Superiors, and furnishes to the patrons every information necessary for the accomplishment of their mission. The general agent is also employed in procuring situations for the libérés, and trying to arrange with the head workmen the most suitable places, and also to supply for the time the absence of a patron who is ill or stays away. Finally, he is bound to prove monthly the presence of each boy in the place marked out for him by the patron.

The Society negotiates with different contractors, who supply them with every thing they require to clothe the libérés.

The patrons are admitted, after every possible precaution is taken, to guarantee their good conduct to the Society. Their duties are inscribed in a handbook, *ad hoc*, and they can not take charge of more than six libérés at a time.

The president represents the entire Society, he corresponds with the established authorities, and it is to him that the demands made by the different public functionaries in the interest of the board is entrusted.

The strictest and most watchful surveillance is exercised over all the libérés, but particularly over those who are still under the restrictions of the clause 66 of the penal code, who have been entrusted to the board as provisional libérés. Those latter are never lost sight of by the patrons, and when they exhibit idleness or disobedience toward their masters, the patron, without waiting for a more serious fault, is bound to represent their misconduct to the president.

This man decides with the board whether the charge is of a sufficiently grave character to require immediate re-incarceration. But even in case the matter has been arranged, the patron is not released from his obligation toward his pupil, and is bound to reinstate him by virtue of a ministerial decision. All the acts of the Society are inserted with the greatest care in the register kept by the agent. The principal is kept in a large book, comprising at once the moral and financial account of each boy, where they have deposited as correctly as possible the history of his life, the information received relative to his family,

the progress he has made in advancement, and all the expenses he has occasioned the society.

Then follows the general register of all the members who compose the body, under the title of patrons, donors or subscribers, pointing out the assessments of each, and comprising an annual account, mentioning the date of payments.

Another register comprises the names of all the patrons employed, and of the boys under their care. A third points out the changes, either by getting in or removing any of the furniture belonging to the board.

Those registers are the ground-work by which can be proved the receipt of subscriptions, the expenditure of the funds, and the supplying of all kinds of food. Putting money in the savings' bank in the children's name, and the place where the cash is kept, are entered in two different books.

Another very important book points out to you, three months beforehand, the young déteus who are about to leave the houses of correctional education in the neighborhood of Paris, and the names of the Commissioners who will be employed to institute an inquiry into the conduct of those boys; there is also an account given of the acceptance or refusal of patronage by the libérés.

The minutes of the sittings of the Council of Administration, of the committee appointed to procure situations, and of the six months' assemblies, are entered in another book separate.

A register in which is copied the correspondence with the administration, the bar, the prefect of police, and other functionaries; finally, there are several secondary registers which complete the vocabulary of the agent's book.

We see, by what has gone before, with what care the Society takes note of the working, and the means necessary to ensure success. The asylum in the Rue Mézières, which was founded in the year 1846, has been very useful to the juvenile libérés, particularly during this time of commercial and political panic which we have had to pass. But it has also made considerable sacrifices to the board for its appropriation, and the support of the boys contained there. These sacrifices have been exclusively beneficial to the juvenile libérés, and whilst their expenses were observed to increase, the salaries of the clerks\* continued the same; the right assumed toward them by the asylum was to increase their work, and make them labor more diligently.

The resources of the Society are comprised in the collection of taxes, which the juries award for their advantage, of the subsidies granted by the Corporation and the prefect of the Seine, of the legacies bequeathed to them, and of the 70 centimes allowed daily by the minister of the interior, for the support of the provisional libérés.

They receive, besides, from the exchequer of this department a claim to any unusual taxes 51,450 francs.

In fine, the Government in order to acknowledge the services rendered by this Institution, has established it legally by a Royal Ordinance, dated June 9th, 1843.

Since the month of May, 1833, the period of its foundation, up to the 31st of December, 1853, the Society has protected 2,155 boys,† definitive or provisional libérés.

252 had renounced all patronage, 124 had been abandoned as incorrigibles; 112 are dead; 964 had ceased to be guardians at the end of three years; 144 provisional libérés had been reëntered into the house of correction; 506 had relapsed into crime, 88 of whom had belonged to the category of temporary libérés; 16 had been placed in hospital as lunatics, the remainder ran away.

During this period of 20 years, the Society received the sum of 457,265 francs, 55 cents; its expenses had been 381,824 francs, 89 cents. They had thus in their possession at the end of 1853, 75,440 francs, 66 cents; an important sum, which bore testimony to the good management of the board, and at the same time of the useful assistance it rendered not only to the Government, but also to private individuals. The receipts of the Society had been 25,947 francs, 33 cents; in 1854, the expenses had arisen to 25,342 francs, 10 cents, for 294 juvenile provisional or definitive libérés; every boy had therefore cost at an

\* These clerks are—a responsible agent at 1,400 francs; an agent for providing situations, 800 francs; a resister and schoolmaster, 900 francs; an inspector, 900 francs; a housekeeper at 300 francs, and the porter got 360 francs

† These boys go as penitents to the monastery of la Roquette.

average about 89 francs. In this account had been entered all kinds of expenses, the salaries of the clerks of the asylum, and a sum of 3,371 francs, 10 cents, employed in the recent building, and repairing of the establishment in the Rue Mézières. Amongst the 294 boys patronized by the Society in 1854, 65 were very well conducted; 127 well conducted; 24 wished to leave; 13 were badly behaved; 1 ran away; 23 relinquished the patronage after being submissive for some time; 7 had been given up altogether as incorrigible; 10 had been re-imprisoned in the penitentiary of la Roquette; 20 had relapsed into crime; 4 were dead. Whilst subtracting from the total number 294, the 23 boys who had renounced the patronage, the 7 who were abandoned as incorrigible, and those who ran away, there remained 263 young persons of whom only 20 had relapsed into error, that is to say, 7-60 for 0-0; this proportion was 75 to 100 before the establishment of the Society.

During the same year, (1854,) the average number of patrons staying at the asylum were 14 daily, and those supported in the establishment were 17. The average number of boys who assisted at the re-unions every first Sunday of the month were 80. These numbers prove the utility of this Institution.

There is another Society in Paris deeply interesting, which is engaged in protecting young girls from the department of the Seine, détenus libérés and destitute—founded by Madame de Lamartine and Madame la Marquise de la Grange, who was born at Caumont-la-Forcée. This institution, from 1841 up to December 31st, 1853, extended its care over 178 Juvenile détenus; 102 had got situations through its influence; ten relapsed into error; and 66 had escaped from their surveillance. Annexed to this establishment is a quarter set apart for correctional education, in which Madame la Marquise de la Grange is endeavoring to introduce all the improvements calculated to elevate the mind.\*

The Society for the patronage of the Juvenile libérés of the Rhone deserves especial notice, having tried to take under their guardianship subjects of a class unfortunately too numerous, young mendicants or vagrants, who though not condemned, are nevertheless a scourge to the country. The last accounts returned, published by the Society in 1847, showed that from 1840 to 1846, they had taken under their care 22 vicious boys who had not been sentenced or even tried; 16 whose moral state required the strictest surveillance; they had been confined at the asylum of d'Oullins; six others were placed as apprentices to trades-people; eight of these were well conducted, whilst the other eight gave frequent proofs of idleness and insubordination; three remained with the masters; one returned to his family. These twenty-two boys cost the Society 9,810 francs, 20 cents, or 445 francs, 91 cents each.

From 1836, the period of its foundation, to the 31st of December, 1853, the Society of Juvenile libérés of the Rhone, have protected 305 of these youths, 279 are in situations, and 26 not engaged.

These two classes have furnished 68 relapses, which establishes between the discharged and those who have fallen away, a proportion of about 22 to 100.

#### *Administrative Patronage.*

Let us see how this patronage is exercised, which has been instituted by a ministerial decision, February 17, 1847. From the time that the Juvenile libéré leaves the house of correction, the Director of the establishment furnishes a report to the Minister of the Interior, in which he points out the moral and religious character of the boy; the order of his intellect, the trade to which he has been brought up, the place where he desires to fix his residence. The Prefects are obliged to transmit a resume of these documents to the Mayors of the communes where the Juvenile libérés have fixed their abode, and these functionaries have in their turn to make known every six months to the heads of the government how these boys conduct themselves, their habits, and the way by which they gain their livelihood. The corporation, (or common council,) collect most carefully the information required from them. But a patronage whose only aim is to observe the acts of a young libéré without assisting him at the period of his liberation, is all but visionary.

On the other hand, as the Mayors communicate generally with the libérés

\* Madame Lechevalier, Inspectress-General of Prisons, has taken a very active part in the working of this Society.



through the intervention of the police officer or the forest keeper, who do not give to their office all the circumspection requisite, the position of these boys is ere long understood, and their employers are anxious to get rid of them, thinking that having them in their service, places them under the surveillance of the authorities.

Orders have been given it is true to the prefects to endeavor to remedy these serious disadvantages, and more can not be done in the absence of a law to remedy this evil by enabling them to employ more efficacious means. Be it as it may, such are the results of administrative patronage during the year 1853. The Mayors had received information relative to 861 libérés, of whom 124 were young girls. 197 boys and 68 girls escaped the patronage by changing their names and concealing their residences. They retain the management of

Satisfactory—304 boys and 36 girls.

Doubtful— 97 boys and 12 girls.

Bad— 52 boys and 5 girls.

49 boys and 3 girls have relapsed.

They have had 38 enlistments in the Army and Navy. The relapses, (deducting those who ran away,) have been 9 to 100 boys, and 5 to 100 girls.

#### *Establishments of Patronage.*

When leaving the establishments of correctional education the young détenues are supplied with suitable clothes and assistance for their journey. The directors of several of the colonies have found it necessary to watch over the lives of those boys, who being orphans, could not receive in the bosom of their families that protecting care and counsel, necessary to sustain them in a good course. Amongst the establishments inhabited by the greater number of their libérés, we will cite the colony of Mettray; the House of Correctional Education, Bordeaux, directed by M. l'Abbé l'issiaux; and that of Toulouse, the founder of which has organized in this city a Society of Patronage.

From 1841 to the 31st of December, 1853, the colony of Mettray has rendered assistance to 953 libérés, who had sprung from that source; 18 had removed themselves from under their kind control; 307 had obtained situations through the influence of the establishment; 157 entered the army; 6 were kept as servants in the establishment; 4 entered religious houses; 61 entered the navy; 66 were taken as military recruits; 231 returned to their relations; 103 relapsed. After deducting the 18 that ran away, we find the relapses have been 11 to 100.

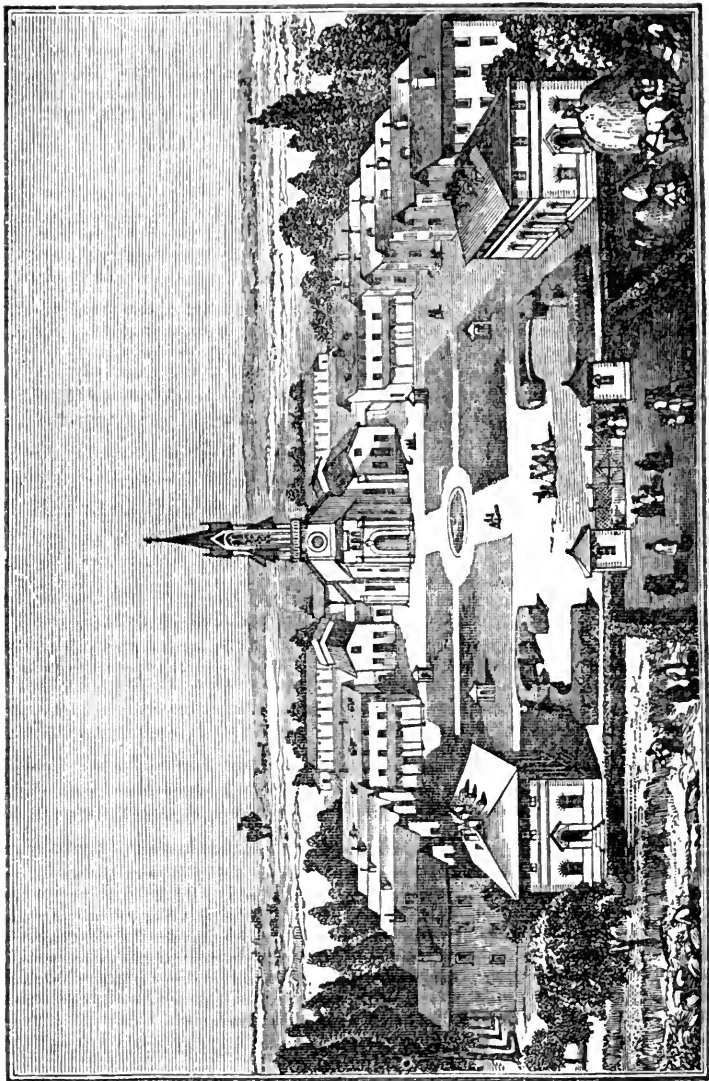
The libérés who go to Paris from Mettray, receive the protection of the Chief Agent, M. Paul Verdier, who engages in this work of devotion with a zeal and self-abnegation beyond all eulogy.\*

There are innumerable conventual establishments to which the State confides young female détenus, protecting in their asylums those who at the period of their liberation find themselves without homes or means of employment. The principal are the Solitude of Nazareth, near Montpellier;† the Refuge du Dorat in la Haute Vienne; the convent of the Good Shepherd at Angers and the communities which belong to them.

A recent inquiry has been made relative to 12,464, the number of juvenile détenus, who from 1837 to 31st December, 1853, left the Institution of Correctional Education, either publicly or privately. Of this number we can not point out more than 528 relapses; but as it would be impossible to discover what had become of the greater number of those boys, who concealed their track by changing their names and residences, in order, either to commence a new mode of life, or to continue in their old habits, it is more than probable that the greater number of those boys have contributed to increase the population of our penitentiaries. As for the young girls, their fate on leaving has been more dark and deplorable. Are not these facts sufficiently startling to prove the absolute necessity of an obligatory patronage, which is at once aiding and preventive, especially after pointing out the services rendered by this Institution, incomplete as it still is?

\* M. L. Alcan deserves equal notice; his position is that of obtaining situations for the libérés of Mettray.

† See the notice we have given to *The Solitude of Nazareth* in the *Annales* of the 1st of November, 1853.



C. D. LAINE, Sc.  
AGRICULTURAL COLONY AT METTRAY.

## METTRAY: ITS RISE AND PROGRESS.

FROM THE ANNUAL REPORTS.

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THE following history of the Reformatory Institution or *Colonie Agricole et Penitentielle*, at Mettray, near Tours in France, drawn from the annual reports\* of the Directors, is copied, with a few omissions and additions, from the Irish Quarterly Review for December, 1856:

The reports are addressed to the members of the *Société Paternelle*, a small association originated by M. Demetz as the first step toward founding Mettray. It consists of the chief promoters of the enterprise, having for its President the Count de Gasparin, for Vice-President M. Demetz, and for Secretary-General the Count de Flavigny; but it has never interfered in the management of the institution, which has always rested solely in the hands of the Directors. It is consequently to their genius and self-devotion, that the system and the success of Mettray are alike owing, and strongly impressed as we had before been with their merits, we must confess it was not until after an attentive perusal of the seventeen annual reports which have now appeared, that we became fully aware of the exalted benevolence and the profound philosophy, which through M. M. Demetz and de Courteilles, have wrought such benefit to mankind—a benevolence, which neither the most arduous labors, nor the closest personal intercourse with the miserable beings it sought to reclaim, could weary or disgust—a philosophy, which, while successfully solving the most difficult of social problems, did not disdain to occupy itself with the minutest details of domestic economy.

To the second and succeeding reports, up to the period of M. de Courteilles' death, the names of both Directors are appended, but the first which was read to the *Société Paternelle*, at their first annual meeting on the 7th of June, 1840, is signed by M. Demetz alone. Referring to it in his opening address, the President, M. de Gasparin, says:—

The modesty of its author will not succeed in concealing from you the sacrifices and self-devotion on the part of M. Demetz and M. de Bretignères de Courteilles, by which alone we could have reached the position we already occupy. Abandoning the career in which they were engaged and the habits of a whole life-time, they gave themselves up with pious zeal to the cause of criminal reformation. Personal and pecuniary sacrifices they estimated as nothing; their philanthropy overcame every obstacle, and they find their reward in the approbation of their own consciences and of all good men.

By the 66th article of the Code Napoléon, children in France, under 16 years of age, who are found guilty of an offence, may be acquitted as having acted *sans discernement*, in which case they are liable to de-

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\* Rapports Annuels des Directeurs de la Colonie Agricole et Penitentielle de Mettray. 1840 to 1856 inclusive. Tours: Imprimerie Ladeveze.

tention in prison for a certain number of years, according to the sentence of the magistrate before whom they are tried. He has, however, the option of treating them as adult offenders, in which case they undergo conviction. This, however, happens comparatively rarely; but until the establishment of Reformatory Schools, the child derived little or no benefit from his privilege of acquittal. He was still exposed, for a period often of many years, to the injurious influences of a prison where he was frequently associated with hardened felons. It was to give life and action then to this dead letter that M. Demetz resolved to establish the agricultural colony of Mettray.\*

We will now turn to the first report, only premising with reference to our translation, that for convenience sake we have retained the terms *colony*, *colon*, *chef de famille*, *sous chef* and *contre-maitre*, as our language possesses no words precisely equivalent to them. The two first are self-explaining; the *chef de famille* is the officer placed at the head of each family, to which he discharges the duties of a father, concerning himself more particularly with the moral supervision and bodily health of his wards. He has invariably been trained in the *Ecole Préparatoire*, as has also the *sous chef*, a youth who acts under the *chef de famille*, and in time rises to a similar post. *Contre-maitre* may be translated "industrial master;"† and during the early existence of the colony it was not indispensable that he should have been educated in the *Ecole Préparatoire*, though it is so now. If formerly, however, he had been so educated he was permitted to take a share in the moral training of the colons, by filling the office of *sous chef*.

In June, 1839, the *Société Paternelle* issued its prospectus, and selected the village of Mettray as the site of the colony it had resolved to found. M. Brethignères de Courteilles had offered a tract of land there, peculiarly suited to the purpose; and from that moment we became associated in the enterprise to which henceforth our lives are devoted. We now appealed to public charity in favor of an institution eminently calculated to benefit society, and we met with a warm response.

Five hundred subscribers gave in their names within the first year, including the king and the rest of the royal family, his ministers, many members of the Chamber of Peers, and of Deputies, judicial and educational bodies in various parts of the country, and more especially the inhabitants of the department in which the colony was established.

Our aim was to rescue young offenders from the influence of a prison life, and to replace the walls with which they had been surrounded, by liberty and labor in the open air.

We proposed by persuasive influence, by justice and kindness accompanied by strict discipline, to reclaim lads who, from their infancy upward, had never received any moral training, and had been subjected to no other restraint than that of brute force; we proposed, in short, to turn ignorant and dangerous vagrant lads into good, industrious and useful members of society. Such a problem could not be solved by ordinary means.

In order to succeed in detaining our first colons among us and in attaching them to our institution, we began by founding a school for teachers, which should supply us with devoted and efficient officers, and we strove to imbue

\* For a history of the preliminary steps see Report on Agricultural Colonies, p. 65.

† Foreman.

them with the spirit by which we were animated, that they might in their turn communicate it to the rest, and afford them a good example.

It was absolutely necessary that we should be able to show to those who were apprehensive of evil effects resulting to themselves from the assemblage of so many criminal lads in their vicinity, that even such a band might be well disciplined and harmless, and we have succeeded in dissipating all alarm and ill will, and in gaining the confidence of our neighbors.

On the 28th of July, 1839, we opened our *École Préparatoire* with 23 *élève* pupils,\* from among whom we have already selected several individuals now actively employed as officers in our institution.

While occupied in establishing this school, we were also engaged in erecting not far from it, the dwellings destined to receive our colons, the plan of which we will explain.

The houses are all detached; each is 12 metres [39 feet] long, by six metres, 66 centimetres [21 feet] wide, and consists of a ground floor, and over that a first and second floor. The ground floor, where the colons are employed when not occupied out of doors, is divided into four workshops by a partition, sufficiently low to enable the superintendent, placed in the middle, to overlook every compartment, without, however, it being possible for the boys in one to communicate with those in another, or indeed to see each other when seated; while the upper part of the room being left free, the temperature of the whole remains the same, however unequal in number may be the lads at work in the different divisions.

On the first floor is a dormitory for twenty children; the hammocks in which they sleep are so arranged that surveillance at night is easy, while in the daytime they are hung up against the wall, and the room is available for other purposes. They are suspended at night parallel with each other, but so that the heads and feet of the occupants shall come alternately side by side, by which means conversation, even in a whisper, is prevented, and it is made possible to place them very near together without any evil consequence.

Planks fixed on to posts by means of hinges, and which can be lowered at pleasure, form a table extending the whole length of the room, which may thus be used as a refectory, and when the tables are raised parallel with the posts, and the hammocks are hung up against the wall, a large clear space is obtained where in rainy weather the boys can be employed in various occupations and at the same time be continually overlooked. A little room is partitioned off from the larger apartment, and having the side which commands a view of the latter furnished with venetian blinds, the occupant can see without being seen; in this post of observation, the *chef de famille* has his bed, and as no one knows whether he is asleep or not, there is not a moment when the boys can feel sure his eye is not upon them.

The second floor is arranged on the same plan, and is also adapted to receive twenty colons.

Two *contre-maitres* keep watch at night in each dormitory, taking the duty alternately till morning.

Each house thus accommodates 40 children, divided into two sections, forming one family, presided over by a *chef de famille*, aided by two *contre-maitres*. In addition to these a colon is chosen monthly in each section, who with the title of Elder Brother assists the superintendents in the management of the household.

Each of these houses, containing 43 persons, cost, internal fittings included, 8,300 francs, [£332,] that is 193 francs [£7 14s.] for each inmate, or 9 francs 65 centimes annually.

\* It will be noticed that wherever the word pupil (*élève*) is used, it is applied to the students in this school, never to the colons. Admission to the *École Préparatoire* is gratuitous; thus the Directors have the power of selecting as pupils those individuals who appear most likely to suit their purpose.

They are invariably chosen from respectable families, but often from such as have met with reverses in fortune, and to whom, consequently, the education and maintenance thus obtained is a great boon. If a pupil is found to be unfitted for the vocation of teacher, he is dismissed; endeavors, however, being made, if his conduct is not in fault, to provide for him elsewhere. Some leave of their own accord, and no attempt is ever made to detain either pupil or officer, after they have expressed a wish to depart. As the colony can afford to a few officers only salaries sufficient for the support of a family, a large proportion of them do leave after a few years' service; but owing to the excellent education they have received, and the high character they bear, they seldom fail to obtain good situations elsewhere.

Four houses are already finished; they stand 10 metres [33 feet] apart, sheds filling up the intervening space.

The ground floor of the first house is occupied by tailors, shoemakers, coopers and plaiters of straw, and there is a rope-walk in the adjoining shed. In the second house, is a carpenter's shop, the wood required being stored in the shed next beyond. In the third house we are this year cultivating silkworms, from which seven ounces of silk were obtained, and the third shed forms a covered court.

The fourth house contained six cells, (the punishment quarter not being yet erected,) and various apartments for the use of the officers. A forge and blacksmith's shop occupied the fourth shed; the fifth house, which was to be the chaplain's residence, was nearly finished. M. de Courteilles lived at his mansion at a short distance from the institution, but M. Demetz, the Sisters of Charity, and the officers inhabited adjacent buildings, which included also the chapel, infirmary, baths and several other departments of the establishment, among which were the general kitchen and various domestic offices.

The first house intended for the colons being ready by January, 1840, on the 22d of that month both the Directors repaired to the prison of Fontevrault, where they selected nine youths, with whose antecedents they had made themselves thoroughly acquainted, to return with them to Mettray.

All these nine colons behaved perfectly well from the time they reached Mettray, the change in their treatment appearing to produce an almost marvellous alteration in their conduct.

Toward the end of February, M. de Courteilles brought four colons from Normandy, and early in March M. Demetz added six more who accompanied him from Paris, and their numbers gradually increased from month to month by children coming from all parts of France; indeed in sending them

the departments farthest away considered the distance which separated them from us as a decided advantage; they knew that the boy would adopt with greater readiness the new course we pointed out if entirely cut off from old companions and associations so as to feel almost as if he were transported into a new world; and further important advantages must accrue from thus associating together children differing as widely in the place of their birth as in their national characteristics, and who will in course of time carry back with them to their homes the fruit of practical training and moral and religious culture.

Upon this latter point, the most important of all, we may say that M. Brault, our excellent and venerable chaplain, is thoroughly satisfied with the attention our lads give to his instruction, and with the zealous manner in which they perform their religious duties.

In the course of ten months then, we have provided house-room for 120 children, of whom 84 with the proportionate number of officers, are already settled among us. We have exerted our utmost efforts to win the confidence and affection of these lads, and hitherto they have yielded to the influences we have brought to bear, in a manner to afford us the liveliest hope for their future welfare.

The lads were at first chiefly employed in making a carriage road to the colony, in laying out gardens, in leveling the open courts, and in building more houses. The prejudice at first felt against them in the neighborhood had been already overcome by their good behavior, and some vinedressers had even asked permission to hire them, which had

been granted, when the applicants were respectable men, and lived sufficiently near the colony to render strict supervision of the young laborers, by their own masters, practicable.

Most of the lads having been employed while in prison in weaving, their health originally defective had been much injured by bending over the looms, and consequently many of them reached Mettray in a deplorable state of weakness and disease. The open air life there, however, produced a rapid improvement, and was so beneficial that it became a rule to select sickly lads from the prisons in the hope that their health would be restored by the change, a fact which sufficiently accounts for the delicate appearance of many of the boys, and for the deaths amounting to two per cent. of their number.

The colons spend only two hours and a half per day in the school-room, a period which is as necessary for bodily rest as for mental instruction. They are taught reading, writing and arithmetic, the authorized system of weights and measures, linear drawing and singing, which latter is very efficacious in promoting discipline and moral improvement, and whose favorable influence on very degraded natures we have already had opportunities for observing. \* \*

The events of each day will be found recorded almost hour by hour, in the journal kept by the upper contre-maitre in each family. Every thing which occurs is entered with the utmost exactness and detail in this register, of which we send a copy once in three months to your committee. It contains the whole history of the colony.

The punishments inflicted and rewards given, are summed up at the end of each month; the number and the nature of the offences committed and the names of the culprits, as also those of the lads who have not incurred blame, are all recorded, so that the conduct of each lad during any one month, may be compared with his behavior at a former similar period, and his progress thus ascertained. \* \* Our regulations are severe and strictly observed. In food, clothing and bedding, our lads have only what is absolutely necessary; obedience and punctuality in the performance of their duties are rigidly enforced, and the smallest offence is punished. With all this, we have no walls, and yet not one of our boys has ever thought of escaping, not even on coming out of the cell, where many of them have undergone confinement for ten or fifteen days on bread and water diet. \* \* \* It is by convincing them that we are guided in all things by a sense of justice, that we acquire so powerful a hold upon our lads.

To afford them a proof of this and to furnish ourselves with an additional safeguard, we cause all lesser offenders to be tried before a tribunal, consisting of colons selected by us from among those whose names are upon the Tablet of Honor—reserving to ourselves only the right of mitigating such sentences as we consider too severe.

At the second annual meeting of the *Société Paternelle* the Count de Gasparin thus addressed them:—

The agricultural colony of Mettray is no longer a project; it has become a reality; its success is no longer disputed; it is acknowledged by the whole neighborhood, and attested by the crowds of visitors who come to see the institution; and many of you whom I address have had the opportunity of convincing yourselves with your own eyes, that your undertaking is firmly established, and that it fulfills the promises it held forth.

Yes, gentlemen, we have seen our lads, who came to us from prison over-come with bodily ailments, recover their health under the influence of the laborious and hardy system to which they are subjected at Mettray; we have seen their hypocritical expression of countenance change to one of modest self-possession, which testified to their moral regeneration, tranquil conscience, and their resolution to keep henceforth in the right path: we have seen dissimulation give place to candor, hatred of their fellow creatures to kindness, the schemes of a criminal course to the hope of regaining a respectable position in society. Those who have once rejoiced in such a spectacle can never forget it, and it

becomes their duty to make their experience widely known, that such results may not be confined to one spot in France, but may be multiplied on an extended scale. [This indeed has already to some extent taken place.] The institution has already borne fruit. \* \* \* \* \* It has been imitated in many parts of the kingdom by pious and benevolent men; an improved system is rapidly extending, and must ere long become general, for the contrast between the lot of children who enjoy its advantages, and that of those who are excluded from them, will be too painful to be long endured.

You will learn, gentlemen, from the report about to be read to you, the progress of the institution during the past year and that which may be hoped for in the next. We could not have obtained such results even with the aid afforded us by the Ministers of the Interior, of Agriculture and of Public Instruction, but for the generous offering of a man whose help every benevolent enterprise is sure to receive. The Count d'Ourches in bestowing upon us the sum of 140,000 francs, (£5,600,) has anticipated by many years the time at which Mettray would have arrived at its full development. With his assistance we are now able to finish the buildings whose completion we had been obliged to defer, and shall thus have it in our power to receive the full number of youths to which for the present we have felt obliged to limit ourselves.

The class of children admitted to the Institution at Mettray are thus described in the annual report for 1841:—

We learn from the information we have been able to procure, and from the answers of the children themselves to the questions we address to them on their entrance, that a large proportion have been accustomed to live by begging; that they have been badly clothed, ill fed, and have received no care from their parents, who made a profit out of the wretched appearance of their children, and often employed them as instruments of theft.

Though declaring that those children have acted *sans discernement*, the law has nevertheless treated them with great severity, for it may justly be said that they acted compulsorily, since they did but yield to the imperious commands of hunger.

We must admit, however, that there are among them some who are most precociously wicked, and who if not dealt with in time would infallibly become deeply criminal.

Our first care on the arrival of each is to study his character, in order to ascertain the treatment most suitable to him.

If we would operate successfully on the individual, we must convince him that he has been sent to the colony not only for his present good, but for his future welfare. He must be made to understand that if the work to which he is set here is more laborious than that in which he was employed while in prison, its purpose is to develop his physical powers while promoting his moral improvement. Finally, it is necessary to awaken in his heart those principles of religion and virtue without which no reformation is possible.

The wretched state of health in which most of the children came to the colony, together with the laborious life there imposed upon them, rendered a larger quantity of animal food necessary than they had received in prison.

It has been said that experience, which teaches us the importance of good conduct, teaches us also the importance of good health—certain it is, that the one exercises a great influence over the other, and we therefore neglect no means which can help to strengthen the constitution of our lads. Thus, throughout the winter, excepting a very few days when the cold was unusually intense, they have worked in a quarry near the colony, clothed in coarse cloth, and their feet having no other covering than their sabots.

The uniform they wear is extremely simple, and so made as to leave their limbs the greatest freedom of action, and thus promote their healthful development. Without being very remarkable it is sufficiently peculiar to attract attention to the lads in case they should run away, for it must never be forgotten that they enjoy perfect liberty; we desired in avoiding every precau-



tion which might recall the prison to their minds, to impress deeply upon them the conviction that at the colony they begin a new life, where force is replaced by persuasion. \* \*

Field labor, besides its importance in a pecuniary point of view, affords healthful exercise to the body, while it sufficiently occupies the mind to banish the evil thoughts which idleness is sure to induce; it affords another advantage in making rest absolutely necessary to the peasant at the very hour that his brethren who dwell in towns are entering into those amusements and dissipations which tend to enervate and demoralize the partaker. \* \*

To effect a complete reformation it was required to restore to this neglected class the habits and affections of the family circle, so dear to man, and which supply the firmest bands by which society is held together. This has been accomplished by dividing the colony into sections of forty boys, in each of which superintendents, called respectively the *chef de famille* and the *Elder Brother*, exercise an authority maintained by kindness and good counsel.

By placing the members of each of these sections or families in a position to provide for all their wants themselves, to build partly with their own hands their common dwelling, and to cultivate the field and the garden belonging to it, we created for them the associations of home, and a love for their own fire-side, and familiarized them with the feelings and the duties which arise there.

It was, we believe, impossible to discover a better means for raising these unhappy beings—the offspring of vice—in the eyes of the world, and in their own, and of converting them into useful members of society.

Thanks to the spot we have chosen, we may hope that the colony will eventually produce every thing it requires for its own consumption.

Vegetables being the chief article of the boys' diet, and having to be provided in proportion to their increasing numbers, twenty hectares, (about 50 acres,) of land round about the houses, and in the neighborhood of water, will be planted with vegetables of all descriptions; the land at a distance will be sown with cereal crops.\*

An agricultural master superintends the cultivation of the soil besides giving a course of lessons on this subject suited to the capacity of the lads. Each agricultural division consists of twelve colons and a sub agricultural master, who is either a good gardener, vinedresser, field laborer or hedger and ditcher, and who teaches the lads under his care the best methods of performing their work, and handling their tools. When the weather is bad the colons plait straw for making their hats; and in future, when our sheds are finished, the boys will, under their shelter, break stones for the roads, our intention being to make road-menders and even stone masons of some of them.

A great number are employed during the season in picking mulberry leaves for the support of silkworms; we are rapidly increasing this branch of industry, to which our circumstances promise high success. M. de Chavannes, Inspector of silkworm establishments, having been sent by Government into the Department of Indre-et-Loire, has been kind enough to give a weekly public lecture on the culture of the mulberry and the management of silkworms. Last year we gained a gold medal at the exhibition for silk, the product of our colons' labor. \* \*

It is a source of constant congratulation to ourselves that the colony was established on land unencumbered by buildings, and that thus we have been spared the necessity of modifying our system to suit preëxisting circumstances. It has been often said, with unhappily too much truth, in reference to our old prisons, whose unsuitable construction exercises so injurious an influence, that stones made their law.

We have now, (May 1841,) six houses completed, and the new buildings under construction are the school-room, the place of punishment and the chapel. It was at first thought that the former would also serve for the chapel, and that it might be used alternately for divine service and for the purposes of a school. We consulted several persons whose opinion deserved to have great weight

\* It has been said that the lads have a sickly appearance, and that their food is insufficient, consisting, as it does, largely of bread and vegetables. It must be recollected, however, that this is the ordinary fare of the French peasantry, who rarely taste meat, and that the duty of not placing individuals who have incurred the penalty of the law in a position of greater material comfort than their honest neighbors, is never forgotten at Mettray.

with us, and many instances of schools in which this plan is pursued were mentioned. But what may be very suitable for children who have early been trained to religious habits, can not be applied in the case of individuals utterly different from them.

There is no task so delicate and so difficult as that of leading back into the right path those whose early education has been completely neglected, and it is necessary every thing should tend, even in the smallest details, to promote the object we would attain. The words of the chaplain, the associations of the place, the solemnity of the service, the harmony of the chanting, should all operate together on the child's heart, reaching it though his ears and eyes.

The munificence of Count d'Ourches, by enabling us to build both a school-room and a chapel, has put an end to our difficulty. Count Leon d'Ourches, after having on a former occasion given us 10,000 francs, (£400,) has recently presented us with a donation of 130,000 francs, (£5,200.)

We know not how adequately to thank our generous benefactor, and are glad thus publicly to pay him the just tribute of our gratitude. \* \*

We have already succeeded in destroying, or at least in weakening to a great degree, the spirit of combination which our colons had acquired in prison. Now any one who does wrong is blamed by his companions, and incurs their displeasure. We feel assured that we have reached the point when the good operate on the bad, and that our lads are the first to repress the wrong acts committed among them. Lately, they obliged a comrade, who had behaved ill, to return a book which he had received as a reward. On a former occasion they demanded the expulsion of one of their number, saying that they did not like to retain among them an individual who disgraced them all. \* \*

Another time one of them told us of some misconduct which had occurred in the infirmary; it was endeavored in vain to ascertain who had informed us, when the lad stood up in the middle of his companions, and said in a loud voice, "It was I, and I am not afraid to own it." \* \*

At the last election of Elder Brothers they at once selected a colon who, having vainly urged one of his companions, who had been guilty of some fault, to own it, came openly and informed us of it himself. Sometimes the culprits themselves tell us of their offense, but, it must be confessed, such an event is very rare.

Six months ago the abbé Fissiaux, who is now at the head of the Agricultural Colony at Marseilles, having come to visit us, asked the lads to point out to him the three best boys amongst them. Their eyes turned instantly toward three colons, whose irreproachable conduct placed them far above the rest. He then applied a more delicate test, and one which rather alarmed us, not knowing what might be the result. He asked which was the worst boy. We expected that a certain lad would be pointed out by his companions, for there was no doubt on whom the choice should fall. All, however, remained motionless, until, at length, one came forward with a pitiful air, and said, in a very low tone, "It is me." The worthy abbé embraced him affectionately, and said, "What you have just done convinces me that you are mistaken, and I do not believe you on your word." From that time the child has behaved tolerably well, which is a great improvement on his former conduct.\*

Another fact proving the good spirit which exists among our boys, and the happy influence exercised over them at the colony, is that when a serious offense has been committed by any of them, that very instant their games stop, they become silent on the play-ground, and for many days afterward not the slightest fault calls for punishment. \* \*

We endeavor to foster a spirit of charity in our lads, for any one who has had an opportunity of practically comparing the anguish of mind consequent upon a bad action, with the sweet and holy pleasure which a good one leaves behind, can scarcely relapse into evil ways.

We read to our colons an account of the disasters caused by the inundation of the Rhone, and several of them who had relatives at Lyons proposed, in order to send some help to those who had suffered from the floods, to give a portion of the savings they had brought with them from prison. The others wished to follow their example, and only regretted our attempt to moderate

\* He afterward became "*bon militaire*."

their eagerness—they wanted to give away all they possessed. Besides the sum we permitted them to bestow, we proposed to them to go without a portion of their food one day, and to add the money thus saved to the amount already subscribed—to perform, namely, by enduring this fast, an act of what has been rightly called *corporate charity*. This suggestion was received with delight by all but one, who murmured at the plan; his companions punished him for his conduct by condemning him to eat his full share seated alone at table, and he was so severely reproached for his selfishness that we think he is thoroughly cured of it. Perhaps this incident may induce the belief that the lads were carried away by general feeling, or that they yielded to external impulse. The following fact will prove the contrary. Very lately, one of them, having adopted the evil counsel of a workman who happened to have been employed at the colony, was put into the cell; on coming out he was told that the workman, who had a family to support, had been sent away, and that, perhaps, he and his children were without bread to eat, when the boy, deeply moved, exclaimed, "Let them give him every thing I have."

Our colons work in the kitchen garden where the trees are covered with fruit, without ever touching it. This is a fact which visitors have had opportunities of verifying, and which has caused them much surprise. We have, however, been able to teach our lads that their antecedents make that a serious offense in them, which if committed by others would be but a trifling fault.

In general they are humane and compassionate. \* \* \* A melancholy incident, which we must not pass over in silence, will convince you of their sensibility. For the first time since the foundation of the colony, into which a hundred and forty-three children have been admitted, we have a death to record. \* \* \* This loss was a very deep affliction to us, rendered the more severe by the gentleness and pious resignation of the poor child who died. Seized before he departed from Clairvaux, (the prison from which he came,) with a fatal disorder, he never left the infirmary during the fortnight he remained with us. A few minutes before his death, he said, "It is sad indeed to leave the colony so soon." His strength no longer permitting him to raise himself in bed, he begged the chef of the family to which he belonged, and who had watched all night beside him, to bend down, and kissing him, thanked him for all his kindness. His last words expressed repentance and gratitude. \* \* \* His companions attended his funeral, and we made the ceremony deeply impressive. The words pronounced at the edge of the grave produced a great effect on our lads; all wept, and no doubt they will retain a solemn remembrance of a scene witnessed by them for the first time. You well know, gentlemen, how these things are managed in our prisons.

We have obtained land for our little cemetery near at hand, and its situation is calculated to affect the mind deeply. The Elder Brother of the family to which the poor boy who died belonged, has it in charge to take care of the turf on his grave. \* \*

We have found means of employing a part of Sunday, a day so difficult to get through in penitentiaries and prisons, in such a manner that, while resting from labor, our lads are saved from idleness.

Two hours of the day are spent in gymnastic exercises. Children possess an exuberance of animal spirits which they must have the means of getting rid of, no matter how, and often this necessity has more to do with the blows they give each other than any malicious feeling. Every thing which tends to fatigue them helps to keep away evil thoughts, and we take care, therefore, that their games shall necessitate violent exercise that they may be tired by their play as well as by their work; thus at night they fall asleep the moment they lie down, and their slumber is unbroken till it is time to rise.\*

As attempts to escape might destroy the usefulness of our institution, we have classed them among the offenses which are punished by relegation to prison; but meanwhile we have sought, and it would appear successfully, to make our lads feel that having been set at liberty, as it were, on parole, it would be dishonorable on their part to run away from the asylum which has received them.

The words "God sees you" are written on almost every wall, that our colons

\* The boys rise at five A. M., the whole year round.

may be constantly reminded that if they can escape the vigilance of man, there is no hiding place from the eye of God.

Among our lads there is one about fifteen years of age who has a most peculiar and troublesome idiosyncrasy; he has a passion for appropriating every thing he can lay hands upon, for which it is impossible to account. It is an instinct with him as it is with some of the lower animals; thus, though he does not know how to read he steals every book he can reach; he has not made his first communion, and his religious sense has scarcely dawned, nevertheless he possesses himself of the various objects used in religious worship, hiding all these things in his hammock or in some hole. His faculties, it is true, are very imperfectly developed, but he is by no means an idiot.

He has been consigned to the cell eleven times, and as soon as he comes out he begins his thievish practices over again, and even in the cell he finds means to gratify this unfortunate passion; he hides within his wooden shoes the straw that has been given him to plait, and he has been found with strips torn from his counterpane twisted round his body under his clothes.

What will be the future lot of such a being? It is painful indeed to contemplate his probable fate. Still we will not give up the hope that our mode of treatment may be successful with him as it has been with so many of his companions, though it must be owned none of them ever exhibited such unaccountable perversity.

The punishments inflicted in our institution are,  
 Erasure from the Tablet of Honor,  
 Detention within doors,  
 Compulsory labor,  
 Bread and water diet,  
 Imprisonment in a light cell,  
 Imprisonment in a dark cell.

Before inflicting any of these punishments we have invariably recourse to a preliminary measure of which the advantage is so great that we can not pass it unmentioned.

If punishment is to produce a salutary effect it is imperative that its object should submit himself to it unresistingly, and indeed that he should be the first to feel that he had deserved it. To impress this conviction on the culprit's mind it is in the first place necessary that the penalty should be inflicted in a calm and gentle spirit, and dictated by the strictest justice—that power of reason which convinces while it commands, as one of our excellent magistrates has so well said; secondly, that both he who inflicts and he who receives chastisement should be perfectly cool.

It is impossible that these conditions should exist at the moment when a serious offense naturally exciting indignation has been committed; and therefore our masters are desired, when they have a complaint to make against any boy, to send him to the waiting-room, (*parloir*.) This is in fact our *salle de dépôt*, but we avoid the use of every term which would recall the prison to the minds of our lads. Being sent to the waiting-room never prejudices the boy's case, and consequently he goes there willingly. Directly this step has been taken we are informed of it, and we have then plenty of time to refer to his antecedents, and institute an inquiry if we deem it necessary.

During this delay the culprit begins to reflect on what he has done, the master becomes cool, we have time to consider the circumstances of the case, to consult together, and when at length we decide the matter, in perfect calmness and thoroughly acquainted with the whole affair, we are sure that justice is administered in a paternal spirit. \* \* \*

Of all the punishments which unhappily we are under the necessity of inflicting, we must confess that the cell alone exercises a moral influence; all the rest, such as dry bread, being kept in on Sunday, &c., have a useful effect only on children under nine years of age, and always irritate older lads. Our officers have been struck with the change that seclusion in the cell has produced in the most obstinate dispositions. Indeed, our colons themselves have expressed their opinion of it in very plain terms, and their authority in such a case is not to be despised. "As for us," they say, "we would rather have a whipping, but the cell does us more good."

Some persons have thought that *separate* confinement, as it has been well

defined by one of our most distinguished writers, and which has hitherto been very absurdly confounded with *solitary* confinement, should be thrown aside now that such success had been attained at Mettray, where the lads are associated together. But this is a very serious error which it is our duty to correct.

Separate confinement, instead of being opposed to our system is in perfect harmony with it, and is, in our opinion, its indispensable complement. \* \* In the United States, children, before being received into institutions analogous to ours, are subjected to a shorter or longer term of separate confinement; they lay aside in the cell the turbulent spirit they displayed outside, and silence and reflection prepare them for moral and religious instruction, and for the adoption of a new course of life.

Independently, however, of this wholesome influence, separate confinement is necessary also as a means of restraint. The course of treatment pursued at an agricultural colony does not admit of sufficient severity to intimidate undisciplined dispositions, some of which retain their vicious propensities, unless the fear of being sent back to prison can be made to exercise a wholesome influence over them. And again, the deprivation of liberty, which is part of the punitive power of imprisonment, can not exist with the kind of employment pursued at a reformatory school.

If, then, it is desired that the operation of the law should not be illusory, and that those likely to fall within her grasp should not hope to escape with impunity; if, above all, our threat of relegation to prison is not to be an empty one, it is indispensable that the colons before they come to us, should have experienced confinement there in all its harshness and severity.

Many of the boys who have come to us direct from ordinary jails, where there is no regular labor, and where the prisoners, especially if children, do almost what they please, ask to be sent back. In very cold weather some of them have even regretted the House of Correction, where, instead of working out of doors, exposed to the inclemency of the season, they were placed in well warmed workshops with just a shuttle in their hands.

It must be evident how embarrassing such requests are to us who wish admission to Mettray to be considered as a favor and a reward; though, on the other hand, they can not fail to remove the apprehensions of those individuals who fear that our system is not sufficiently severe.

But to return. We never should attain our end unless the treatment in prison were harsh enough to create a dread of being sent back there, or in one word, if separate confinement were not invariably the probation through which every colon must pass before coming to us.

For the rest, as regards this system, the effect produced by a less or greater period of detention is the only point about which there remains any difference of opinion; and the establishment of reformatory farm schools affords the means of conciliating all parties, by rendering it easy to abridge that period as much as may be thought desirable, without incurring the evils which would otherwise arise from too speedy liberation.

The value of the above remarks can not be over-estimated, especially when we know that fifteen years' additional experience has not altered the opinion of the surviving Director of Mettray upon the absolute necessity of subjecting the lad sent to a Reformatory School, to such previous treatment as shall make him feel the change to be a boon, and upon the expediency of this the first stage in reformatory discipline, consisting of separate confinement in a well-ordered prison or analogous institution.

The report dated '1842, was read at a much earlier period of the year than usual, namely, in January, and consequently narrates the history of the colony during only eight months, the previous one having been read in May, 1841. We are informed that,

Not a single colon failed at the musters during the year 1841. Their conduct has been good, better even than could have been hoped. In the course of

January half our lads incurred no punishment; in February, March, April and May, two-thirds; in June, July, August, September and October, three-quarters; and in November and December, four-fifths were exempt from its infliction.

These statements are not only highly favorable but very remarkable, when it is considered that the least infraction of the rules of the institution is visited with a penalty. Extreme severity of discipline is, however, accompanied by great personal kindness, and many gentle influences besides the affectionate demeanor of the officers, are brought to bear upon the colons.

Every child, and every man too, has a good side to his character by which he may be approached, and through which his feelings may be touched and softened; and if only this be carefully studied, and means earnestly sought by which the master may gain an influence over him, assuredly they will be found if the appeal be made from heart to heart.

However depraved and neglected may have been the early life of our lads, there is always some recollection and association connected with the village they came from, with its church spire, (their landmark,) or some attachment to their native place which may be profitably awakened.

Very few mothers are wholly bad. In the course of a miserable and disorderly life some brighter days have occurred when the father or the mother has bestowed a caress and given some good advice to their child. In cases where sickness or poverty has been the first cause of wrong-doing, often before yielding to its pressure, before entering the path of crime, the child has hesitated, sometimes resisted the temptation, and many times, even while giving way to sin, he has not stifled the voice of conscience.

In the course of 1841, an important change was made in the method of conveying mental instruction.

Originally all the lessons were given by the schoolmaster himself with the assistance of monitors. It was found, however, to be impossible, with such large numbers, for him to address himself individually to his pupils; the monitors were in fact the teachers, and the master did little more than keep order. By the new arrangement the chefs and sous-chefs give the lessons to the members of their own family, while the schoolmaster, passing from class to class, animates, directs and superintends the whole. The chefs, themselves well educated men, make excellent teachers, and their presence preventing the infraction of rules, which otherwise so large an assemblage of boys would have opportunities of committing, the number of offenses has been reduced to a startling extent. While there had been twenty-four instances of punishment during six months, under the old arrangement, a similar period after this change, afforded only two.

Nine colons had completed their sentences since the foundation of the colony, and had been placed out. All were behaving well, though some had been among the most troublesome at Mettray.

This circumstance is so remarkable and so gratifying, that we shall be excused for giving you the particulars of the conduct of two in whom we had the least confidence. M. ——— J., a Jew born at Paris in 1826, was at ten years of age apprehended there for a theft committed in company with other young vagabonds. The *Vie de Cartouche*, (an immoral book,) was found in his pocket.

Acquitted, but sentenced to be detained five years in a House of Correction, he passed three and a half at la Roquette and twenty months at Mettray. His father is dead, his mother in prison at Clermont, his brother has been several times convicted, and his sister is a most abandoned character. Obligated to live

in the streets of Paris, "my companions were bad," he told us, "and I lived like them, that is to say, by theft and by begging." Gifted with remarkable intelligence, and acquiring with wonderful facility whatever it was attempted to teach him, he nevertheless exhibited the most perverse disposition; insolent, violent and vindictive, he resisted every order of his masters, and poured forth abuse and threats of vengeance against any of his companions who he thought had used him ill, mistakenly declaring that his law authorized him in demanding an eye for an eye and a tooth for a tooth.

He was consigned to the cell seven times during his stay at the colony, his seclusion amounting in all to a period of five months. Shortly before his liberation he seemed to delight in annoying the *contre-maitres*, and at last, just as he was about to leave, infringing the rules, thereby incurring punishment which he refused to submit to, saying he was going to be set at liberty. We replied, that no one was at liberty to do wrong, and that we should send him to the cell on bread and water diet, and keep him there until he was reformed. For two months we kept this lad thus under our care, seeing him every day and striving to convince him that his true interest made it imperative on him to amend his conduct, and to perfect himself in his trade as a shoemaker, that we might be able to apprentice him when he was fit to be at liberty.

This short but severe struggle resulted in our gaining the victory.

M——'s intelligence enabled him to perceive that efforts so persevering must be disinterested; overcome by us, he begged as a favor that he might be permitted to remain in the cell until he should so far have learnt his trade, as to have such a pair of shoes of his own making to shew to the shoemakers of Tours, as would secure him a good master.

We granted his request on condition that he would not leave the cell, and would work there industriously at his trade, telling him at the same time that he was free, and that his own wish alone detained him. The key of the cell was given to M——; he passed three weeks there, faithful to his word, working so diligently and with such right feeling, that we had at length the pleasure of placing him with one of the best shoemakers in Tours, where for six months his conduct has been irreproachable. His neighbors rejoice to see him in the shop of the excellent man who has received him into his house; he comes to pass almost every Sunday he can be spared at the colony, and is improving rapidly in his calling; indeed there is every reason to hope that his reformation is permanent.

T. ——— de l'Isere, twenty years of age, who came to us from the penitentiary at Lyons, in May, 1840, and left in October, 1841, gave us great trouble. A brazier by trade, he excelled in his calling; besides being unusually intelligent, he was active and industrious, and had brought with him from Lyons savings amounting to 600 francs, (£24.) He exercised considerable influence over his companions. Violent in temper, but professing great attachment to us, he appeared to restrain himself in order to prove his devotion to us. We hoped much from him, and secured him an excellent place with one of the best braziers in Tours, who was to give him, as soon as he left the colony, board, lodging and a franc and a half a day. A fortnight before his time was up, several pieces of money were stolen from the dormitory occupied by the pupils of the *Ecole Préparatoire*, by one of the colons who cleaned the room, R—— by name, the worst boy in the colony, and whom we immediately sent back to the penitentiary at Lyons. \* \* \* \* The wretched lad had no sooner committed the theft than not knowing what to do with the money, nor where to hide it, he gave it to T——, who was weak enough to take care of, or rather to conceal it, for several days. From that moment T——'s whole appearance changed, his conscience allowed him no rest; always uneasy, he constantly hovered about the place where he had hidden the purse containing the stolen money. For two days, as he afterward told us, he was continually on the point of giving it up to us, but the delay was fatal; he feared, after having postponed it so long, that his repentance would appear tardy and insincere; he remained silent, but his uneasiness had not escaped our notice, and we were inquiring the cause of it, when an Elder Brother informed us of the theft which R—— had committed, and of T——'s complicity. We took the latter to the spot where he had hidden the booty, and made him give it up, then having had him brought into the presence of his assembled comrades, we

tore in pieces his indentures, and made him confess his fault to the master who was about to have received him.

Thus all his companions saw every chance destroyed of his entering that path which, but for his offense, promised to lead him to prosperity.

We ordered him to the cell, and kept him there until we were convinced of his sincere repentance, when one of those excellent men who never despair of reclaiming a fellow creature, took him under his care, although we concealed nothing from him of what had occurred; and now T—— fills a confidential situation and is unexceptionable in his conduct. Excuse these details, gentlemen—you will appreciate their importance as we do; our officers were constantly saying, "If the Directors reform M—— and T—— they can not but reform all the rest."

The time during which these two lads were under our care was much less than it should have been, for they were little more than a year with us, and nevertheless we feel we may reckon on their future good conduct.

This report records that M. Giraud, (whom we learn from another pamphlet,\* having come to Mettray for one day, never left it till his death, performing meanwhile gratuitously the duties of accountant to the institution,) had resolved to build, out of the savings of a life of honorable industry, a house for the reception of a family of colons, which the Directors intended to call by his name. Another house too was about to be erected at the expense of Madame Hebert, of Rouen, in memory of a beloved daughter whom she had lost.

We learn from the next report, dated March, 1843, that 241 boys had been received at the colony by the end of 1842, of whom 45 had been placed out, and, under watchful patronage, the excellent effects of which are constantly brought before us, all, excepting three, were conducting themselves well. One of them—

D——, naturally of a violent, ungovernable disposition, who alluding to the circumstances of his birth, said, "I have no name now, but only give me a sword, and I shall know how to earn myself one," has been admitted as a volunteer into the 8th regiment of Hussars quartered at Tours. He has already won the esteem of his superior officers and of his comrades, and indeed belongs to the best set in his regiment; he has not been punished once though it is a year since he joined the army, and we are expecting that he will soon be made a brigadier. M——, the Jew, whose history we quoted from the preceding report, is fulfilling our most favorable expectations.

Another lad, T——, gave up his place in order to join his mother who was in the greatest destitution, and whom he wished to support by his labor. On leaving the colony to return to his relatives, he found on the road to le Mans, between six and seven miles from Tours, a parcel containing property to the amount of 75 francs, which belonged to the vice-president of the *Tribunal Civil* at Tours. T—— retraced his steps and faithfully delivered into our keeping the bundle he had picked up, and then resumed his journey homeward, where he well knew nothing but poverty awaited him.

Unhappily his virtue was not strong enough to resist the temptations of the position, in which with the best motives, he had placed himself, and he fell again into the hands of the police.

One of the three who relapsed robbed his master of two francs and a bottle of wine, to the great indignation of his former companions at the colony.

Our lads always feel the ill-conduct of one who has been among them, as a disgrace to themselves, and do not fail to express their disapproval whenever an opportunity occurs. We take care to keep them informed of the behavior

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\* Notice Sur Mettray, par A. Cochlin. Tours.



of their comrades who have gone to service. For this purpose a table elaborately drawn up is hung against the wall in the school-room. It contains the names of the colons who have been apprenticed, together with those of their patrons, their place of abode, and the information which is sent us every three months respecting their industry and moral conduct. These tables are read to the assembled colony whenever any new facts have been entered. The fear and the hope of having their names thus quoted with evil or good tidings, exercises a powerful influence over the youths, and this publicity produces an equally good effect on strangers. Patrons who come to the colony see the information which they have themselves transmitted respecting their wards copied word for word on the wall of the school-room, and thus they can convince themselves of the truthfulness of our mode of proceeding.

Experience continued to demonstrate the wisdom of abolishing all physical means of detention at the colony, the effect of which is to make the lads feel they are on their honor not to attempt to escape.

This is so true that a chef, happening one day to ask one of them who had tried twice over at the risk of his life to escape from prison, why he never thought of running away from the colony where he had to work much harder, he answered, "It is because there are no walls at Mettray."

The Duc Decazes paid a visit to the institution this year, and in speaking to the colons of the advantages and happiness which should flow from domestic life, quoted as an example of what this should be, the royal family, who had recently sustained a loss in which the whole nation shares.\*

His remarks produced such an impression that when he had left, our lads asked to subscribe the proceeds of a day's labor to the monument that France and the army are raising to the memory of a prince so deservedly esteemed and regretted, and whose name was one of the first inscribed in the list of our founders.

The Tablet of Honor at this time presented a very favorable aspect. Out of 172 colons, the names of 89 or more than half, were inscribed there.

The beneficial effect of the tablet is very apparent, and we have also every reason to be satisfied with the employment of Elder Brothers, elected, as they are, every month by their companions. The individuals chosen are generally well fitted for the post. Our chefs acknowledge that their coöperation is most useful in the management of the families, and upon the lads themselves the office has a powerful effect for good.

Every one who exercises authority over others feels it to be necessary to make his example conform to his precept, and thus we have seen lads who had acquired this distinction correct faults in which they had before indulged. Through them, too, we know every thing that occurs in play time, and indeed at all hours of the day, the Elder Brothers being on the same level with their companions; moreover, we acquire this knowledge without recourse to that system of espionage which degrades alike those who execute and those who employ it. The Elder Brother, wearing a badge upon his arm, feels that he is invested with authority; but though it is his duty to prevent causes of punishment, he has not the power to inflict it; he reports all infractions of the rules, and in so doing he is only fulfilling the duties of an office in which his brethren have placed him, they submit without a murmur to the consequences.

The choice which the lads make in their elections indicates the spirit and tone of the family; because if an insubordinate feeling prevailed, or if any hostility were entertained toward the chefs of the family, the boys would select to fill the office of Elder Brother one who would be likely to aid their evil designs.

Of the 28 lads who, up to this date, had gained the honorable distinction of being elected Elder Brother, 13 had come from one prison, that of Fontevault, and indeed almost all the colons received thence at

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\* The death of the Duke of Orleans is here alluded to.

Mettray were remarkable for their excellent behavior. This circumstance is explained by the course pursued by the governor who then presided over that establishment. He held out the hope of removal to Mettray, as an inducement to behave well, and felt himself recompensed for the loss of his best boys, by the strong motive to good conduct with which he was thus able to inspire all under his care. His successor in office being unwilling to spare the lads who do him most credit, prefers to retain them in his own institution; the boys now sent from that prison are no longer distinguished among their companions at Mettray for good conduct, while Fontevault suffers from the absence in the lads of that potent incentive to right behavior, the hope of thereby bettering their condition.

The labor of the colons had yet brought but little profit, but the Directors having every reason to believe that the great object of their undertaking, namely, the reformation of their wards, was being realized, they could wait patiently till time and experience should make it successful as a commercial enterprise. This would have been more rapidly achieved had they been willing to exchange agricultural for mechanical occupation, but convinced of the importance of the former to the moral and physical regeneration of their boys, they regarded every other consideration as secondary.

The lads were delighted with harvest work, and thoroughly enjoyed getting it in. "Just look here," exclaimed one of them one day, when he was raising a huge sheaf of corn on his shoulders, having never before doubtless gathered more than a few scattered ears; "Oh! if my mother had this!" \* \* \* Children should be employed on fertile soil where they can soon behold the effect of their labor. Their interest in their occupation can only be awakened by speedy results, for even the morrow seems to their minds afar off. They witness with delight the young corn sprout from the seed they have themselves sown, and the vegetables which they have planted growing higher from day to day, while the spectacle of an abundant harvest attaches them to the soil they cultivate. \* \*

Some of them are placed in the flower and kitchen gardens, where, besides the cultivation of flowers and vegetables, they are taught how to bud and graft fruit-trees, an art which is practiced near our large towns and in the gardens of wealthy individuals, but generally much neglected in the country. \* \*

To stimulate the enterprising and active spirits of our young laborers, we allow them to compete in each class, among themselves, the trial, however, being made on the soil instead of on paper. Every month the boys assign their respective places to each, under the superintendence of their master, and once in three months these places are announced in the presence of the whole colony, when three rewards are granted to the three best workers in each class—namely, one franc, ( $9\frac{1}{2}d.$ ) 75 centimes, ( $7\frac{1}{4}d.$ ) and 50 centimes, ( $4\frac{3}{4}d.$ )

With regard to instruction in music.

We find that very great advantages are attached to this pursuit. The singing of our boys promotes good order, prevents conversation among them while moving from place to place, fixes good thoughts and good words in their memory, and attaches them to the institution where they first felt these happy influences. \* \* \* A knowledge of instrumental music, ensures them good pay and the prospect of advancement in the army; and practice in chanting gives them opportunities of being useful in whatever district we may find them employment, and brings them into advantageous communication with the clergy, and other respectable inhabitants of the parish; of this we have already had satisfactory proof.

Every individual who has acquired the power of doing any one useful thing

thoroughly well, will find opportunities for turning it to account. An instance of this occurred in the case of one of our lads whom we had placed in service at a little town in this department. He was amusing himself one Sunday by performing gymnastic feats in the market-hall, where he was seen by some respectable boys belonging to the town, who begged him to teach them the exercises. Thus he became their instructor, and they, out of gratitude, struck up a friendship with him which helped to keep him in the path of virtue.

Success of some kind, and the sympathy of our fellow creatures, are necessary to all of us. How many, alas! unable to win the approbation of the good, have been driven to seek the applause of the wicked. We can not make too great an effort to supply useful and noble objects of ambition.

Proofs of the increasing desire for instruction in the provinces, which we lately alluded to, have reached us in an interesting fact respecting the last colon who left us, and who is in service with a farmer of la Sologne.

This youth, D——, remained only a short time at the colony, and departed before he had received more than a very moderate amount of instruction. Nevertheless, he wrote to us lately to ask for some elementary books, for he said, among the rustic population in which he was placed, some respectable laborers who could neither read nor write, had begged him to teach them all he knew, promising to pay him a franc and a half a month; and he has now seven pupils.

His letter being read to our lads gave them substantial proof of the advantages of knowledge, and his excellent conduct will ensure us situations for thirty of his comrades in this department.

The chapel, for the building of which the liberality of Count d'Ourches had provided the funds, was now, with the exception of a few internal fittings, completed.

The chapel in the midst of our little settlement, and its steeple, are familiar objects to which our lads become strongly attached. It gives Mettray a home-like aspect to their eyes, and it is with pain that they part from it. When those who are in service come to see us, they express in the warmest manner the delight with which they recognize the church spire of the colony.\*

All the outward signs of religious worship affect the childish imagination, and nothing should be omitted which can deepen its impression on their hearts. We generally find them well disposed in this respect. The Bretons especially, all retain something of the religious customs of their country, and of the creed of their parents.

When in summer they practice the art of swimming, which is alike useful in developing their physical powers, and affording them the means of aiding their fellow creatures, our Breton lads never plunge into the water without first making the sign of the cross, and they always wear an image of the Blessed Virgin round their necks. Their companions never ridicule these outward signs of a devotional spirit, which secures respect because it is sincere, and besides we have so effectively brought every purifying influence to bear, that any such unworthy expression would find no echo among our lads.

The founders of Mettray did not escape the censure which has been lavished upon the promoters of similar undertakings in our own country, by those who imagine they detect injustice to the innocent in the attempt to reclaim the guilty. Is then their reformation a boon conferred on the guilty alone? Is it no benefit to the innocent man, be he rich or poor, but more especially the latter, since it is his class which suffers most from the deeds, whether of violence or dishonesty, of our criminal population, to be relieved from at least some portion of the risk to which he is exposed from their brutal and thievish propensities? May we not esteem

\* We asked one of them if he enjoyed coming back among us; he replied with a most naïve expression of pleasure, "Monsieur Demetz," (for our lads rarely use the title of Director,) "when I catch sight of the steeple of the colony, I can't walk any longer; I am forced to run." Letter from M. Demetz to the *Journal des Economistes*. January 4, 1856.

as a very real benefit to all who share it, the consciousness that some effort is being made to rescue our fellow creatures, sunk, often by no fault of theirs, in misery and crime, and by teaching them to use to the advantage instead of the injury of mankind, the powers with which they have been gifted by our common Father, to make them useful members of the great human family? Again, is it no blessing to the honest and meritorious parents of the humbler classes who can not watch over their offspring as the more wealthy are able to do, to have their children saved from the contamination of evil companions by the removal of these from among them? That it is so regarded by them we happen to have convincing proof in the fact related by Mr. Thomson of Banchory, that an Industrial School at Aberdeen, established for the reception of the most degraded children in the town, was warmly supported by the working classes, who, during the first year of its existence, while the wealthier inhabitants contributed £150, subscribed themselves £250 toward its funds, assigning as a reason for this liberality, that their children had been greatly benefited by the clearance from the streets of the young vagrants who formerly infested them, corrupting whoever they came in contact with.\*

We maintain that great as is the boon conferred upon every individual reclaimed from a life of crime, the advantage to society if of no less magnitude; and when such reformation is effected by a system like that in operation at Mettray, and at many other institutions at home and abroad, where the material condition of the inmates is so regulated as to afford no temptation to the criminal, or cause of envy to the honest poor, we do not hesitate to assert that it is attended with no more incidental evil than is inseparable from every thing human. To dispute in which of the great works for the improvement of mankind, we ought to engage, is a melancholy waste of that energy for all of which ample employment may be found. Let us earnestly apply ourselves to the task lying nearest our hands, and rest assured that so we are best promoting the interests of our fellow creatures; but on this point we can not do better than quote the words of the Directors of Mettray:

It has often been said, "before you improve the lot of criminals, and try to reclaim them from their sins, you should ameliorate the condition of the poor, and reform the vices of society." This is telling us to relinquish our endeavor to remove the causes and repair the effects of the evil round about us, in order to snatch hastily at the good which all desire to attain. Undoubtedly the sores which cover the social body, are numerous, and we ought to study the cause of the evil, and seek to dry up its source; but while the accomplishment of this great work is yet unfulfilled, and while the best means to attain it are being developed, let each apply himself to one sore, and heal it if he can; he will deserve the gratitude of all around him, and meanwhile each separate cure will hasten the restoration of the whole body to perfect health.

The report for 1844 was read on the 12th of May, of that year, M. Duchatel, Minister of the Interior, presiding on the occasion. In the course of his address he said:—

Since the foundation of Mettray, not only the duties of my office, but my deep

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\* Social Evils; their Causes and their Cure. Nisbett & Co., London, 1852.

and personal sympathy in the undertaking, have led me to watch its progress closely. During a recent visit I have been able to observe with my own eyes how fully, under the guidance of the capable and excellent men who devote their lives to this noble work, the results obtained respond to the hopes of the founders and friends of the colony. It is a grand and touching spectacle to behold those lads trained to order and to labor, strengthened and purified by the culture of the soil, and by the spiritual care they receive, and yet restrained by a discipline strict though beneficent, in accordance with the origin and the aim of the institution.

Morally lost while yet in childhood, through the neglect of their parents and the contaminating example of vice, our prisons in the old state of things would have left the greater part of them sunk in crime to the end of their lives. But you convert them into honest and industrious laborers, and through your exertions society no longer regards them as enemies to be pursued and punished, but as instruments useful to the welfare of all. When I examined the colony in its minutest details, and made myself acquainted with its daily course of events, I felt what a rich reward for their devotion and their labor, must the results attained and the hopes engendered, afford day by day to its two Directors, M. M. Demetz and de Brétignères de Courteilles, whose very names I love to pronounce.

In this report we find the following passage :—

Deeply convinced of the importance of first impressions, we make it a point to fetch our lads ourselves from prison. The intimacy which a journey produces, and the confidence resulting thence will be at once understood. Three days of traveling will make you better acquainted with the character of your companion, than a whole year of the intercourse of ordinary life, and we can not too soon gain a knowledge of the disposition of our lads, so as to know what methods we can most successfully employ for their reformation; possibly it is for want of studying the moral constitution of man as carefully as the physical, that hitherto so little comparatively has been accomplished by education.

During the journey we converse with the lads, and more especially we allow them to talk among themselves in our presence, by which we discover much of the tendency of their minds, and of the secret motives which guide them; thus, too, from the very first, we have opportunities of observing whether they are soberly or intemperately inclined, whether neat or slovenly, lively or dull, all of which characteristics inevitably reveal themselves in the familiarity which traveling permits.

When engagements deprive us of the pleasure of going ourselves to fetch our new colons, and of witnessing the first hope of liberty kindle in their hearts, we depute benevolent individuals, whom we can entirely trust, to supply our place. \* \* \*

On reaching the colony our first care is to distribute these new recruits among our families that, being widely dispersed, any unfavorable influence they might exercise shall be concentrated as little as possible, and so also that the old colons may, by their example and advice, predispose the new ones to obey our wishes. \* \*

Inscribed on the front of one of our houses are the words, "Let us love one another; for charity comes from God." This precept, which has penetrated deep into the hearts of our lads, exercises a potent influence on their habits.

We can affirm, strange and almost incredible as it may appear, that among our boys, who have hitherto lived among companions indulging the grossest propensities, and who have had none but the most brutal examples before them, nothing is more rare than a rude or coarse action, and that, on the contrary, there never occurs an opportunity of helping and comforting each other of which they do not eagerly avail themselves. Thus, if one of their comrades is dangerously ill, the struggle is for permission to watch at his bed-side; and their eagerness in this respect is carried to such an extent that we find it necessary to treat the privilege to discharge this irksome duty as a reward.

The organ in our chapel is played by a blind youth, whose infirmity has

excited the compassion of our boys; one of them said, "I would gladly give two of my fingers to get him back his two eyes."\*

Some persons, though approving in many respects the system pursued at Mettray, have not concealed from us their opinion that we employ too large a staff of officers.

Doubtless they would be right if ours were simply an industrial institution, and our object were solely to instruct each lad in some trade.

In a factory a single superintendent may overlook fifty pupils in a workshop. But morality can not be taught like a trade, and very different care and treatment are required to reform the character of a child from what will suffice to train his fingers.

Without referring to the difficulty of superintendence in the case of field work and farming operations, where the laborers are necessarily much dispersed, to replace evil by good aspirations is a task which can never be accomplished but by often repeated efforts, and the employment of, we might almost say, a superintendent to each individual child we have to watch over. \* \* \*

Although in our choice of occupation for them we always consider the natural tastes of our young laborers, we do not thereby escape requests for permission to change from one to another; but this arises from the natural tendency which exists in the child, and in the man too, to imagine that the worst of all positions is the one he happens to occupy.

We have, therefore, made it a rule that, before such permission can be granted, the applicant must have risen to be one of the three highest lads in the workshop where he was first placed, and that his name shall be found on the Tablet of Honor. Thus, not being discouraged by a decided refusal, and feeling that compliance with his wish is only delayed, he returns to work with redoubled energy, and soon attains the rank which had been made the condition of change. But having by this time overcome the more important difficulties of his trade, and pleased with his success, gratified, too, by the little reward granted in such cases, and with the praise he receives, he becomes the most desirous of all concerned to persevere in the calling from which he has already reaped so many advantages.

Thus we overcome in our lads that love of change which induces men to take up one vocation after another, and often renders them incompetent to succeed in any one; and it is the more important to do this, because our boys seldom stay more than three years with us, a period absolutely necessary for acquiring any trade.

The Tablet of Honor continued to present very encouraging results.

Out of more than three hundred colons, several of whom had arrived so recently that it was impossible for them to have yet attained the distinction, the names of 133 were there inscribed, and it is further mentioned that during the last three months of 1843, only nine names were erased out of 104—erasure, be it remembered, following immediately on any breach of rules.

Four colons died in 1843.

Among the lads we have lost by death, there was one whose last moments were deeply touching, and produced a great impression on his companions. This was Bassière, aged 16, whose conduct had been irreproachable ever since he came among us. Elected an Elder Brother by his family circle, he discharged the duties of his office with zeal, firmness and entire self-devotion. There never was a calmer death-bed than his; his countenance wore a smile, and as his end approached the expression of his features was that of the most

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\* News that a fire had burst forth in a factory near us arrived one day, and in seven minutes and a half our lads had started at full speed for the scene of the disaster, with their fire-engine and all the necessary apparatus.

We were already half way there when we were informed that the fire had been got under. Though rejoiced that the evil had been put an end to, the boys were sadly disappointed in losing this opportunity for attesting their courage, and it is impossible to express the mortification and regret evinced by those of our colons who were under punishment at the time, and who, in accordance with our rules, were not permitted the gratification of risking their lives in the endeavor to serve their fellow creatures.

perfect serenity; he spoke of a future life with earnest piety, and telling them of heaven he besought his brother colons to be obedient and grateful to their masters, who endeavored so sincerely to make them happy. He asked to die in the arms of M. de Courteilles, whom he called his father.

Of the 90 lads who had already quitted the colony, 79 were irreproachable in conduct, and four only had fallen again into the hands of the police; one of them being the poor lad T——, of whom we heard in a former report, whose desire to help his mother, induced him to give up a good situation at Tours, and return to his native place where the difficulties and temptations he encountered caused his ruin.

Of the 79, one who had entered a Zouave regiment with two other colons, was their guide and support, and by his good advice preserved them from going astray. Another, named Blay, had been placed as contre-maitre at a small reformatory school in Bretagne, whence the manager wrote that he was exceedingly pleased with him, and was unable to thank the Directors of Mettray sufficiently for having sent him so excellent an officer.

Another, named Boscher, had been placed in a situation in la Sologne, where he soon acquired his employer's confidence, and became his farm bailiff.

Sent to Paris to fetch a sum of 4,000 francs, (£400,) Boscher discharged his commission not only faithfully but prudently, for having heard of the temptations which a stay there would afford, he resisted the wish to see something of the metropolis, and remaining only long enough to fulfill his errand, he brought the money safely to his master. Being afterward trusted to sell some cattle, he made an excellent bargain, and received 300 francs as their price. But Boscher's prudence failed him this time; he allowed himself to be tempted into a tavern by one of the purchasers, and very little accustomed to wine he soon became completely intoxicated. Meanwhile the village clock had struck ten, and Boscher was not returned; he was anxiously watched for; toward eleven the rumbling of a cart was heard; Boscher was come home, but he was dead drunk.

He was searched, but no money appeared, and it was in vain they asked him what had become of it. The next day his master, who was resolved to discharge him, questioned him again, but he could recollect nothing of what had happened. Another servant, however, who had been desired to use the cart which Boscher had taken the day before, found some pieces of money among the straw, where on carefully searching further, and by an extraordinary and most happy chance, the whole sum was discovered, not a single coin being missing. Great was the delight of the poor lad, to whom, however, his master thought it right to speak very severely. His fault was a source of deep regret to him, and he redoubled his efforts to atone for it. We have since heard that for some time past he has again enjoyed his master's entire confidence, and has never since done anything to forfeit it.

Surprise may be felt that the names of those who have been at the colony, and have afterward done well, should be so freely mentioned, and many persons may imagine that the less said of such antecedents the better, if the ex-colon is to succeed in life. Far, however, from the circumstance of his having been at Mettray militating against him, it is absolutely an advantage to him to have it known. Thus,

The Comte d'Ornano, commandant of the 9th military division, being present when our lads were passing under review, and observing in the ranks a former colon, who then wore the uniform of an hussar, he kindly said to him, "The time you have been at Mettray shall be reckoned in your favor."

It has already been determined among the colons that the first who should be able to set up a shop should put over his door as his sign, [which are still much used in France,] "The Colon from Mettray;" and it was expected, when the report for 1844 was published, that Hermerel, a very steady lad, who was establishing a small trade as a tailor, would gain this envied distinction. When he had completed his apprenticeship, the curate of a village near Mettray, having heard him chant in the chapel there, wished him to settle in his parish, promising to become his patron. So good an offer was not to be rejected, and as there was no tailor in the neighborhood, and consequently Hermerel could not obtain work as a journeyman, the Directors of the colony hired a little room for him, and advanced a small sum with which to purchase what was absolutely necessary to enable him to take in work on his own account. The youth used to bring his village friends on Sundays to Mettray, and show them all over the colony, explaining its details with expressions of the most intense pleasure and gratitude.

The colony was deprived this year by death of its munificent benefactor, Count Leon d'Ourches, and the *Société Paternelle* caused his bust in bronze to be placed in the institution in a position where the lads could see it.

In the next report, (dated June, 1845,) we find the first mention of a former colon receiving a ring in virtue of which he becomes one of a little society, formed in 1842, of which all the officers of the institution, from the Directors downward, are members. The ring, (we have seen one,) is of silver, and is inscribed with appropriate emblems and mottoes. It is presented to every youth who desires to receive it, two years after his departure from the colony, provided his conduct has been irreproachable, and is accompanied by a certificate of membership, which the owner often has framed and glazed, and hung up as the chief ornament of his little dwelling. The object and effect of the society is to unite in a friendly bond those, formerly colons, who are living in respectability, and to cement the tie which yet connects them with the colony.

The colons who have settled at a distance from Mettray gladly correspond with us and with their former companions, to whom they frequently send excellent advice. This brotherly counsel, coming from those already gone out into the world, verifies and adds force to our warnings to those who remain behind. "Listen to what the Directors say," wrote one of them; "you hear the truth at the colony; but you only understand what you have lost, when you have left, and then you find how hard it is to gain your living."

We punctually answer all the letters we receive from our former colons, so that every addition to our number, imposes on us a double task. In the first place, we have to subdue and reclaim them when newly arrived, and secondly, to maintain a constant intercourse with them after they have departed. This latter duty continually increases, for it is not simple supervision that we exercise, but rather the unceasing watchfulness of a parent over his adopted child. Fortunately all our colons do not go to a distance; the greater number remain in our vicinity, and live as we may say under our eye, and within sight of the steeple of the little settlement, which has become a home to them. \* \* It is a source of pride to us to meet on every road round about Mettray, carts driven by lads who have been with us, whose good conduct affords a powerful stimulus to their former comrades. Many habitually spend their Sundays at the colony, where they mix with their school-fellows, join them in their



occupations, eat at the same table, and kneel before the same altar, the only difference between them is in their dress. \* \* Every meeting tends to mutual encouragement, and the good example which each affords to the other, seems to impose by tacit consent an obligation to conduct themselves well. Some of our lads are already earning 200 francs, (£8,) a year, as farm servants, [in addition of course to board and lodging,] and the advantages which these enjoy create a little useful emulation among the rest.

Mettray, containing as it does lads from fifty-two departments, offers many points of interest to the psychologist. During five years of experience and observation we have become convinced of the strong influence which his birth-place exercises on man, and how completely he is a type of its characteristics. The Breton is obstinate, persevering, religious and devout; he is best suited for field labor. The Norman and Alsacian are peculiarly adapted to take care of animals. We have received eighty-four Parisians at the colony, in whom we have observed an absence of premeditated wrong-doing, and an abundance of intelligence and vivacity, accompanied, however, by a want of discipline and an amount of levity, which yielded only to the firmest rule and severest means of correction; by addressing ourselves, however, to their understanding, we have never failed to produce an impression, and have in the end subdued them, by attaching them to us. One of them said to his *chef de famille*, "I could very well get away from the colony; nothing would be easier; and I have often wished to try, but thinking of the confidence our Directors put in us I could never find it in my heart to do it."

It was found necessary this year to sow a much greater breadth of land than before with corn, and it was accordingly determined to rent an additional tract. At the same time M. Augustin was engaged as Agricultural Superintendent, of whose skillful management and its important results we shall hear shortly.

Sheds, store-rooms, granary, earthenouses, a building for storing agricultural implements and one for flour, stables, a dairy, a kitchen for the use of the carters, and for cooking food for the live stock, had been added to the colony during the past year, while in the course of the next it was hoped that various other farm buildings, including sheep-pens and cow-houses, would be completed.

As had happened on former occasions, a member of the government honored the annual meeting of the *Société Paternelle*, (held in May, 1846,) with his presence.

It was M. de Salvandy, Minister of Public Instruction, who presided this year. He delivered an eloquent address in which, after describing the position and duties of an ordinary teacher, he proceeded to speak of Mettray:

You, gentlemen, have set yourselves a more difficult and even a nobler task; you take under your care the corrupted child, who has plunged into vice, and from vice into crime, whose mental and moral being alike must be reformed; whose misled and depraved soul would become more and more deeply steeped in iniquity if you did not intervene to save him from himself, and to save society from his precocious wickedness.

This task you have undertaken—and more than undertaken, you have succeeded in it. You have proved that virtue is inherent in the human breast; that the good seed planted there by the hand of God, may always be found by man if only he truly endeavor to seek and to foster it; that there is no insurmountable barrier in the path from crime to virtue; that the fallen being whose evil course saddens the beholder, and terrifies society, is our fellow creature still; that we may yet discover in him the man whom God has made, and who is capable of loving and serving Him.

Thus Mettray has a character of its own, distinct among all the undertakings

of public benevolence, among all the valuable institutions which are one of the glories of our age; for, gentlemen, this age, though we sometimes greatly depreciate it, is not only rendered great by all its creations of art, by all its marvels of industry, which force back the limits put to man's powers, which in every sense enlarge our universe, and double the time that hitherto Providence had allotted us; it will be prized in time to come, for the spirit of devotion in man to man, for the endeavor to ameliorate the lot of those who are themselves unequal to the task, by them whom Providence has placed in happier circumstances; finally, for all these institutions both beneficent and useful which meet our eyes on every side. \* \* \*

Unconsciously, gentlemen, I have related your own history; I have traced out the course taken by the *Société Paternelle*, indicating the good it has effected, and what has been accomplished by the admirable institution at Mettray.

What spectacle could be more striking than that afforded by the distinguished men who surround me laboring together in this good work—men who have grown old in the great affairs of France, and who now devote the experience gained at the head of the state to an agricultural penitentiary which seeks unobtrusively to reform criminals.

But, in descending to undertake that charge, they are far from lowering themselves; on the contrary, they are raised in the estimation of others, and in their own, for they have undertaken a task at once the noblest and the most difficult—to restore children to society, citizens to the state, souls to God.

By whom was Mettray founded? By that magistrate who, after having from the seat of justice visited the culprit with chastisement, sought him and never quitted him till purified by repentance. By whom besides? By that distinguished man, by that soldier, illustrious as are all who bear his name, who having by choice spent his life in profound seclusion, has now surrounded it, involuntarily, and without seeking to do so, with a brilliant halo; in performing a good and holy work he sought, by a path which he believed to be unseen and unknown, the satisfaction of his own conscience, but he found glory, the purest of all glory, that which crowns the benefactor of mankind.

Let me indulge a personal reminiscence. The founder of Mettray and I were school-fellows. We met again beneath our country's flag. Since then thirty years have passed away—what years they have been you well know. During these thirty years we have never met; our paths in life have been different in all respects, and we remained wholly unknown to each other; his course was voluntarily a hidden one, mine was involuntarily patent and stirring; and here by chance to-day, if such things can be said to happen by chance, we have unexpectedly met to promote the interests of Mettray, which we shall each have aided, he by the devotion of his life, I simply by appearing amongst you for a moment. For even thus do I aid it, but because it is not I merely who am here—it is the state, it is popular power, it is royal authority, which, alike beneficent and watchful, I have the honor to represent before you, and in whose name I express sympathy and respect toward the good work in which you are engaged.

Just before leaving the meeting he again addressed it in the following terms:—

I am astonished to find that the Minister of Public Instruction, who must be deeply interested in the moral results obtained at Mettray, should contribute less than any other department of government to this undertaking. I now raise the aid afforded annually by the office of Public Instruction to the amount granted by the Ministers of Agriculture and of Commerce, namely, 12,000 francs, (£480.) or 7,000 francs more, yearly, to spend on your noble enterprise.

I beg pardon for thus disarranging the accounts of your able financier, M. Gouin, who, after being Chancellor of the Exchequer for France, has undertaken the same honorable post at Mettray, devoting himself to it with unwearied zeal.

The more extended agricultural operations entered into the preceding year are described by M. de Gasparin in a speech which, as relating to a development of one branch of the economy of the institution so important

in its results that it may claim to be regarded as the commencement of a new era in the history of the colony, we feel ourselves justified in quoting at length :

In calling the institution, which it had founded at Mettray, an agricultural colony, the *Société Paternelle* incurred a very serious obligation toward the public. It found it no easy task to organize a large school of agriculture from the elements there collected. What was its staff? Some very young, feeble and sickly children, who had been intrusted to it for far too short a time. What was its field of operations? It had only 12 hectares, [30 acres,] of land, including that upon which the buildings stood. What was its agricultural capital? Its resources were barely sufficient for its wants, and all extraordinary receipts had been already employed, or were tied up for years to come, in order to erect the buildings necessary to the undertaking. It was in this state of things that the Society, feeling how much its future welfare depended on the fulfillment of its obligations, and how important it was to hasten the full performance of its promises, undertook to bestow upon the country a real farm school.

Thus was realized the title it had assumed—thus will the children committed to its care be put in a respectable position in life, one favorable to their health and to their morals, one which will withdraw them from the temptations of our large towns, which will save them from relapsing into crime, and will ensure them constant employment.

To put this plan in execution the Society took upon a long lease a tract of about 203 hectares, [500 acres,] of tolerably good land at a rent of 11,560 francs, [£466, 8s.] This land bordered the colony on one side, and there were standing upon it two farm buildings, in which two families of colons were placed, who are thus located at the extreme end of our territory.

This step happily accomplished, there remained another and far more difficult one to be taken—that of finding a skillful agricultural superintendent who should save us from those mistakes which inexperience can never avoid, whatever be the enterprise embarked in.

We fixed upon M. Augustin, who was already known by his success in other similar undertakings, and who has justified our most sanguine expectations. He has evinced in the course of this year a perfect knowledge of his profession, the power of seeing at a glance what is right to be done, and an amount of resolution without which all other qualities are useless.

The shoal upon which agricultural undertakings are most often wrecked is the insufficiency of capital expended in cultivation; much more is thought of acquiring a vast extent of land than of retaining the funds which will be necessary to make it fruitful. We took care not to fall into this error, and knew well the large sum which we must have at our command if we would not drag on for many years in an inferior position, which would have compromised the institution, and thrown discredit upon agricultural pursuits in the eyes of our lads and of our neighbors, who were very attentively watching for the result of our scheme with no lack of unfavorable predictions respecting it.

Our calculations, founded on circumstances analogous to our own, proved that we should need an amount of capital, in cattle, revenue, or else in labor, equivalent to 180 francs, (£7, 4s. 0d.,) per hectare, or about 36,000 francs, (£1,440,) and the same value in labor and manure, besides implements, with which fortunately we were already tolerably well supplied. A sum, however, of 60,000 francs, (£2,400,) we needed to have at our disposal immediately in order to begin our agricultural operations.

This amount we obtained, thanks to the credit granted us by our excellent colleague, M. Gouin. One-half is secured upon our live stock, the value of which has increased and continues to increase daily; the other, namely, the cost of cultivation, is provided for by the harvest we have gathered. The appearance of the crops in the month of April, when M. Augustin entered upon his duties, was far from promising any such result; on the contrary, indeed it seemed then as though it would scarcely repay the expenses of cultivation.

His knowledge and resolution, however, soon altered this state of things. Perceiving the deplorable condition of the seed-corn, he forthwith purchased some stable manure in Tours with which he covered it, proceeding at the same

time to sow clover upon the wheat. Its condition changed rapidly, and it yielded a magnificent harvest amounting in value to more than 40,000 francs, (£1,600.) Meanwhile all the fallow ground had been prepared and sown with various crops, potatoes, beet root, carrots and rutabagas, which enabled us to feed 78 cows from this land which hitherto had been unproductive. In the ordinary course of affairs, with a less skillful superintendent, this improvement would have been delayed a year at least.

We might give you details of the agricultural results obtained at Mettray this year, but we have thought it better to reserve them till next season, when our position disembarassed from the peculiar circumstances incident to the first year of such an enterprise, may be clearly and simply set forth in such a manner as to justify the highest expectations from the ability of our overseer, and the zealous care of those in authority. But the result already gained is somewhat remarkable. To have got such crops from the very first year, after paying rent, repairing the mistakes of the former tenant, and bringing the land into excellent condition,—to close our accounts with a clear profit, and from badly sown impoverished land, coming into it when the young corn was in a deplorable state, to have obtained a harvest worth, at a rough calculation, 67,000 francs, from land paying 11,560 francs rent, is, I venture to say, a feat of which it would be difficult to find another example.

An early passage in the report for 1849 demonstrates the firm root the institution had taken. It was no longer an experiment—it was a success.

At our early meetings, when the colony was still in its cradle, and was yet scarcely understood; when its object was hardly comprehended by the public, and the expediency of our course might appear doubtful, it was the duty of the Directors to enter into full details, and to answer objections raised by persons of weight and reflection; it was their duty to overcome the injurious prejudice of those who recognized our lads only as culprits condemned by the law, whose reformation appeared chimerical; thank God success has crowned our efforts, your labor is appreciated, and it is now well known that youths at Mettray come there to receive moral training, and not to undergo punishment.

Your example has not been barren; generous hearts have been filled with a noble emulation, and numerous colonies, the offspring of yours, have been founded in several departments; we may unhesitatingly affirm that your cause is now established, and that agricultural colonies have taken their place among the charitable institutions of our country.

It is with lively satisfaction that we assure you of the continued and increasing prosperity of Mettray.

We began with ten boys, our roof now shelters four hundred and twelve; notwithstanding this important increase in the number of our colons, order and regularity have been maintained, and the discipline is unrelaxed. To obtain such results we have had to redouble our care and vigilance; but we have been admirably seconded by our officers, to whose worth we rejoice to have this opportunity of bearing public testimony.

Our system of discipline is maintained by severe penalties and by rewards, which we endeavor to render valuable in the eyes of our lads.

In the course of the present year, we have had recourse to a mode of correction which we trust will be approved by you. Certain cases have arisen in which it appeared to us domestic correction would be insufficient; we desired that our wards should become early aware of the severity they might encounter in that world which they must enter on leaving us, and thus imbibe a salutary dread of its just punishments. Thus, a theft having been committed by one of the colons, we thought it best, upon the above considerations, not to employ our ordinary means of correction; we informed a magistrate of the circumstance, and a policeman was sent who arrested the culprit in the midst of his comrades, just as would have been the case with a dishonest laborer at work on a farm. The accused was forthwith tried in the Court of Justice at Tours, and his sentence was read aloud to his assembled companions.

This display of public authority, and the natural operation of the law produced a deep impression, and by means of intimidation has had an excellent effect.

But we are desirous to add, that side by side with this inexorable severity, without which obedience could not be enforced among a youthful and restless population such as ours, we neglect no opportunity for encouraging those who respond to our efforts to benefit them, never forgetting that to punish effectively we must also reward at the right time.

After analyzing the conduct of the youths who had already left the colony, of whom the number of relapses was in 1846 only between six and seven per cent., the report continues: -

This proportion certainly need not discourage us, and yet we can confidently affirm that it would be far less if the lads remained longer at Mettray; often the period of liberation arrives after a stay of only two or three years, and sometimes we have been obliged to discharge children of scarcely twelve years of age. In this there is a double evil which we would point out to the attention of magistrates; time has not been allowed to complete our course of training, and the lads are too young to resist the bad examples and pernicious influences to which they are about to be exposed, often even in the bosom of their own families. \* \* \*

On Christmas day, as our lads were coming away from evening service, a man out of breath rushed among us crying, "They have set fire to Gaudières!" (one of the outlying farms of our institution.) In seven minutes the engines and our lads were ready to start, and all hastened to the scene of the misfortune under the guidance of M. Hubert, a gentleman who gave up an appointment in the Fire Brigade at Paris in order to come to Mettray. Thanks to his admirable direction the efforts of the young firemen and of all who assembled to give their help, were crowned with speedy success; in two hours the fire was extinguished without causing more injury than the loss of three thousand trusses of straw; the buildings and their contents being moreover insured.

We have a pleasant duty to discharge in recording the praiseworthy conduct of M. Hubert, who had already on another occasion saved at the peril of his own life those of two workmen who had fallen down insensible at the bottom of a well which we were having cleaned. Such actions do not seek the reward of praise, but we deemed that in telling you of our lads, we ought also to say a few words respecting the right-hearted and devoted men who second us so well in the difficult task we have undertaken, and who understand how thus to enforce their lessons with the irresistible power of example.

The fire of the 25th of December appears not to be attributable to ill-will. From the evidence elicited by the judicial inquest it seems that it was kindled by a little girl whom epilepsy had reduced to a state of idiocy. She has been arrested, and it is for the judge to decide whether she acted knowingly, (*avec discernement*.)

This occurrence has obliged us to take increased means of precaution.

Until it happened, one person only remained during the night in charge of the outlying farms, the boys going thither in the morning and returning in the evening; we have since decided that henceforth forty boys shall remain there always, living and sleeping at the separate farms. This, which is now simply a prudent measure, may eventually lead to the happiest consequences as regards the multiplication of agricultural colonies in France.

In the outlying farms which are members of Mettray, our system is seen on a limited scale, which easily admits of imitation, and visitors may be convinced by their own eyes that an agricultural colony can exist with a very small number of colons, and yet confer immense benefit upon agriculture.

The time devoted to intellectual instruction had been lessened to ten hours per week, and was afterward further reduced to eight.

Side by side with religious teaching and elementary instruction we place industrial education. We desire that on leaving Mettray our lads should be able, without undergoing the laborious life of an apprentice, under often a very harsh master, to support themselves, and to earn what are usually considered good wages. Two-thirds of the colons are employed in agriculture, the rest are occupied in our workshops, in trades connected with agriculture, or which are required to supply the colony.

M. Augustin, the director of our agricultural department, gives lectures on agriculture, and then setting his class to work on the land, he is able to simplify the difficulties of theory by reducing them to practice. M. Jules Petelard, formerly head Veterinary Surgeon in the 8th Regiment of Hussars, and member of the *Indre-et-Loire* Agricultural Society, gives another course of lectures on the constitutions and treatment of domestic animals; these important lessons are listened to by our children with a fixed attention very unusual at their age, proving how true it is that if they are to love their labor, it must interest their understandings.

Our lads are occupied as follows:—

Agricultural laborers, .....	276
Gardeners, .....	31
Wheelwrights, .....	18
Blacksmiths, .....	12
Farriers, .....	10
Makers of Wooden Shoes, .....	14
Carpenters, .....	12
Tailors, .....	18
Shoemakers, .....	12
Masons, .....	6
Sailmakers, .....	3

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Perhaps we should offer some explanation regarding the above table. Why, it may be asked, have sailmakers in an agricultural institution? We offer one word on this point. All our colons sleep in hammocks, and we require work-people among us, who can provide and repair this sort of bedding. Further, it must not be forgotten, that we have at Mettray a large number of lads from the coast of Bretagne, who have already made coasting voyages, and are irresistibly attracted by a sea-faring life. One of our masters, who was formerly the mate of a vessel, teaches them the manœuvres of a ship,\* and gives them useful instruction in a sailor's vocation, which seems to be by nature theirs.

The number of lads who had now been placed out in the world amounted to 197, of whom twelve only had relapsed into crime. Of the remainder the conduct of 173 was irreproachable; perhaps the following particulars respecting some of them may not be found uninteresting:—

Among those who have profited by our efforts in their behalf, we can not resist the pleasure of mentioning G——, who after being one of our best colons, is now serving in the 8th Regiment of Hussars. He is a good soldier, and has won the approbation of his superior officers. His comrades, far from reproaching him with having been at our institution, call him among themselves and as a term of endearment, "*Little Mettray*."

Thus, in the army, the name of the colony has in some degree become his; let us hope that Mettray will have brought happiness to him, and that he will do honor to Mettray.

We will also recall M—— to your kindly remembrance. M. Marion, Vice-President of the tribunal at Nantes, who has undertaken the patronage of this lad, writes us that M—— makes the best use of his wages, and devotes a portion to the relief of his father, although the latter has not always recognized the duties which this relationship imposed. "This feeling of filial piety," (adds M. Marion,) "which shows itself, notwithstanding the faults of the parent, is too generous and too rare among us to pass unnoticed."

You will not learn without interest that six of the colons from Mettray have married. One of these young heads of a family called B——, now a farmer near Loudun, came with his wife to see us, and their visit produced a very marked and touching effect upon his former companions. C—— is married at Nantes; he lives near his mother, and is her comfort and support. M. Marion

\* In the principal court of Mettray are fixed the bulwarks, masts, tackle, &c., of a large ship, the gift of the Minister of Marine, upon which the boys, who are likely to become sailors, are exercised in nautical duties.

wrote again to us lately, and speaking of C—— says, "This little household is admirably conducted."

This year, as in former ones, the *Conseils Generaux*, the *Cours Royales* and various corporate bodies, indeed all who had before given aid to Mettray, have continued their support.

We desire particularly to acknowledge the generous assistance accorded to us by M. Delalleau, Rector of the Academy at Poitiers. This distinguished man is well aware of the touching and purifying nature of assistance rendered by the young whom fate has gifted with wealth and happiness, to the wretched of their own age; he believes that to inculcate charity among the youth in our schools is a holy and salutary lesson—not that charity whose efforts are limited to alleviating individual suffering, but rather that enlightened and foreseeing charity, which, like Providence, considers the future as well as the present, and which turns every opportunity of diminishing misery into a means both of relieving those immediately afflicted, and of securing the well-being of society in time to come. M. Delalleau did not over-estimate the kindly feeling of the different masters in the college when he besought their zealous coöperation, and the pupils, responding to the appeal of their preceptors, sent to Mettray the money which had been given them to spend as they pleased. A similar example has been afforded by the schools of medicine and of law at Poitiers, the colleges at Amiens, Limoges, Orleans, Poitiers, Pont-Levoy and Tours; by the Ecole Neopédique at Paris, conducted by M. Louis Leclerc, and by the Loubens Institute. Besides these the municipal college of Rollin has lately enrolled itself among our founders. The Director of the latter college considered it his duty to pay a visit to Mettray in the course of his vacation. His approbation of our system of instruction, and his expression of sympathy, when fully acquainted with our labors, are deeply gratifying, and we gladly take this opportunity of assuring him of our lively sense of his kindness.

The above information gives valuable proof of the increasing interest in Mettray, which, as we have gathered from former reports, was gradually spreading among all classes of society in France.

"Gentlemen," said M. Hebert, Minister of Justice and of Worship, in the course of a most eloquent address delivered at the eighth annual meeting of the *Société Paternelle*; "you have recognized the fact that the same labor which renders the earth fruitful, purifies and strengthens the human heart. Our country's soil inspires a love for it in those who cultivate as much as in those who defend it; and in the midst of the fertile plains of Touraine, in that model farm which has arisen and now prospers under the hands of the reclaimed out-cast, your young laborers do not learn only how to drive the plough, they learn how in becoming more useful, to become also more worthy members of society."

The sympathy and approbation of one high in power could never have been more acceptable, judging by the opening passage of the report by the Directors:—

Since the foundation of the colony, we have never yet passed so difficult a year as that which has just elapsed, and never have we had greater need of your counsel, your confidence, and your support.

Our internal management has encountered many difficulties, our financial estimates have been unavoidably exceeded, our institution has been threatened from without; nevertheless, we have passed through this anxious period better than could have been hoped, and that Mettray should have remained unshaken is proof that it is based on solid foundations.

The department of Indre-et-Loire, has, as you are aware, been the scene of disturbances, and the colony ran some risk, owing to the excitement which had seized upon the inhabitants of the villages round about Tours, from which we are not far distant. Hunger, caused by the dearth of bread, and evil passions roused with sinister design, incited men, who are ordinarily among the most peaceful, to riot and pillage. The agitators had cast their eyes on the colony, and had laid a plan to entrap our officers, whose uniform they would have rejoiced to see among them; numerous and threatening mobs, came to our very door, but they never crossed our threshold.

We will not detain you longer by detailing events which happily are now past; but we must not omit to inform you that in the midst of the excitement which encompassed us, and of the sounds and threats which reached our ears, our youths justified our good opinion and deserved our confidence, by the calm attitude they preserved, by redoubled order and diligence, and by proofs of devotion and subordination, which contrasted forcibly with the disorder without, and demonstrated, in the most striking manner, the inestimable value of judicious training and firm discipline.

We have yet further evidence to offer to you. Fire, which during the last two years has done great damage in this district, at last attacked the church of the village of Mettray; as it was, it suffered to the amount of 10,000 francs, (£400;) not a stone, however, would have been left, but for the two fire-engines from the colony, and the united aid of our colons and the neighbors.

Our young firemen, under the direction of their chief, M. Hubert, gave on this occasion ample proof of their zeal and courage.

The Directors record that many distinguished fellow-countrymen came in the course of this year to inspect the colony, which was also attracting much attention abroad; Mr. Gladstone visited it at that period, and gave convincing proof, on his return to England, of his high appreciation of its excellence, by aiding with his time and fortune in the establishment of the Philanthropic Farm School at Red Hill, which more nearly resembles Mettray than any other reformatory institution in England. The report also states that

Lord Brougham has discussed this year in the House of Lords, with all his extraordinary eloquence, the juvenile delinquent question, which he regards as one of the gravest his country has to deal with.

"To show the effects of these experiments, [in reformatory treatment,] he would take the French institution at Mettray as affording more details. \* \* Besides this one there had been twelve others of a similar character established in France, which were founded in consequence of the great success that attended the original institution. He avowed that, if he were animated with feelings of rivalry toward France, if he were animated by those national feelings of rivalry which pervaded the bosoms of Englishmen—those national feelings would lead him more to envy the French people for the erection and usefulness of such institutions, than for any glory they might have derived from their Algerian colonies, from their Spanish marriages, or even for all that redounded to the glory of Napoleon. He envied them for what they had, and which this country wanted—those noble and useful institutions. \* \*

"Let us rather rival their noble and generous nature by imitating them in the erection of twelve establishments similar to Mettray, and thus taking the first step toward the amendment of our criminal law, which would be the first real attempt that had ever been made since we had a criminal law."

Referring to the evils of short imprisonments the report continues:—

In a word, every youthful offender who is thus thrown prematurely upon the world, finds himself under precisely the same conditions which caused his fall, and which can scarcely fail to plunge him again into beggary and crime. We have omitted no opportunity during the past eight years of pointing out this miserable and injurious operation of the penal code, and of urging the Minister of Justice, and the members of both Chambers, to introduce an amendment more in accordance with the spirit of this article; it should be framed to provide for the education in an appropriate institution until they have attained their twentieth year, of all children committed under the age of 16, and detained by virtue of article 66.

Another subject which we find dwelt on again and again, and to which, as we have already had occasion to see, the Directors attribute a large share of the success they have attained, is the elaborate and efficient system of patronage by which they exercise a kindly surveillance over



all the youths who leave the colony. As it would be impossible for the Directors of Mettray to perform this duty personally, they obtain the assistance of benevolently disposed individuals, (of whom an abundance are always to be found,) residing in the various neighborhoods where the colons are placed in service. These persons are denominated patrons, and as the duties of their office are at present but imperfectly understood in this kingdom, and as we are convinced that a system similar to that which is so efficient in France, is equally essential here to the successful operation of reformatory schools, we shall venture to give a passage, though of considerable length, which will explain the course pursued by our neighbors:—

We have already placed out 286 youths, (89 during the year 1846,) each under the care of a good patron, provided with a small sum of money, the fruit of his industry, with a suitable wardrobe, and having a trade in his hands in which we aid him to find employment; thus a lad when he leaves Mettray begins a new life; he has been saved from himself, to use the words of M. Agénor de Gasparin.

He is as much sought after by the farmers and the various employers of labor round about us, as the convict coming direct from prison is avoided and driven away from every workshop where he may offer himself. \* \*

The reformation of the neglected child and his good conduct after he has left us, being the object which the founders of Mettray had in view, permit us, gentlemen, to give you some details on those points, by reading extracts from our correspondence with the patrons of our lads.

M. Lefebvre, commissioner of police at Beaumont-Sur-Oise, writes us:—

"I am exceedingly pleased to inform you that the time passed by G—— at the colony at Mettray has been most beneficial to him, and I consider him now as a pattern to lads of his age; I shall do my utmost to keep him in the situation where you placed him."

The Mayor of Beurley writes, "My surprise at the change I found in Auguste D——, has been very great; he has become civil, attentive and modest; indeed I did not recognize him until his name was mentioned."

M. Marion, Vice-President of the *Tribunal Civil* at Nantes, who for a long time past has kindly undertaken the patronage of all our lads there, says, "I can speak only in terms of praise of the Mettray lads, who, since their liberation, have resided in this town; not one of them has relapsed into crime.

"I was a little uneasy about the two T——'s, in consequence of the masons here having struck, but they had no inclination to join their riotous meetings.

"I beg to draw your kind attention to C—— and his family; his conduct deserves your sympathy. Under the above-mentioned circumstances he has displayed honesty of purpose, right feeling and courage which are above praise. He would be glad to have a view of Mettray," &c., &c.

I should gladly quote the whole of M. Marion's letter, which is full of touching details, but it is too long for the limits of our report.

M. Daguin, Secretary-General to the Prefecture of the Jura, informs us that B——, by working hard, is able to wholly support his aged grandmother, and that his conduct is excellent.

To conclude our quotations, and to satisfy you of the trustworthiness of the information we lay before you respecting the youths whom we have placed out, permit us to read to you at length the form which our kind correspondents are good enough to fill up. They are the chief magistrates and different authorities, and persons occupying the most respectable positions in the various localities, who generously take upon themselves this charge. This form was filled up by M. de la Pierre, a manufacturer, who wrote to us from Clamecy, on February 1st, 1847:

"Sir,—Being always desirous of complying with your wishes, I hasten to forward to you the statement of the conduct of J. V——, one of the numerous individuals rescued by your institution, which takes them from our prisons, and returns them to society corrected of all their faults.

"I am glad to have nothing but what is favorable to tell you of this young man. He fulfills every religious and social duty; he always regrets living so far from the colony, and being thus deprived of the pleasure of seeing his benefactors there.

"I have the honor to be," &c., &c.

This letter was accompanied by the following form :—

#### QUESTIONS AND ANSWERS.

- Ques.* Christian and surname of the colon? *Ans.* J. V.  
*Ques.* Name and residence of the patron? *Ans.* M. de la Pierre, manufacturer at Clamecy.  
*Ques.* Does he perform his religious duties? *Ans.* Invariably.  
*Ques.* Does he repeat his prayers morning and evening? *Ans.* Regularly.  
*Ques.* Does he go to church? *Ans.* Regularly.  
*Ques.* Is he diligent? *Ans.* Yes.  
*Ques.* Does he show intelligence? *Ans.* Rather good will than intelligence.  
*Ques.* Is he obedient? *Ans.* Nothing to find fault with on this head.  
*Ques.* Is he civil? *Ans.* Always.  
*Ques.* Is he careful of his personal appearance? *Ans.* No.  
*Ques.* Is he economical? *Ans.* Yes.  
*Ques.* What different occupations has he been employed in? *Ans.* Until now he has been employed only in field labor: but his father, notwithstanding ill health, being obliged to work at his trade as a carpenter, in order to support his five children, now employs him to work with him, he being himself very weak.  
*Ques.* Does he occupy himself sometimes in reading and writing? *Ans.* Yes.  
*Ques.* What books does he read? *Ans.* Religious, moral and instructive works.  
*Ques.* Does he attend an adult school? *Ans.* He has neither time nor opportunity.  
*Ques.* What are his leading tastes? *Ans.* None that are evil.  
*Ques.* What are his most striking characteristics? *Ans.* Goodness of heart, obedience, gentleness and civility.  
*Ques.* Does he hear from his family? *Ans.* He is now living with them.  
*Ques.* How does he spend Sundays and fête days? *Ans.* At church, in walking, or with his father.  
*Ques.* Has he any friends or connections? *Ans.* None.  
*Ques.* What character do the persons bear with whom he associates? *Ans.* He associates only with his father, who is poor, but honest.  
*Ques.* What are his wishes for the future? *Ans.* To learn to work so as to help his father.  
*Ques.* Does he think of the colony? *Ans.* Constantly.  
*Ques.* Does he acknowledge the benefit he received there? *Ans.* Yes.  
*Ques.* In what manner does he speak of it? *Ans.* With the warmest gratitude.  
*Ques.* Has he been ill? *Ans.* No.  
*Ques.* What is the behavior and character of the people for whom he works? *Ans.* Before working with his father he was with very excellent people who employed him in field labor.  
*Ques.* Do they perform their religious duties? *Ans.* Yes.

#### *Particulars of his conduct whether good or bad.*

In consequence of a long and painful illness, his father had fallen into extreme destitution, which still continues. Accustomed to the use of tobacco, he had been obliged to forego it, his utmost means being needed to obtain food for his family, when on the first of January this lad having received a few sous as a new year's gift, hastened with them to his father, who, however, refused to accept them. Your former pupil went then himself to exchange his sous for some tobacco, which he brought to his father. The latter wept while relating, only yesterday, this kind act of his son.

The minute information thus obtained respecting every colon, (not one of the 286 who were now placed out had been lost sight of) enables us to accept with perfect confidence the statistics relating to the numbers reformed, as it also goes far to account for those numbers being so large. With respect, however, to the relapses, it must be recollected that they do not, of course, include the boys who are sent back to prison. Of these we hear as follows :—

In 1846, the number of lads sent back to prison from the colony since its foundation, amounted to 34, including five during that year.

While acknowledging our failure in dealing with the deeply rooted depravity of those youths, and, moreover, the necessity we were under of inflicting upon them a punishment which should deter their companions from following their evil example, we have never lost sight of, or compassion for, those unhappy individuals; 16 of them are dead,—the first actually died of remorse. He

belonged to a noble family in Bretagne, whom poverty had reduced to the necessity of cultivating with their own hands their few remaining acres. "Remember," wrote one of his relatives to him, "your aged father sank his head upon his breast the day you brought disgrace upon us by appearing as a felon at the bar, and has never raised it since." A monomania for theft was this lad's ruin, and pursued him at Mettray, where he found means of stealing even in his cell.

As regards the others we have been gratified to learn, and often by correspondence with themselves, that their conduct in prison was generally better than that of their companions; many of them write to us expressing their contrition, and come to see us on their liberation. Some grains of the good seed took root even by the wayside, and bore fruit though tardily. Many of those lads have behaved well since their discharge from prison.

In the course of this year the colony sustained two sad losses from its staff of assistants, the first that had occurred since its foundation, in the death of one of the estimable sisters of charity, and of a sous chef—a youth of great promise.

Almost all the farm buildings, which we heard of in the preceding report as in progress or contemplated, were now completed, and a mill had been erected and was already at work.

Between the publication of the reports for 1847 and 1848, the political aspect of France had entirely changed. The Orleans family, which had always shown favor to Mettray, and most of whose members are inscribed as founders of the institution, had utterly vanished from the country, and it remained to be seen how far their successors in power would be willing and able to aid the good work.

Meanwhile, despite the shock which made itself felt from one end of France to the other, we learn that the position of the colony was tranquil and secure.

While keeping our wards, as it was our duty to do, free of all political influence, it is nevertheless right you should know they have not remained in ignorance of the important changes which have occurred, and that they are deeply interested by them. The eager curiosity of such restless and intelligent lads has never failed to follow closely the course of events, when indeed it has not been in advance of them.

We had no other means of preserving order among our colons, than by informing them calmly, but unreservedly, or what was taking place in Paris. Besides, many of them would certainly have learnt it from their relatives. The interest with which they received our communications proves, in the most convincing manner, how fully we have succeeded in kindling in their breasts a feeling of honor, together with a genuine love of their country and of home. The colony has become a home to them; they have attached themselves to us, as a son is attached to his father, and confidence in us and a sense of duty have kept them around us.

After relating to them the news, we always concluded by an appeal to their sense of gratitude, and by assuring them that under a republican government, the performance of our duties, readiness to work, and obedience to the law, should be the rule for all; that it was especially under such a government that each could and ought to stand alone, supported by his own ability and his own merit; that we should be the first to set this example to all; we, who in founding our institution, had taken for our motto, "*Let good workmen trust in the future, (aux bon travailleurs, l'avenir !)*" "If order and respect for all that deserves respect, be banished from the rest of France," we said to them, "let it be on this spot of ground in an obscure village, that a wholesome example of them shall be afforded by a colony of lads, of whom all the world despaired." We can assure you, gentlemen, these words were heard and appreciated; we are convinced of this by the fact that not only has the strict and systematic order of our

customary discipline not been disturbed, but, on the contrary, the number of infractions has sensibly decreased since the Revolution of February.

This was indeed remarkable at a time when almost every public school, and even some private ones, were in revolt, and proving their national origin by throwing up barricades.

But though so far as it depended on the officers and the colons, the prosperity of Mettray was undisturbed by external agitation, it could not wholly escape being affected by the convulsion of February.

The distribution of our young laborers among the different workshops has undergone, since February, a most untoward change.

In consequence of a decree by the Provisional Government suppressing labor in prisons and in charitable institutions, we have been obliged almost entirely to close the workshops of our smiths, wheelwrights, sabot makers, joiners and rope makers, in other words those which are most profitable.

We still manufacture the articles we require for our own use, but external sale is strictly forbidden. This measure has had three injurious results.

1. It has obliged us to discontinue employing as apprentices, lads who had worked in that position a considerable time, an obligation equally disadvantageous to them and to us, for their labor had begun to be profitable to us, and on their side would have insured them good places when liberated.

The change too of occupation, and the being obliged to give up so suddenly and with so little reason a trade they were fond of, inspired, as may easily be supposed, discontent among even our best lads, and made them all the more indisposed to field labor.

2. Our workshops had been much enlarged, and we had fitted them up on a liberal scale; we had engaged excellent teachers whom we were obliged suddenly to dismiss; we had received large orders; in fact the ruinous prohibition against work has deprived us this year of 25,000 francs, (£1,000,) clear profit.

3. These losses are the more unfortunate for us that it will be difficult to replace them or provide better for the future.

At the time when every evil passion of the working classes was inflamed, and they were led astray by those who excited in them hatred and even vengeance toward any who seemed to be competitors, all our neighbors looked with fear upon us. Local ill-will, however, had no just foundation, for we had never sold our goods at less than the current price; on the contrary, we had from the first, invited the neighboring tradesmen to share the advantage of our manufactures by offering to consign to them wholesale, every description of article that they could sell retail, by which they would have gained twice as much profit as by their own goods, which, not being so well made nor so cheap, were not so much liked as ours.

Their mistaken opinions made our neighbors forget the good conferred upon the country for the last ten years by an institution which has spent more than a hundred thousand francs on the soil. \* \*

The government has recognized the difficulty of our position, and has granted its benevolent aid to the colony. We continue to receive the same daily allowance, and the subventions accorded by former administrations.

Among the combatants in the streets of Paris, which included persons of all ranks and of all opinions, Mettray was not unrepresented, but it was on the side of order that her children fought.

Permit us to return for a moment to the conduct of those of our lads who are now members of the *Garde nationale mobile*. They performed a gallant part in the lamentable days of June, but we should in particular mention Louis Francois Richard, who was born at Paris. He came to Mettray in 1843, and left the colony in 1845. His conduct while there was invariably good, and his name appears on the Tablet of honor. After his liberation he maintained himself honestly by his labor.

Having enlisted in the 8th Battalion of the *Garde mobile* when it was first organized, he distinguished himself even in that gallant band. He took part in the encounters of the Faubourg St. Antoine. After several barricades had been

carried he rushed to the attack upon the last three which still blocked up the Faubourg. Here he fell into the hands of the insurgents, who had planted on this, their last remaining stronghold, the flag of the 8th legion of the National Guard, which they had carried off from the council-house of the *arrondissement*. Richard freed himself from their hands by an immense effort, and then, with irresistible courage, threw himself on this barricade in the midst of a murderous fire; there he recaptured the flag, and had the signal honor of restoring it to the hands of the National Guard, who were struggling to regain it. Conducted by them in triumph to the National Assembly, the *Moniteur* announces that he there received from President Sénart, his decoration as *Representant*, with the promise of that of the Legion of Honor.

All our lads who have become soldiers have behaved remarkably well. Priat, of whom we have spoken to you several times already, has obtained the rank of sergeant in the Zouave's regiment; three other colons are corporals in regiments of the line.

Frequent reference has been made in the passages we have quoted to the *Ecole Préparatoire*; and some particulars of that invaluable branch of the institution, which we find in the report for 1848, give too much useful information to be omitted.

The results already obtained by our *Ecole Préparatoire* deserve your attention. Of 155 pupils admitted,

37 are still at Mettray, where they fill the various offices of secretary, accountant, treasurer, schoolmaster, steward, labor-master, *chefs* and *sous-chefs* of families;

9 have left Mettray to become teachers;

15 have taken various situations, (in railway, insurance and commercial companies, &c., &c.);

10 have entered the army;

5 have become agricultural superintendents;

29 follow industrial occupations;

\*49 have left the colony from want of capacity;

1 is dead.

There are at present about eleven pupils in the school; several are trying to obtain a schoolmaster's certificate; others devote themselves more particularly to agriculture, both theoretical and practical.

All help as monitors in giving instruction to the colons, and thus commence their apprenticeship in the difficult art of guiding and reforming their erring fellow creatures.

At a time when the subject of agricultural colonies engage universal attention, our *Ecole Préparatoire* can not but acquire fresh importance, and demand increased care.

We can not forget that it is to this establishment that the success of Mettray is in great part owing. We can rely with confidence upon the success of agricultural colonies, only when they are conducted by practical and experienced men. The school, then, in which government can meet with such individuals, deserves to be considered eminently useful. Such, gentlemen, we trust, will be the case with our *Ecole Préparatoire*; such is the object we proposed to ourselves in establishing it, and to attain which our efforts have been unceasingly directed.

1849 found the finances of the colony seriously depressed by the prohibition to manufacture goods for sale. Meanwhile, expressions of sympathy and offers of pecuniary aid came from Holland and from England, and the colony received a visit from Louis Napoleon, then President of the Republic, accompanied by several of his ministers. They fully recognized the importance of the institution, but nevertheless the Directors had great reason to fear that the subventions which each successive government, since that of Louis Philippe, had continued to grant, might now be withdrawn. To avert this threatened ruin, they asked

for a committee to be appointed by the chamber of Representatives to visit Mettray and report upon it to government.

Happily their investigations resulted in the subventions being continued, but the loss of profit from the workshops remaining closed, necessitated a reduction in the staff of officers. The Directors dismissed twenty of their assistants, parting from them with deep personal regret, and grieved for the decreased efficiency of the institution which must result from their departure.

There are very few events recorded in the report for this year, but we find instead very elaborate and important statistical details on the number of youths received and of those placed out, of their parentage, of the proportion whose names were inscribed on the Tablet of Honor, of the degree of instruction they possessed on entering the colony, usually very small, and of the time devoted to its acquisition while there. This had latterly been increased and amounted now to fourteen hours per week, which was found amply sufficient to enable them to acquire the elementary knowledge—reading, writing and arithmetic, and, in some cases, linear drawing and music—which it was considered desirable to teach. A certain portion of the above-mentioned time was moreover occupied in religious instruction, but to youths, who were preparing for their first communion, the chaplain devoted an additional hour daily. From the report for 1850, we learn :—

Sixty-five of our wards have made their first communion, and in the most satisfactory manner; and a large number have renewed it. \* \*

We have no fixed time for the performance of this solemn duty; it is determined chiefly by the amount of religious knowledge, and the fervor of the aspirant. \* \*

At Mettray a large number of our children are foundlings; it is impossible to form an idea of the neglected state of these poor creatures, whose birth is their only offense.

Many of them have done nothing from quite infancy, but watch cattle, and their brutalized condition is often on a level with that of the animals among whom they have lived; indeed, we have had boys who seemed to have acquired their most degraded attributes. Thus, if they quarreled with a companion, they would, after regarding him sideways, rush against him, and overturn him by butting at his chest with their heads, all done with such incredible rapidity that their adversary had no time to save himself from the blow.

The health of the colony continued to be exceedingly satisfactory.

We can not but call upon you to rejoice with us that Mettray has been preserved from the scourge of disease which has found victims even at our very door. The penitentiary at Tours lost two-thirds of its inmates in three days. It may be answered, that Mettray is situated on a high table land, free from stagnant water and injurious exhalations. But the houses in our close vicinity are in a similar position, and nevertheless in one of them a whole family was carried off. \* \*

It is shown, by examining our register, that the number of boys admitted into the infirmary diminishes in proportion with the length of their stay at the colony, which proves how much their constitutions must be strengthened by their healthful mode of life.

We never allow lads, who have been placed out at neighboring farms, to go to the hospital; if they fall sick they return to the colony. We claim the right to relieve them in suffering and in sorrow, as a father does his children.

The time spent in curing their physical ailments, we make additionally profitable by re-awakening in their hearts the good principles, which, during

their residence at the colony, we endeavored to implant. Our excellent sisters of charity, seconded by the chaplain, lose no opportunity for exhortation, and their counsel is always received with gratitude.

Thus our lads return into the world strengthened both in body and mind; and our gratuitous hospitality has the happiest influence on their characters, for by such evidence they are convinced of the disinterestedness of our advice, and feel all the more willing to follow it.

Referring to the family system the Directors remark:—

In our endeavor to replace the home which has failed in its duty, we do not conceal from ourselves that the imitation can never equal the reality, and consequently, whenever our wards come from respectable families, we lose no opportunity for enabling them to meet, in order to preserve the bonds of natural affection.

Our colons often beg permission to send some help, out of the little fund which accrues from a portion of their earnings, to a father or mother suffering from poverty, and we always incline a favorable ear to such requests, being only too glad to foster every generous sentiment in their young hearts. If the amount of their savings is too small to meet the want, we add enough to make it sufficient, and nothing is so potent in exciting their feelings of gratitude toward us. We generally appreciate kindness rendered to those dear to us more highly than if we were its immediate object.

When the character and conduct of the parents are good, we allow them to see their children, and often their fathers, more often their mothers, come from a great distance, frequently on foot, even in the worst weather.

Our lads are not in a position in which strong passions are brought into play, and we may rejoice that it is so; but owing to this circumstance, when speaking of what concerns them, the incidents we have to relate are necessarily very simple. Love of labor, obedience to their officers, religious feeling, such are the virtues which we usually have occasion to mention. Some of our colons have fortunately, however, had opportunities of distinguishing themselves by rendering a service to their fellow creatures, and even in saving human life.

One day a bull on the farm became infuriated, and rushed at the woman who has the superintendence of the dairy, when the lad Bourdin, seeing the danger which threatened her, instantly threw himself just in the animal's path, and with a stick struck it a tremendous blow between the horns, which enabled the terrified woman to escape. The boy was not deceived as to the risk he ran, and said to us afterward with much simplicity, "I made sure it was all up with me."

Another colon, also quite recently, named Roch, having seen the wife of a laborer fall into a piece of water, which was more than three metres [10 feet] deep, jumped in to rescue her, and was fortunate enough to drag her to the edge.

The lads who belong to the department of the Seine are those who give us most trouble, for all our efforts do not always avail to prevent their returning to the capital, which has an irresistible attraction for them, and whither, moreover, their families usually urge them to come; and you are aware that under no circumstances is our active and watchful care more constantly needed, than for those poor lads who are exposed to all the temptations of a great city.

The following passage enables us to judge of the position which the colony had attained in the course of ten years of active existence:

If Mettray, even at the present time, has not yet assumed its rank among first-rate agricultural establishments, we can assure you it is not for want of making the most strenuous efforts in that direction. But the task is a difficult one. Many and very different objects are there sought to be obtained. Intellectual instruction, moral training, the requirements of strict discipline, fixed hours which can not be changed, the employment of youthful and inexperienced hands, of which, moreover, we have often more than we know how to occupy render the task of cultivating the land well and economically, and of producing good agriculturists, a very hard one. \* \*

Now, however, that our efforts have effected, in a moral point of view, all we dared to hope for, and even more than that, when we recollect the perilous trials we have passed through, and the class we have had to deal with, we intend to devote our utmost efforts to repair the losses which the agricultural

portion of our enterprise has incurred, and also to place agricultural training on the footing which it ought here to occupy.

After ten years of strenuous exertion we have the right to say—"Either Mettray is an exceptional and ephemeral institution, and ought to receive neither the help which might retain a benevolent but useless experiment in existence, nor praises which would afford it futile encouragement,—or Mettray is the first stone laid of a complete system of correctional education, founded in no rash love of novelty, but on the eternal principles on which society itself is based, and susceptible of infinitely varied application."

In the latter case it ought to be unreservedly adopted, that so difficult an enterprise may not be left at the mercy of this or that favorable disposition which may fail us at any time, nor dependent on our individual efforts to obtain aid, which, whether more or less successful, entail considerable loss of time, seriously interfering with the good management of the institution.

It devolves upon you, gentlemen, the founders of Mettray, to ensure the permanency of your work.

We gave ourselves ten years for accomplishing this great experiment; that period is completed to-day, and we may safely say, METTRAY IS ESTABLISHED.

Praise has succeeded detraction, approval has taken the place of objections, and the most convincing testimony authorizes us in adding, *Mettray is understood*.

Both at home and abroad our plan has been eagerly adopted, and similar institutions projected or already established elsewhere, enable us to exclaim, still more rejoicingly, *Mettray is imitated*.

Finally, if our anticipations and our wishes do not deceive us, the day is not far distant, when your system being applied to all those children who before that period had been a burden or a source of alarm to the state, they will, by promoting its prosperity, become to it a mine of wealth.

The report for 1851 contains no new facts of importance, but it again insists on the ruinous consequence of sending lads to Mettray for so short a period as two or three years, and upon the advantages resulting from effective patronage. It mentions also that the cultivation of the colza plant had been introduced, and promised to be highly remunerative.

In 1852 a most elaborate report was issued by M. de Gasparin on the state of the agricultural department, which it appears was then in a very flourishing condition.

In the course of this year the Directors were away from the colony for a considerable time, owing to ill health.

Officers and colons, whilst we were absent from the colony, redoubled their zeal, in order to prove their attachment to us, and to our esteemed representative, M. Blanchard, whom they alike love and respect, and whose task they sought to lighten. This fact affords a most convincing answer to the objection we have often heard raised, that the existence of Mettray depends on two men. Mettray, we affirm, rests on an educational system based on established principles, and will bear fruit long, very long after those who originated it shall be no more.

Little did he who spoke or those who heard these words imagine in how short a time the prophecy they contained was in part to be fulfilled; on the 10th of September of the same year, M de Courteilles died. "He was attending the sick bed of a youth, who had to all appearance become thoroughly hardened, when the latter, for the first time since his admission into the colony, exhibited some sign of contrition. The joy which M. de Courteilles experienced on the occasion reminded him of an extract from a sermon of the Abbé Lacordaire, which he had inserted in his work on prisons. \* \* \* \* He went for the volume, and was reading the



passage to the friends that were around him, when the book dropped from his hand; he was dead.\*

"Thus," writes M. Demetz, "the colony lost its firmest stay, and I the tenderest and most faithful friend, the companion of my early years, the adopted brother given me by God.

"It may seem rash in me, to those who knew the force of his character—the power of his genius, to have consented henceforth to take upon myself alone the responsibility of this great enterprise. But it is to those very qualities, which circumstances enable me better than any one else justly to estimate, that my resolution must be attributed. M. de Courteilles has placed the administration of the colony on so sound a basis, that I have only to execute what he has already organized. His zeal and devotion were never more evident than in the year which has just elapsed; the narrative of its events demonstrates the greatness of his creative genius. He regarded the position attained by the colony, both in a moral point of view and in respect to discipline, as most satisfactory, an opinion which has very recently received ministerial confirmation,† but he deplored the irregularities still apparent in our domestic economy, and which resulted from the want of sufficient means to conduct it methodically; and it was to this department of our institution more particularly that he devoted the last days of his life."

The great increase in the number of inmates at Mettray had rendered the existing storehouses altogether inadequate to its requirements; it had consequently become necessary to purchase articles of consumption almost from day to day, which caused inevitably some waste in their use, and made it impossible to take advantage of a cheap season to lay in a large stock. To meet this evil M. de Courteilles commenced building extensive magazines, which, when finished, not only enabled the managers to purchase largely when prices were low, but to keep a much more exact account of their expenditure in this department than had before been practicable.

In addition to the large storehouses that M. de Courteilles had begun, he urged forward the works by which a more abundant supply of water was secured to the colony.

Every day he was occupied in overlooking the workmen, so much so that his health suffered visibly from these excessive demands upon his strength; but when we besought him to moderate his zeal, he would reply in the beautiful words of Scripture, "So long as the flesh is able, the spirit should be willing."

You know how forgetful youth is by nature, but it is not so with our children. Exposed to sufferings of every sort, and having never received one mark of kindness from their infancy upward, until Providence, through you, took pity on their misery, they are amazed to find that any one cares for them, and the smallest reward, the slightest proof of interest, affects them deeply. Judge, then, gentlemen, what they must have felt when deprived of him who had devoted, even sacrificed, his life to them.

I will not attempt to describe to you the state of the colony during that mournful season, but the grief expressed by youths who have long left us will enable you to understand what theirs must have been who, to the very moment of M. de Courteilles' death, were the objects of his tender care.

The following is a letter from Hermerel, now established at Caen:

*"Caen, September 27th, 1852.*

"Monsieur Demetz,—I awaited with the intensest anxiety the confirmation of this news. My master came to my house on the 12th of this month to bring me some work, when seeing the portrait of my revered M. de Courteilles hanging against the wall, together with the engraving of Mettray, he exclaimed

\* Mettray, a Lecture, by Robert Hall, M. A.

† Letter of the Minister of the Interior, dated April 18th, 1853.

all at once, 'Why that's Mettray there, and here's one of the founders; it is the very one who died yesterday afternoon of apoplexy.' I could not speak a word, and meanwhile he went away. As soon as I came to myself, I ran after him to ask him where he heard the news; he said he saw it in a newspaper, and I ran to every place where newspapers are taken in, but I could not find out if it was true. But I could scarcely avoid believing it, for why should a man who knew nothing of Mettray invent such a thing. I was in the most dreadful suspense till I received your letter, and ever since then I have been in the most dreadful grief. I can not tell you, Monsieur Demetz, what I feel; I will only say, that I seek in spirit the tomb which covers the dear remains of M. de Courteilles, and there my heart pours forth its bitter sorrow.

"What a terrible blow Providence has inflicted on you too; but I know, Monsieur Demetz, you are bearing it with the resignation you always show. God alone is our Master, and we must ever yield to His will. After such fearful proof of His power all we can do is to humble ourselves before Him.

"Children at Mettray, with grief I learn the loss we have all sustained. It is a dreadful loss, and one we can never replace. M. de Courteilles is no more. He was one of the colony's supports, and this support it has lost. He still watches over us from above, but we can see him no longer. He is no more amongst us. He will never again console the sick, nor the prisoner, nor ever praise good conduct more, nor be seen at any of your meetings. Ah! my dear lads, he is gone from us forever! But every step we took at Mettray he guided; we were the objects of all his thoughts, of all his solicitude; he watched over us while he slept, he worked for us while we rested. What proof of our regret can we give worthy of such care and such sacrifices? No, dear school-fellows, we can give none—for it was his earthly life he spent to save our souls. But, dear colons of Mettray, let us try to prove our respect for his memory, let every action show how truly we mourn him. Let your games, your laughter, be less boisterous. Break not his rest—he lies beside you, and his spirit is ever with you;\* as for me, I share your sorrow; your grief is mine also, for I owe him more than any one. A servant deprived by death of a good master mourns him for a time at least; a son never ceases to regret the loss of a good father, but we have lost far more than a good master, or even father—we have lost a saviour.

"Have we not then greater cause than they, to make our mourning life-long; and that every one who in future visits Mettray may know how great a loss the colons have sustained, I beg, M. Demetz, to be so good as to allow them to wear black collars to their coats instead of red, and to let the banner of each family be covered with crape for at least a year. But this is nothing in comparison with what the colony owes him. I have no need, my dear boys, to ask you to pray for him, for that is your first duty. As for me, I trust, M. Demetz, and the officers under you, you will not think me wrong in putting on mourning for him; my heart will mourn too, and like my school-fellows I shall never forget him who was everything to me. M. Demetz is left alone over you, my dear friends; his charge is greater than ever, and besides he too has lost his friend. Try to lighten the task which this dreadful event has rendered double to him. Let offenses be less frequent, let the elder ones guide the little ones aright, let those who have learnt something teach those who know nothing, and let all, animated with one spirit, endeavor to make the grief of your masters less bitter, and their life among you more happy.

"Farewell, my dearly beloved school-fellows. May heaven receive the prayers we all offer up for the repose of the soul of the deceased, our revered M. de Courteilles, who loved us to the end of his life; and may it be pleased to grant many, many years more to him, who is yet spared to us.

(Signed.)

HERMEREL"

You will not wrong us, by imagining we have permitted a word of this letter to be altered.

Another letter equally expressive of the love and veneration inspired

\* By his own direction M. de Courteilles was buried in the cemetery of the colony; thus even in death he is not separated from those to whom his life was devoted. His epitaph is in these words, "J'ai voulu vivre mourir et resusciter avec eux;" they are an extract from his will.—Ed.

by M. de Courteilles, is given in the report, but our space will not permit us to transcribe it. M. Demetz received

Numbers of letters, which, though less well expressed, are equally touching. We have preserved them all, and shall keep them, as affording the most striking testimony to the worth of our friend. It is not given to every one to inspire such regret. \* \*

If, in the hearts of young children, some of them very young, and untrained, our grief found such an echo, judge what we met with in our officers, educated almost entirely under our own eyes, and who had lived on terms of intimacy with him whom it was impossible to behold without being attracted to him by an irresistible power. These excellent young men have felt that the best way to honor the memory of their benefactor is to follow his exhortations, and it is simply an act of justice on my part to assure you that the management of the colony has never been more easy. Right feeling is apparent throughout, and each performs his duty without my having even to remind him of it.

This was a mournful year for the colony, which, during its course, lost many friends besides M. de Courteilles. One of these, M. Blouet, was the architect, to whose happy adaptation to the requirements of Mettray of what he, in company with M. Demetz, had seen in similar institutions abroad, much of its success is owing. Madame Hébert, the foundress, as it will be recollected, of one of the houses inhabited by the colons, died in 1853, and also M. Bezancon, a munificent benefactor to the colony from the time of its foundation.

The report is preceded by a portrait of M. de Courteilles—it represents a man of distinguished appearance, and most benevolent countenance—but the record of the past year's events no longer bears his signature. May that which yet remains long be spared!

In 1854 we find reference to the assemblage of the colons in the great hall which takes place every Sunday:

On Sunday an account is given before the assembled colony of the conduct of each family, and the work it has accomplished during the past week, and particulars respecting its individual members, are related. Every boy who has deserved well receives encouragement; every family whose conduct has been satisfactory receives a reward. This emulation among the different families has always had a good effect. It was not, however, sufficient, and we thought it might be possible to excite this spirit of rivalry in good conduct to still further results, by fostering it not only in individuals but in the various families, so that it should animate the whole colony,

With this view we have established a kind of "prize of honor," (*prix d'honneur*), to be granted to the family which has incurred no punishment during the past week; it consists in the privilege of carrying the national flag upon which this simple legend has been inscribed, "*Honneur à la Famille*———."\*

During their military exercises, the family which has earned this distinction, marches at the head of the colony whose standard-bearer it has become. The important aid we receive from this struggle as to who shall behave best, will be proved better by figures than by the most eloquent words.

Before the introduction of the flag the number of boys inscribed on the Tablet of Honor amounted to 66 per cent.; it is now 74½, and we should add that 37 lads now at the colony have come to us within the last three months, and consequently are not yet privileged to have their names placed upon the tablet. Under the same influence the number of colons consigned to the cell, which was formerly 2 per cent. per day, is now reduced to one and a quarter.

Every week, as has been already stated, we give to those families, whose conduct has been particularly good, a little reward. This is generally an

\* The name of the successful family is written on a small scutcheon, fastened to the staff of the flag.

engraving representing either some courageous action, or else a religious subject; sometimes it is a print of one of our great battles, or of a naval encounter. The sublime scene of the death of the Archbishop of Paris,\* and the deed of self-devotion by the sister of charity, who, in the midst of a fierce street skirmish, saved the life of an officer at the risk of her own, are thus brought under the notice of our lads, and these engravings, conveying as they do an invaluable lesson, decorate the walls of the boys' rooms, and form a little gallery illustrative of moral greatness, piety and heroism.

The report gives most encouraging particulars respecting a large number of the youths who had left the institution, contained partly in letters from patrons, and in one signed "A former colon." The writer, who had settled at Lima, after expressing the warmest gratitude and affection toward the Director and the officers of the colony, begs that his name may be inscribed on its list of founders, stating that he has transmitted the sum of one hundred francs in aid of its funds, a donation by which he would become entitled to the coveted distinction.

We find also the following passage referring to a visit paid to the colony by Lord Brougham :

He did not depart from the institution without leaving there a proof of his generous sympathy, and we look forward to having ere long funds sufficient to build a house on which will be inscribed, (as in the case of those constructed at the expense of different departments,) the words, "Founded by England."

We are informed, by the report for 1855, of a change in the time allotted to the instruction of the younger boys, whose numbers had recently much increased. It was now found best to allow them to spend a larger portion of the day in the school-room than their companions, their labor being of comparatively little value, while their aptitude for acquiring elementary knowledge is much greater than at a later period. The progress made by the pupils was on the whole highly satisfactory. Out of the 649 colons in the institution 396 could read, and 268 could write well, while the most uninstructed had made some progress in these arts, and the arithmetic class was very promising.

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\* The event alluded to in the report occurred during the terrible Three Days of June, 1848. We were in Paris in the autumn of that year, and of course saw all the places rendered memorable during the preceding few months. It may be supposed we did not fail to visit the spot which the death of the noble-hearted prelate has made hallowed ground, and there the particulars were narrated to us of that fearful scene.

Hoping to stay the dreadful carnage, and to act as mediator between the government and the rebels, the Archbishop departed from his palace on Sunday evening, the 25th of June, for the Place de la Bastille, where the fighting was then hottest. Passing along the Rue St. Antoine, the excited populace, aware of his intention, implored him to persevere, overwhelmed him with prayers and blessings. Some few warned him of the peril he was incurring, but to these he replied, that duty forbade him to regard his own safety, and he was heard often to repeat to himself the words, "*Bonus autem pastor dat vitam suam pro ovibus suis*." Truly he proved himself no hireling! He stopped from time to time beside the ambulances, blessing and absolving the wounded. On reaching the Place de la Bastille, where a barricade had been thrown up across the embouchure of two streets, which form an acute angle, he prevailed upon the officer commanding the government troops to stop firing that he might parley with the insurgents. The latter ceased also, when accompanied by his two *grands vicaires*, and preceded by a man bearing a bough for a flag of truce, he advanced toward the barricade. The rebels descended from it to meet him, and there appeared reason to hope that his mission of peace would prove successful, when the report of a gun, possibly a random shot, was followed by a cry of "Treason!" and instantly the fusillade was resumed more fiercely than ever. The prelate and his no less courageous attendants, were thus in the midst of a cross fire. He still advanced, reached the barricade, and climbed to the summit, where he was visible to the combatants on both sides. The balls whistled round his head as he addressed the multitude, but he remained unharmed, though one of his vicars had his hat pierced in three places. While descending from the barricade the Archbishop was struck by a bullet in his side. The blow was mortal. A faithful servant, who had followed him unperceived, caught him in his arms, and he was carried from the spot. He survived only a few hours, during which his sufferings were intense, but borne with the calmness and resignation which belongs to true heroism.—Ed.

Orphrasière, an off-shoot from Mettray, of which we shall hear more in the next report, was founded this year.

The inundations of June, 1856, which overwhelmed the valleys of some of the largest rivers in France, caused great damage to the city of Tours. It was indeed threatened almost with submersion, its safety depending on the resisting power of a levee, which, at one time, appeared likely to give way. The Mettray youths had, on the occasion of a former flood, rendered great assistance, and their help was again thankfully accepted.

During the disaster which ravaged our fertile districts, our lads—whom a journey in England prevented me from myself leading to the scene of action—were in the foremost ranks to oppose the evil. M. Blanchard was at their head, admirably seconded by the rest of our officers, whose names I could not here enumerate.

The zeal and devotion with which each one performed his duty on this occasion, called forth the following letter from the Municipal Council of Tours after those terrible days of trial:—

*“To the Director of Mettray.”*

“Sir,—At the time when our city was exposed to imminent danger, you generously thought of offering us the help of your young *colons*; we gratefully accepted it, and a few hours only elapsed before these brave youths, furnished with tools which were familiar to them, came to assist our terrified inhabitants in opposing the violence of the flood.

“For two days and a night they worked incessantly, with unheard-of energy and ardor, without letting order and discipline be relaxed for an instant in their ranks.

“They remained with us to the last, when every means of safety had been tried. After all the fatigue they had undergone for us, the *colons* of Mettray still wished to lighten the misfortune which their courage was not able to avert, and these poor lads devoted their savings to the relief of those who had suffered by the floods.

“This devotion and generosity have excited the warmest admiration of our citizens, which it is our gratifying duty to express.

“All honor, then, to those poor boys who have so nobly gained for themselves a place in society, whence the misfortunes of their youth, often undeserved, seemed to exclude them! All honor to the institution which has inspired such generous feelings!

“The Municipal Council of Tours has decided that a commemorative medal shall be offered to the colony of Mettray, to perpetuate the remembrance of the brotherly help it so freely gave to our city. I shall shortly have the honor of transmitting it to you, sir; but the council was unwilling to delay any longer expressing to you their deep gratitude, and I rejoice to be their channel of communication on this occasion.

“With sincere respect,

“Allow me to subscribe myself, &c., &c.,

“E. MAME, Mayor.”

The medal, which I have received from the Mayor, (always as ready to reward good deeds as he is the first to perform them,) bears the following inscription:—  
“A la Colonie de Mettray, la Ville de Tours, reconnaissante. Inondation, 1856.”

The Cardinal Archbishop of Tours added his testimony to the heroic conduct alike of officers and colons from Mettray.

Speaking of the increasing development of the manufacture of agricultural implements, and the industry of the young workmen, the report continues:—

To assiduity they often unite considerable skill, and give proof of no mean capacity. One of them has invented a root-cutter, (*coup-racine*), which accomplishes twice as much work as an ordinary root-cutter. We sent this imple-

ment to the *Exposition Universelle*, and it having gained a second prize, we resolved to take out a patent for it. We decided upon this step in order, firstly, to secure our property in a useful invention, but more particularly with the view of encouraging the efforts of our young colons, and sustaining their zeal.

Many specimens of their handiwork have gained prizes at agricultural shows both at Paris and in the provinces.

An additional department, entitled "*Arts et Metiers*," has this year been added to the *Ecole Préparatoire*, which will provide for the education of industrial teachers, serious evils having occasionally arisen from employing as trades-masters individuals who had not been brought up in that institution; it is intended henceforth to employ no officer who has not been trained there.

The advantages of employing in the management of reformation those only who have had a special training for the work is thus shown.

We are happy, Gentlemen, to have it in our power to mention here the benefits of this preparatory school, of whose utility there has never been a doubt for an instant. Even strangers who have visited Mettray, have rendered justice to it, and proclaimed its importance. We have on this head, a testimony of high authority in a letter to Lord Brougham, recently published by Mr. Hill, Queen's Counsel.

This learned gentleman, after mentioning all the conditions necessary for the prosperity of an agricultural colony, does not hesitate to point out as most indispensable, the preparatory institution of a school constituted on the plan of ours.

In addition, there is a circumstance so conclusive, and so much to the honor of this institution, that we hasten to bring it under your notice.

The Colony of Ostwald which contains no less than 350 young détenues, was far from producing the results which were expected from it; and it was about to be closed, when the Municipal Council of Strasburg on which it depends, decided on our recommendation, to accept as Director, M. Guimas, one of the earliest of our pupils, and latterly occupying an important post with us. I had the pleasure myself of conducting him to Ostwald, and he was installed in his new functions the first day of February last. It is scarcely in our power to thank as we ought, the authorities of the city of Strasburg, for the cordiality with which they received us.

Since this man, whose zeal is boundless, has been at the head of the house, a complete change has been effected in the dispositions of the children. The desertions have diminished in a wonderful proportion, although the discipline has increased in rigor; and now the same authorities who had refused any sacrifice at all, are the first, in presence of the good realized, to require additional buildings in order to accommodate a greater number of children.

Thus, gentlemen, you have the satisfaction not only of having founded Mettray, but of having contributed to save Ostwald into the bargain.

Results like these are to us the most powerful encouragements; and at the sight of the good which the agricultural colonies are daily accomplishing, we feel our zeal redouble in order to prepare for our country, men worthy to direct such institutions, and to fulfill so noble and holy a mission.

In direct connection with Mettray there are little colonies of forty children in ordinary farm-houses, still subjected to the discipline of the institution, and besides these there is a colony, called the Orphrasière, established in 1849 at a distance of eighty miles.

This little colony has been located on the land of the Orphrasière on the friendly proposal of M. Manuel, proprietor of that vast demesne. No praises in our power to bestow would be worthy of his generous disinterestedness.

Our farmers with the example of the specimen we have just founded, will henceforward as we hope, enter with more confidence on the way we have been so long endeavoring to open for them. The orphans and the foundlings who

press so heavily on the funds of the departments, will be also employed in a manner profitable both to themselves and the country.

Prudence imposes on us a duty, not to neglect any precautions necessary to success in this new experiment. We have taken care to send to the colony of the Orphrasière those children who are approaching the term of their liberation.

The great mistake of all those penitentiary systems which have been tried up to our own time, is, allowing the individual to pass at once from a state of the strictest seclusion to a state of boundless liberty.

The Orphrasière lying far away from Mettray, offers to our children a state of transition by which they can make their first essay of liberty, being still liable to a certain restraint. It is by having recourse to all these precautions, by observing these gradations, that we can hope to render the once vicious man an upright member of society.

The results of the system of Patronage toward the colonists who leave Mettray, is thus set forth :

But the proof of the utility of your foundation is particularly to be found in the conduct which the children observe after their liberation. You will thereby comprehend the importance, we attach to "Patronage," the sole means of inducing them to persevere in the good path on which they have entered.

This Patronage has now attained large proportions, as we never abandon our young charge, and as the "latest dismissed," still add to the number of their predecessors, and considerably swell our expenses for which we receive no compensation from government.

Hearts less confident than yours in the resources of charity, would have been dismayed by the consequences of such engagements, but you have felt that "Patronage" was the indispensable complement to your work, and that in order to organize it, you should not recoil from any sacrifice: and besides, we are bound to believe that the exercise of Patronage on the children who have quitted the colony, has a healthy action on those now present: by its means our influence on this youthful population increases from day to day. Our children can not be ignorant of the solicitude with which we shall watch over their destiny when they will have become free: they know the sacrifices which we impose on ourselves in order to be useful to them; and they show their gratitude by the only means in their power, viz.: that of conducting themselves with propriety.

1,040 young colonists have quitted Mettray from the establishment to the first of January 1855, of them

421 have devoted themselves to agriculture.

301 have betaken themselves to trades.

249 have entered the army: we are happy to mention one of them, a soldier in the 3d Zouaves now at Sebastopol, already decorated with the cross of the "Legion of Honor." He has made himself one of the subscribers to the foundation of Mettray.\*

69 have entered the Marine.

1,040

The number of 301 children who have embraced industrial professions may appear large, but it is more strange that it should be so restricted, as out of 1,817 children who have been admitted at Mettray, 908 belonged to our large towns. This large proportion of children brought up among crowded populations, accounts for the number of the "relapsed" which however has not been on the increase. It remains as at past periods, 10 per cent. as appears from the official return of "Criminal Justice," recently published by M., the Minister of Justice. This stationary result may be considered as a progressive one, if we take into account the length of time elapsed since the liberation of our first colonists.

We can not conclude these observations on "Patronage" without addressing our thanks to those who have seconded us in this work, and whose zeal, instead of diminishing, seems to increase in proportion as their task becomes more

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\* This is not the sole instance of the kind which we have to record. What can be more interesting than to see Mettray supported by those to whom it once gave refuge!

difficult. We would wish, gentlemen, if the number were not too great, to pay to each individual, the tribute of gratitude due for his efficacious help; to recount with what persevering efforts the greater number have endeavored to act (for good) on the children as well as their parents, well knowing that the best counsels have little influence in presence of evil examples on the part of the family.

We will content ourselves by naming M. Verdier, Agent-General of your Society, who with a disinterestedness beyond all praise, has charged himself with the "Patronage" of all our children in Paris. We can hardly form a correct estimate of the difficulties which this office entails, or the incessant goings and comings of every kind which it exacts. M. Verdier is dismayed by no obstacles of this kind.

As to the sanitary condition of the colonists, the Report contains the following paragraphs:

The visits of the physician take place every day.

Formerly, the service of the infirmary was confided to one of the colonists; frequent changes were the result which could not be otherwise than prejudicial to the management of the sick. To remedy this inconvenience, we have not hesitated notwithstanding our limited finances, to appoint an infirmarian who is charged specially with this service, and who acquits himself, as we are happy to say, with laudable punctuality. He is placed under the control of two Sisters of Charity who are entrusted with the care of our infirmary and dispensary.

Vaccination has been tried on 141 children, to wit:

51 vaccinations.

90 revaccinations.

The latter experiments have been successful in 27 instances, and, gentlemen, it is a source of much pleasure to us to announce to you, that there has not occurred amongst us since the founding of the establishment a single case of small-pox, though this very year, both the ordinary and confluent small-pox have attacked a certain number of children in the neighboring communes.

The physicians of the establishment encourage us in the notion "that this immunity is the result of the care taken, according as the colonists are admitted, to vaccinate those who have not yet undergone this operation, and to revaccinate those who have."

Further on, they add this information which we are very happy to communicate to you:—"As to the cholera which visited Tours in the month of July, and did not disappear till the end of October, we have not had a single case."

We can not announce such a circumstance, gentlemen, without feeling it our duty once more to thank that Providence which to this day has preserved Mettray from that scourge, though it has raged even at our gates.

M. Demetz thus speaks of a new feature in the establishment at Mettray, for a class of children not yet convicted of crime:

We can not conclude this report, gentlemen, without introducing to your notice, a new institution which has been added to the one you have never ceased to invest with your solicitude, and which appears to us equally worthy of your sympathies.

This addition enables us to fill up in our correctional regime, a truly deplorable void, and to obtain results of the highest importance in the interest of families.

The legislator while adopting the principle of agricultural colonies for young convicts, ought to have equally taken into account those children whose vicious inclinations, or obstinate characters, stubbornly resist all instruction, and all efforts of domestic discipline; and who, without having been guilty of an infraction of the penal laws, do not the less deserve severe punishment. We speak of children detained at the request of the father, on the ground of "Paternal Correction."

If we wish to achieve a reform as complete as it possibly can be, we should come to the aid of youth whatever be its social position, and combat its evil propensities wherever they manifest themselves.

In France, detention under the head of *correction paternelle* is the only means of repressing the transgressions of youth. But Paris alone offers, and there but



in an insufficient manner, a house for the reception of such children, which holds out some guarantee to the heads of families.

In the provinces there exists no establishment of this kind. Children under age, whom their parents might wish to correct by withdrawing them from the evil counsels and evil examples which are perverting them, would there be mixed pell-mell with the suspected and even the convicted: thus they would be exposed to greater dangers than those from which it is wished to guard them. What father of a family would venture to give to his son, for companions, malefactors and others, the refuse of prisons.

We do not hesitate to say, that solitary confinement only, can act with efficacy in such cases. It is necessary to have witnessed its effects in order to form a correct idea of the happy influence which it obtains over the character. A complete transformation is effected in the individual submitted to its operation. As he can not procure either indulgence or amusements, nothing is at work to remove from his mind the exhortations and counsels he has received. Reflection is perpetually holding before his eyes the picture of his past life. In solitude there is no place for pride, for self-love. The child is obliged, in his own despite, to enter into himself: he no longer blushes for yielding to the promptings of his conscience, which has been so justly called the "voice of God." Little by little, he becomes accessible to religious sentiments: labor now becomes an occupation for him, and very soon a pleasure; he gives himself up to it with ardor; and that which he has hitherto considered as a painful task, becomes a comfort, even a necessary, so that the greatest punishment that can be inflicted on him is to deprive him of employment.

The short period of his detention dissipates whatever fears the solitary system may excite in the minds of some individuals.

We always take the precaution before receiving a child of this class into our colony, to announce to him his parents' wishes that he should be placed under restraint. We give him to understand that we have obtained a delay in his favor: we exhort him to profit by this new proof of indulgence, letting him understand at the same time that if he does not, he shall be the object of severe chastisement. We have the satisfaction to inform you that in the greater number of cases this announcement has sufficed. Thanks to this weapon placed in their hands, many parents have made their hitherto despised authority, fully respected.

When the menace has had no effect, and we are obliged to put the threat in execution, the boy on entering Mettray changes his name for a number by which he is henceforth designated; the letters of his family, preserved with care, are delivered up to him when he quits us, so that there may remain no traces at any time, of a "past" which is so desirable to be never drawn from oblivion.

To the charge made both in France, (*Journal des Economistes*), and in England, (*Quarterly Review*, January, 1856,) that the discipline of Mettray destroys the family feeling, (*esprit de famille*), M. Demetz replied in a letter published in the former journal—from which we make brief extracts :

Mettray does not receive children from their homes, but from prisons, in which place the life they pursue is very different from that of a domestic hearth; and further, that almost all these poor children have been led to evil precisely because they have no families, or only such as do them harm.

From its foundation to the 1st of January, 1856, the colony of Mettray has received 1,984 juvenile offenders. Of this number there are—

346 illegitimate children.

876 children who have lost father or mother, or both.

116 foundlings.

304 children who have a step-father or step-mother.

117 children whose parents live in concubinage.

408 children whose parents have been convicted.

What does Mettray do for them? The very first principle called into action at the colony is the *esprit de famille*. It, therefore does not destroy, but restores this feeling in our young delinquents.

In an essay we very recently published on Agricultural Colonies, we earnestly insisted that it was the duty of every man aspiring to found an institution destined to receive poor and abandoned children to create in it a home feeling, if they desire to supply, as far as possible, to the child the family it has lost, or which has neglected its duty. We said in that essay that the reason why we have made no greater progress in education is because we have too often substituted discipline for moral action.

But in order that a moral principle should first be thoroughly understood, and then properly applied by those whose duty it is to give it effect, we must embody this sentiment in a form bearing no distant resemblance to a real family. It is for this reason that we erected small detached houses. Our population, which now exceeds 660 lads, is thus divided into small families, each having a chief trained in the normal school, (which we previously established in order to educate officers competent to their duties,) under whose authority forty boys are placed. This chief bears the title of *pere de famille*; a title, by the way, which is justified by his kindly watchfulness. Two *colons*, who are called elder brothers, assist him. We desired, by these titles, to awaken in the hearts of our boys, and of the chiefs, a consciousness of those duties which family life imposes. In such cases names have more meaning than might be imagined.

When a family passes a week without having incurred punishment it earns a right to a collective reward. Sometimes it is an engraving illustrating a trait of benevolence or of courage. This engraving is hung up in the house, and remains as a memorial of the good conduct of the family. Sometimes the reward is a game, in which all can take part; the well-disposed, in the hope of this recompense, say to the ill-conducted, "We will watch over your conduct, for fear you should spoil our week." In this way we draw tighter the bonds between the different members of these little societies, by establishing among them an identity of interests.

As long as the boy remains in the colony, he is the object of a lively, we may say a tender solicitude. He is instructed in the truths of religion—the basis of all good education; we endeavor to create in him good resolutions, and to induce him by every possible means to persevere in them. Above all, we neglect nothing by which we can appeal to his sense of honor, through which a Frenchman, no matter what is his station in life, is always accessible. The proof that this feeling has not been without influence over our population is, that though there are no walls, no gates at Mettray—a circumstance which led to the happy remark of one of our high officers of state, "What a singular prison," exclaimed he, on visiting Mettray, "where there is no other key than the *clef de champs*;" notwithstanding their severe discipline, their toil, their hard living, their light clothing—cotton being their only wear in winter as well as summer—their bare feet only protected by *sabots*, whatever may be the weather, water their only beverage—we have needed only to tell our lads that they are in some measure prisoners on parole, to ensure that not one out of 1,934 *colons* received at Mettray should be absent at the muster.

No one disputes the good effects of music. The sound of the trumpet, which breaks the monotony of their exercises, and gives them precision, inspires our lads with a strong liking for a military life, which we select for a large number of them.

The hazardous career of a soldier suits their love of enterprise; and thus, too, the burden of the conscription [*l'impôt du sang*] is lightened, which bears so heavily upon youths of irreproachable character, who are the pride and mainstay of their parents. We also train our lads for sailors, with the help of the masts, sails and rigging of a ship, given to us by the Minister of Marine. Many of them who come from the shores of Bretagne have already made coasting voyages, and long for nothing so much as to go again to sea. Thus we train up soldiers, sailors, and agricultural laborers;—to defend our native soil and to enrich it is our great object.\*

We have established a fire brigade, that we may afford assistance should a fire break out in our neighborhood; but we have made a regulation to the effect,

\* Indeed, it strikes one that there are few of us who would not learn something from a course at Mettray; and that at least, the raw recruits of our army would be better qualified for service by a little of the multifarious instruction there imparted.—*London Times*, December, 1855.

that those members who may be undergoing punishment shall not accompany their comrades, that they may feel privation from rendering a service to their fellow-creatures to be a penalty.

We do not disguise from ourselves, however, the fact that our efforts would produce no good result, if we lost sight of our children as soon as they gain their liberty,—that critical moment, when they find themselves beset on all sides by the temptations of the outer world.

They never leave the colony until we have secured a place with employers upon whom we can entirely depend. A patron\* chosen in the neighborhood whither the youth is sent, watches over him with unremitting care, and aids him with advice.

*Colons* who have been engaged by farmers in the neighborhood of Mettray, or who having gone into the army, happen to be quartered at Tours, come every Sunday to spend the day at the colony. The same place is laid for them at the family table which they had used to occupy; they kneel at the same altar with their former school-fellows; they dine with them, and join them in their sports. Thus we withdraw them from the influence of the tavern, whither they might be led by want of occupation; and we have no fear of overstepping the truth, when we say that the day is to the greater number a *jour de fête*.

We asked one of them if he enjoyed coming back amongst us, and he replied, with a most naïve expression of pleasure, "Monsieur Dennet," (for our lads rarely use the title of Director,) "when I catch sight of the bell-tower of the colony, I can't walk any longer; I am forced to run."

Youths who have been with us have no need to fear want of employment, which too often ruins a workman's hopes for the future. As soon as they are out of work they return to the colony, and put themselves under the protecting wing, so to speak, of the chief of the family who has brought them up, who knows their character, and has won their affection. Then they resume in every respect the life of a *colon*, and submit unreservedly to the discipline of the household. We provide for their wants, on the understanding that they will work industriously. We seek a new situation for them, and it is not until one has been found that we consent to part with them.

If one of our lads is ill, and is living in the neighborhood, we send for him to the colony. We never allow him to go to a hospital; we claim the privilege of alleviating his sufferings and sorrow, as a father does those of his children. We endeavor as earnestly to strengthen in his heart the love of virtue as to cure his bodily ailments. We seek to revive his religious feelings; and should he die, we have the consolation of knowing that he dies like a christian.

No youth ever leaves us until his health is completely restored. Convalescence is a time of still greater difficulty to the workman than illness itself, and more dangerous to his future well-being by exposing him to struggle with want. If he loses his employment, is overwhelmed by difficulties, or falls sick, the colony is always open to him; it is a home for him.

We maintain an unflagging correspondence with the youths we have placed out, as well as with their patrons; the number of letters we have written and received amount to at least four thousand. We never regret their multiplicity, although the correspondence is a very onerous one, not only for the time it absorbs, but for other sacrifices which it entails.

To sum up, the greater part of our boys had no home. In every case, we took them from prison, where no domestic influence can exist. They first experience it at Mettray, where every thing concurs to assist its beneficent operation; it endures the whole time of their stay, and they feel its good effects even after their departure.†

To this sketch of the Rise and Progress of Mettray, drawn from the annual reports of the Directors, we add (Fig. 1.) a Perspective of the buildings, for which we are indebted to Phillips & Sampson, Boston, publishers of Coleman's European Agriculture.

\* A member of a Patronage Society.

† The observance of religious duties, the love of labor, the *esprit de famille*, the influence of good example, the cultivation of the sense of honor, the habit of discipline, the proper use of liberty—in these grand yet simple elements, consists the whole reformatory system, all the regenerating influence of Mettray.—*Notice sur Mettray, par M. Cochin.*

## ACCOUNTS OF THE AGRICULTURAL COLONY AT METTRAY, BY VISITORS FROM ABROAD.

*Report of M. Dupetiaux, to the Minister of Justice in Belgium.*

THE following account of the school of Mettray is taken from notes made during a visit there in September, 1849, with special reference to certain matters of organization, administration, discipline, and statistics. Its purpose was altogether practical; for which reason, it enters into details which are usually overlooked in visiting such an establishment, only to form a more or less complete idea of it, or to write a description.

The peculiar character of this establishment is owing to the qualities of its officers. There are there two men—M. Demetz and Viscount de Courteilles—bearing titles, and enjoying all the advantages of fortune and high social position, who devote themselves exclusively to an unobtrusive and wearisome employment. Their virtues and their example have gathered around them a band of young men animated with the same spirit, and who have sacrificed unhesitatingly their own interests to that of the work in which they are associated. Unfortunately, this number has recently been diminished by the necessity of retrenching the expenses of the establishment within the bounds of the strictest economy. The reform in this direction has only operated upon the corps of officers. Some, thinking their number too great, thought it might be reduced without inconvenience. This, however, was not the opinion of the committee sent in 1849, by the committee on labor of the national assembly, to visit the school of Mettray. This commission declared in its report, that *the school was a great source of good, and would save to society a still greater sum of evil*; and ended by saying that the government *could receive nothing but honor from taking the school of correction at Mettray under its protection*. Hon. M. Gillon, representative from the department of the Meuse, spoke with regard to the officers, as follows:

“The large expense at Mettray is owing to the number of persons employed; but this large number is required by the plan of the school, which is, to use moral influences, and to use them so well that the children will remain honest people all their lives. It is of great importance to them to leave the school with health improved, mind educated, and knowing an occupation which puts them above want; but moral reformation, the social affections, the principles of honesty and religion, good habits and qualities of heart, are a thousand times more important; and these it is impossible to bestow upon the children without costly and numerous preparations. It would be possible, instead of building a separate house for forty only, to lodge them in large rooms like barracks; instead of placing a head of a family over every forty children, an overseer might take charge of eighty or a hundred; but in that case the personal influence of the directors or of their subordinates, coming from a more distant point and extending over a greater surface, would be less deep and thorough, and the effects less salutary and lasting. Nature gives only a few children to one father.

“That cheaper arrangements might have been made, we do not deny; but it is difficult to believe that in that case such complete and satisfactory results would have followed. Certainly those which we actually witnessed at Mettray do not appear to have been too dearly purchased.”

Notwithstanding the justice of these observations, an imperious necessity forced the directors to dismiss twenty assistants; by which a saving was made of \$3,585. After this reduction, the officers and assistants of the school and their salaries were, at our visit in September, 1849, as follows.

A.—OFFICERS.

Two directors, without salary.	One treasurer, \$400, and same.
One assistant director, without salary.	One book-keeper and chashier, \$240, and same.
One general agent at Paris, without salary.	One head teacher, \$200, and same.
One chaplain, \$360, and lodging	One head overseer of labor, \$240, and same.
One principal secretary, \$400, lodging, board, and uniform at \$12 per annum.	

B.—CHIEFS OF FAMILIES.

Eleven chiefs of families, \$100, lodging, board, and uniform at \$12 per annum.	One singing-master, (employed also as clerk.) \$100, and same.
One jailor, \$100, and same.	

C.—SUB-CHIEFS OF FAMILIES.

Twelve sub-chiefs of families, .....	40 dollars.
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D.—FOREMEN OF MECHANICAL WORKSHOPS.

One master tailor, \$60, with board and lodging.	One foreman of painting, glazing, and lighting, \$120, and lodging.
One master blackmith, \$200, and lodging.	One master carpenter, \$140, and lodging.
One master wooden-shoe maker, \$180, and lodging.	One master rope-maker, \$140, and lodging.
One master wheelright, \$180, and lodging.	Two masons, paid by the day, at (1 tr. 75c.) 35 cents.

E.—AGRICULTURAL FOREMEN.

Ten agricultural foremen, \$60, with board and lodging.	Two gardeners, paid by M. Courteilles, but whose labor is given to the school.
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F.—TEAMSTERS.

One head wagoner, \$80, with board and lodging.	Three drivers—two at \$60, one at \$50, with board and lodging.
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G.—OTHER ASSISTANTS.

One watchman, \$120.	One farm watchman, \$60, with board and lodging.
One domestic, \$60, with board and lodging.	One miller, \$200, in full.
One messenger, \$60, with board and longing.	

All those in lists B, C, D, E, F, and G, have also a uniform, except the gardeners and the miller.

H.—SISTERS OF CHARITY.

Seven sisters of charity, \$30, with lodging and maintenance, except clothes. Of the seven, one is the superior; the others respectively have charge of expenditure, cooking, washing, work-room, infirmary, and pharmacy.

The medical supervision is intrusted to a physician of Tours, who visits daily the sick of the school.

The entire number of officers and assistants, paid and unpaid, is 65, besides 7 sisters of charity. Their proportion to the number of the pupils, is one to seven. The amount of salaries is \$6,410; of other allowances, \$4,565, namely:

Board of maintenance of 55 assistants, at 20 cents a day, average, .....	\$4,015
Uniform of same, at average of \$10 per annum, .....	550
Total, .....	\$4,565

The whole expense for personal services is therefore \$10,975; that is, for 522 pupils, an expense of \$21 a year each.

Each individual employed may have twelve days' vacation a year, which are arranged according to his own convenience and that of the establishment, but so that not more than two are absent at the same time.

The preparatory or training school of foremen continues to answer the purpose of its creation; it is an actual seminary from which the establishment draws its best and most devoted officers.

Admissions to the preparatory school are not allowed, except for very particular reasons, before the age of sixteen years; they are much more frequently at seventeen and eighteen.

No fee is demanded for the instruction; the school provides for them, and gives them an education in the knowledge requisite for overseers, teachers, and farmers. They occupy a separate location, in the building with the infirmary. They occupy, in case of need, the places of the heads and sub-heads of families, act as substitutes generally, and serve as clerks. After a certain period of probation, those who have not the necessary qualities or capacity, are sent home to their families.

Of 157 pupils admitted to the preparatory school, up to 1st January, 1849, 36 are still at Mettray, where they fill the places of secretary, treasurer, cashier, teacher, store watchman, conductor of labor, chiefs and sub-chiefs of families; 9 have left Mettray, to enter the profession of teaching; 14 are engaged in different occupations, (roads and bridges, railroads, insurance offices, trades; ) 10 have entered the army; 5 are farming overseers; 31 are practicing industrial occupations; 51 have left the school for want of capacity; 1 is dead.

The school of foremen has now 12 pupils, of whom several intend to teach, and the others to practice horticulture or agriculture.

#### NUMBER ADMITTED.

The school proper has increased only slowly and progressively. During the ten years since its foundation, its numbers have enlarged as follows:

December 31, 1840,.....	77	December 31, 1845,.....	376
“ 1841,.....	134	“ 1846,.....	425
“ 1842,.....	176	“ 1847,.....	528
“ 1843,.....	221	“ 1848,.....	526
“ 1844,.....	339	“ 1849,.....	560

The last reports on the condition of the school, in 1848 and 1849, furnish some interesting statistics, from which an opinion can be formed upon the actual condition of the school, and the results up to this time of the arrangement and discipline introduced there.

One thousand one hundred and eighty-four children have been admitted into the school, from its establishment in June, 1839, to December 31, 1849. In 1849 alone, there were 144 admissions.

Of this number were present, January 1, 1850, 546. In November, 1849, the number of pupils was 563—the greatest since the opening of the school.

Of 1040 children admitted up to 1st January, 1849, 237 were illegitimate, 742 born of a first marriage, 61 were of parents married a second time.

During the same time there entered 13 children under 7 years old, 222 under 12 years old, and 805 over 12.

The 560 scholars who composed the school in the end of 1849, were occupied as follows: 336 farming, 71 gardening, 141 learning trades, 12 cooks, lamp-lighters in infirmary, &c.

The occupations learned at Mettray are almost all connected with the labors of the field. Such are the trades of the wheelwright, blacksmith, farrier, carpenter, mason, wooden-shoe maker, shoemaker, tailor, rope-maker, sail-maker. The pupils have not made any additional clearings; but they have dug a hundred acres of land, eighteen inches deep. They have also made and repaired all the roads of the school and the farm. The soil of the latter, although presenting some difficulties on account of the boulders scattered over it, is nevertheless, in general, fertile. It produces grain of all kinds, wine, cider, various fruits, legumes, fodder, madder, &c.

The decree of the Provisory Government which put an end, in the beginning of 1848, to labor in the prisons and benevolent institutions, forced the authorities of Mettray to close half their workshops, and to send the hands to agricultural labor; which explains the large number of pupils employed there.

This change has not taken place without great embarrassments, and difficulties of daily occurrence. All peculiarities and characters are not fit for agricultural labor. The apprentice to a carpenter, a wheelwright, or blacksmith, who was just about becoming a journeyman, regretfully remembers his trade; becomes disgusted with the labor of the farm; and murmurs, and is dissatisfied at the government which condemns him to involuntary labor. It is not now, as formerly, the preference or the talent of the children which must be consulted, but the necessities of the new situation of the school.

Notwithstanding these difficulties, the conduct of the pupils has continued good, as is shown by the register of honor. The average number of names in this register, during 1849, has been 224; of whom are registered—

For the first time,.....	56	For the fourth time,.....	22
For the second time,.....	29	For the fifth time,.....	19
For the third time,.....	18	For the sixth time,.....	16

For the seventh time,.....	12	For the eleventh time,.....	5
For the eighth time,.....	10	For the twelfth time,.....	4
For the ninth time,.....	9	For the thirteenth time,.....	4
For the tenth time,.....	8	For the fourteenth time,.....	5

And one, each of the following numbered times—fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, twentieth, twenty-first.

In 1847, of 509 pupils, were registered 226 names; in 1848, of 522 pupils, were registered 257 names; and the same year 46 names were erased. The children remain in the school, in general, for a period of not more than three years; and as the register of honor is written up every three months, it is easy to see why the number of names entered more than twelve times, is very small.

Since the opening of the school, 528 pupils have been put in situations, 105 of whom were placed during 1849. Of these 528—150 are in military service, either by conscription or voluntary enlistment—127 in the army, and 23 in the navy; 17 are married, and most of them have children; 150 have remained of irreproachable deportment; 26 have conducted moderately well; 6 have run away from their guardians; 46 have relapsed. Of these last, 33 are from towns, and 19 from Paris—the remaining 11 from the country. Their number may at first sight appear painfully large, but on considering the condition in which these children have been placed, it seems surprising that it is not greater; for, of 528 children leaving during ten years, 43 were foundlings; 46 are of parents remarried, (step-children;) 222 have neither father or mother; 106 are illegitimate; 18 are of parents living in concubinage; 142 are of families of bad reputation; 77 are of parents now in prison.

With such parentage, was there not good reason to fear for their future?

At Mettray, as at most other schools of the same class, it is often noticed that the children sent from the towns show repugnance to agricultural labor. Of 200 pupils from the department of the Seine, 9 only have finally settled in that employment. These children belonged mostly to families of mechanics, who spoke contemptuously, in their letters, of rural occupations. The children born in the country fortunately have different feelings.

The annual reports furnish interesting details of the nature and results of the patronage extended to the dismissed pupils, and of the efforts made to find them situations. The success of these operations in 1848 and 1849, has surpassed the expectation of the directors. The number of pupils in situations increases yearly, and forms a numerous outside population, constituting really a second school, outside the first. The correspondence of the officers with these young people is daily, and requires special agents and continual care. There is, in truth, almost no end to the assistance given to the pupils of Mettray. The establishment sustains to-day more than 509 pupils, whom it has really adopted, and whom it watches vigilantly; and this number is increasing daily. But this occasions no fears to the authorities of the school, because they are convinced that for so good a work, there will never be any lack of sympathy.

The pupils are permitted, when out of work, and until there is a good situation found for them, to re-enter the school and take their place temporarily in the family of which they formed a part. This receives them like a brother, and divides its food with them.

The pupils who continue to conduct themselves well for two years after leaving Mettray, receive from the directors a symbolic ring with the device, "*Faithfulness surpasses all*," (*Loyauté passe tout*.)

The penalty of continued misconduct is the replacement of the pupil in the central establishment. This was inflicted during 1848 but three times—twice for immorality, and once for assisting in an attempt to run away.

The sanitary condition of the school is very satisfactory, and the number of deaths has been very small. From its foundation in 1840 to 1849, during 10 years, it has lost only 59 children. The number and per centage of deaths during that period has been as follows:

Year.	Number.	Rate.	Per cent.	Year.	Number.	Rate.	Per cent.
1840 .....	2	1 to 51	= 2	1845 .....	4	1 to 84	= 1 $\frac{1}{4}$
1841 .....	7	1 to 26	= 4	1846 .....	7	1 to 76	= 1 $\frac{1}{2}$
1842 .....	1	1 to 40	= 2 $\frac{1}{2}$	1847 .....	10	1 to 50	= 2
1843 .....	3	1 to 47	= 2 $\frac{1}{2}$	1848 .....	17	1 to 51	= 5
1844 .....	5	1 to 144	= 3	1849 .....	3	1 to 134	= 3

Of the 17 pupils deceased in 1848, thirteen were diseased with pulmonary consumption, one with typhoid fever, one with tuberculous meningitis, one with serofulous consumption, and one with dropsy. In 1849, of four deaths, two were from pulmonary consumption, one from typhoid fever, and one from serofula. This small mortality is the more surprising, because cholera and dysentery made great ravages in 1849 in Tours and the vicinity.

The amount of mortality depends especially upon the health of the children when they arrive at the schools. According to the reports of the physicians employed at Mettray, that place is perfectly healthful. The pupils have up to this time escaped all the epidemic maladies which have ravaged the country. Investigation of the register shows that the number of children admitted to the infirmary decreases in proportion to the increase of the length of their stay in the school; which proves that their constitutions are invigorated under the regimen there established.

Of 1184 children admitted at Mettray, up to December 31, 1849, 717 came completely ignorant; 270 had some notions of reading; 143 knew how to read; 54 only knew how to write.

The pupils have 14 hours of school instruction a week, divided as follows: Religious instruction, 2 hours; reading, writing, and arithmetic, 10 hours; vocal music, 2 hours. The chaplain also teaches the catechism an hour every day, to those children who have not received their first communion—generally 9-10ths of the whole. The elementary instruction given to the pupils is equivalent to that received by the mechanics in the towns. The classes are formed in each family under the direction and supervision of the head instructor. The chiefs and sub-chiefs have assistants chosen from among the pupils, and who receive daily a special lesson two hours long from the head instructor. At certain periods of the year, each family selects six of its best scholars, who, together with those selected by the other families, write compositions. These exercises are followed by the delivery of prizes. By this double arrangement, of the daily classes in the families, and the meeting of them all, is secured all that emulation which springs from the strife of many competitors.

One of the general inspectors of primary schools, who was recently sent to Mettray by the minister of public instruction, sums up as follows the amount of instruction given at the time of his visit:

"The pupils are children deprived, for the most part, until they come to Mettray, of all instruction, moral or intellectual. All that is indispensable for them is the first rudiments of reading, writing, and arithmetic, and instruction in religion. In addition to this, however, have been taught to the more intelligent, linear drawing and singing church music. Lessons in vocal and instrumental music are given to the best pupils, by way of reward.

Upon the whole, I am of the opinion that the school of Mettray deserves the testimony of your highest good wishes, and that it will be proper to grant to it a subsidy from the public funds, for the increase of the joint school established there for foremen and pupils."

Besides the practical instruction resulting from the employing of the pupils in agriculture, they attend, once a week, a course of lessons in agriculture, horticulture and veterinary practice. The directors of Mettray propose to adopt for this course the course of study of the agricultural schools; they also intend to establish a special agricultural school for young persons other than the members of the school proper, who may wish to study such a course, regarding for this purpose the usual course of cultivation in the neighborhood.

The division of the pupils into families is a characteristic of the discipline at Mettray: each family occupies a separate building, containing its dormitory, refectory, and school. This house is 39 feet long by 21½ feet wide, and containing a basement and two stories. The outer room of the basement serves for a workshop; in some of the houses it is divided into compartments by a partition low enough to permit a single overseer in the middle, to inspect all the divisions, and high enough to prevent the children, when seated, from seeing each other, or communicating. The air circulates in the open space above, so as to keep all the compartments at the same temperature, whatever the number of children employed in each. The first and second stories are each thrown into one spacious room, which, by an ingenious arrangement, serves in turn as dormitory, refectory, play-



room in bad weather, and school-room. Two beams, fixed by a hinge at one end, are erected against the wall, one on each side of the door. To arrange the refectory, these are lowered and rested on uprights; in which position they separate the room into two divisions, leaving a passage in the middle for the overseers; boards are laid crosswise the room, upon the beams, resting upon them and the wall, and the refectory is ready. To prepare the dormitory, instead of the boards are arranged hammocks, stowed along the walls, which are taken down and hung to the beams. These hammocks are slung parallel to each other, but so that of every two children, the head of one is toward the wall, and of the other toward the beam. This arrangement hinders talking, and facilitates supervision. Above each is a cupboard containing the effects of the pupil, which he is required to keep very neatly.

At one end of the room is a small alcove shut in from it by blinds, permitting the occupant to look through without being seen. Here the "chief of the family" sleeps. He has the supervision of two sections of 20 children each, and is assisted by a "sub-chief" and two "elder brothers," chosen from among the pupils.

This arrangement is the same for all the houses except two, one of which serves for the lodging of the chaplain, and the other contains the business offices of the school. The space of 33 feet, which separates the houses from each other, is occupied by sheds which serve as depositories for farming, and for shelter from rain. The house where the youngest of the children are lodged has been placed, by a touching inspiration, under the protection of Mary, the patron of the afflicted and of the motherless. The other houses have carved upon their fronts the names of the individuals or towns whose liberality contributed to the foundation of Mettray.

The ten houses are arranged upon two sides of a spacious court, planted with shrubs and covered with turf. At one end of it is the church, a simple and majestic structure, rustic yet elegant; at the other is a pavilion which serves as a dwelling house for M. de Metz, one of the directors. In front of this are erected the mast and spars of a ship, with their rigging and sails. This apparatus, which is quite perfect, is to be used for the exercises of the naval apprentices. It was presented to the school by the minister of marine.

To the right and left of the church are two buildings containing a large school-room, a store-room of farming tools and models, lodgings for assistants; behind it is the house of correction, surrounded with a walled court-yard. This is a small prison consisting of cells, built so as to form a prolongation to the church; so that the children when shut up may attend divine service, and see the priest at the altar, without leaving their cells, or seeing one another. This is arranged simply by drawing a screen.

Around the house of correction are arranged the farm-yards and buildings, a handsome range of stables for cattle, barns, a piggery, horse-stables, a dairy, &c.; and a little further the cemetery. The principal stable, which can accommodate fifty head of cattle, is divided lengthwise by a wide passage, on both sides of which are arranged the mangers.

Near the entrance to the establishment, but a little on one side, is a separate building containing the infirmary, the laundry, the school of foremen, the apartments of the sisters of charity, the kitchen, the wash-room, the bakery, the shop, &c.; before it is the gymnasium and its apparatus; behind it, the kitchen-garden.

All the buildings have been erected after the plans of the architect M. Blonet, who has himself directed the operations in the most honorably disinterested manner. From the accounts which we have seen, it appears that each house for pupils cost \$1,520; the cow-house \$5,089.40, and the chapel and prison, \$18,934.20. Adding to the price of each house the sum of \$480 for movables and other expenses, we have a total of \$2,000; equal to an annual expenditure of \$100 for each family, and of \$2.50 per pupil.

The cemetery which stands some distance from the buildings, forms a parallelogram, where the graves are arranged in regular order. At the head of each is planted a cypress; in the middle of the cemetery is erected a cross. The "elder brothers" have the care of the cemetery. All the children attend the funerals; and the directors, on these occasions, address them in simple and touching words, which make upon their minds the impression which the funeral ceremony makes upon their imagination.

The expenses of the school are so calculated as to furnish each pupil with necessities, but with no superfluities.

The bedding consists of a simple hammock, a small grass mattress, a pillow, a pair of sheets, and one or two coverlids, according to the season.

The wardrobe given to each pupil at his admission, contains,

1 shirt, \$1.20; 2 blouses, \$1.34; 3 pair pantaloons, \$2.07; 2 pair gaiters, \$0.30; 1 cap, \$0.40; 1 straw hat, \$0.25; 1 pair shoes, \$1.20; 1 pair wooden shoes, \$0.23; 2 blacking-brushes, \$0.10; 1 hair-brush, \$0.05; 1 comb-brush, \$0.05; 1 comb, \$0.05; 1 black neckcloth, \$0.20; 1 red do., \$0.15; 1 woolen blouse \$1.21; 1 woolen waistcoat for winter, \$1.00; 1 pair drawers of fustian for winter, \$0.40; total, \$10.20.

The shirts, and washed clothes in general, are owned in common; and are changed often enough to obey the requirements of neatness. These clothes include for each child 3 shirts, 3 handkerchiefs, and 2 pair winter stockings.

At leaving, the pupil also receives a complete wardrobe, viz., 2 pair pantaloons, 2 blue blouses, 1 waistcoat, 1 cap, 1 pair suspenders, 3 cotton shirts, 2 cravats, 3 pocket-handkerchiefs, 3 pair under stockings, 1 pair shoes; of which the expense is estimated at \$6.00.

The labor and age of the children require substantial nourishment, which is furnished as follows:

Two days per week.

Bread, 26½ lb. (750 gr.) costing,.....	\$0.03.6
Dinner; meat, four-tenths of a pound, legumes, bread, and soup,...	0.02
Supper; potatoes and butter; salt and onions, .....	0.01
Drink, .....	0.00.4
	<hr/> \$0.07

Five days per week.

Bread, 26½ lb. ....	\$0.03.6
Dinner; beans or other legume, butter, salt, onions, .....	0.00.6
Supper; legumes, butter, .....	0.01.6
Drink, .....	0.00.4
	<hr/> \$0.06.2

The weekly board of each pupil at Mettray cost, September, 1849, \$0.45; at the reform school of Ruysselede, at the same time, it was not over \$0.28.

The daily arrangement of time varies with the seasons. [See appendix.]

At entering the school, the pupil is interrogated as to his birth, the condition of his family, the fault which brought him before the court, and in short all the details of his short and often sad history. This information is entered in a register, where also is written afterwards whatever concerns each pupil, his stay at the school, his conduct and situation after his departure. An examination of this moral account is very interesting; it shows the good effect of the management and discipline of the establishment. We made minute investigations into the elements of these modest annals, for the purpose of preparing a similar system, which we have introduced into the reform school at Ruysselede.

After having been examined, the pupil is placed in a family, and set at work either on the farm or in a workshop, in a manner suitable to his age and strength, and as much as possible, to his individual fitness. It has been considered proper to teach or continue the child in the occupation of his family, if it have an honest one, for the pupil, at the expiration of his term, should naturally return to his parents, and render them his services. This very practical consideration demands respectful attention.

The classification by families establishes among the pupils who compose them a sort of community of interest and bond of brotherhood. All feel under obligations to each, and each to all. Interest and emulation are excited among the pupils with as much skill as propriety. Part of the work is given out by tasks; and the self-respect of the pupils urges them to show themselves worthy of this mark of confidence. They are taught to consider it honorable to be useful to their comrades, and especially to their masters; and accordingly none are employed in detached services; for cooking, baking, in the kitchen-garden and infirmary, in waiting upon the foremen's table, except those whose conduct has been good. From time to time are held general meetings of the pupils in the workshops; the children decide on each others merits, and the highest receive a small individual reward,

which is placed in the savings-bank. No regular wages are ever given for labor. Neither the payments nor prizes, of which we have spoken, are given, except to pupils whose names are upon the register of honor. The distribution is made once a week for the school, and once a month for the workshops; the amount may average \$5.00 per pupil. The elder brothers have a special payment of \$0.20 a month, besides a ration extra on Sunday, and for them, likewise the payments made for labor and good conduct are doubled.

The classification of the pupils by families, as above remarked, is the peculiar characteristic and the pivot of the discipline of the school. The families are formed by means of a nucleus, around which are arranged and aggregated the new pupils. This plan allows of the preservation of the family feeling, and of its peculiarities and associations. The regulations inserted after this notice give complete information as to the organization and discipline of the families, and the privileges and duties of the chiefs, sub-chiefs, and elder brothers.

The elder brothers, chosen by the pupils within each family, can not inflict punishments; they only note marks for ill conduct. These bad marks are read by a director, on Sunday, in the general meeting of all the officers and pupils. In this same meeting, the director gives a detailed account of the situation of each family, distributes penalties and rewards, gives news from pupils gone and in places, reads extracts from their correspondence, and communicates all matters of interest to the school.

Each chief of a family makes a special report on the conduct of the pupils; this is read at the meeting of the chiefs of families and officers, which takes place every Saturday afternoon. At this meeting, over which a director presides, is arranged the outline of the report for the general meeting on Sunday, the list of rewards and punishments, &c.

The punishments are as follows:

1. Public admonition; 2. standing still—deprivation of play; 3. dry bread for one or two meals; 4. being shut in a cell on Sunday; 5. imprisonment in lighted cell; 6. ditto, in dark cell, (the duration of this imprisonment is never told, but it is not generally more than two or three days. The imprisoned pupils perform two hours' exercise a day, at an ordinary step, and at the gymnastic step, in the yard around the house of correction. During these exercises, the more culpable wear handcuffs;) 7. dungeon for not more than three days; 8. erasure from register of honor; 9. replacement in the central establishment.

Some offenses are adjudicated by the pupils themselves, who are appointed a jury for that purpose; the directors reserving only the power of moderating the verdict. When a gross offense is committed, the foreman sends the offender to the "hall of reflection," an isolated apartment, where he remains some time before being visited by a director. During this interval, the child recovers from his anger, the director then hears his story, and punishment, if necessary, is never inflicted on him while irritated.

Rewards are individual and collective. The latter are bestowed upon families, and consist of public eulogies, and of presents and tokens of remembrance, which are preserved with care. The others consist of eulogies, public likewise, gifts of articles of daily usefulness, rewards for labor and for application while in school, and favors of different kinds. But the principal encouragement, and that most valued, is registration in the register of honor, which is granted only to pupils who have been three months without punishment, and who have, besides, distinguished themselves for good conduct.

All these ingenious details, showing the high order of intelligence which presides at Mettray, and also a profound knowledge of the character of children, have been more or less imitated in most of the other reform schools, and especially at that of Petit-Bourg, where we find the elder brothers under the name of monitors, the jury of pupils, the weekly meeting of officers, the register of honor, &c.

We have seen that the industrial organization at Mettray received a rude blow by the decree of the provisional government (in 1849) above-mentioned. At the time of our visit, however, the workshops were beginning to be re-established. Of the 11 families in the school, 7 were more especially occupied in agriculture; the 4 others, although furnishing a certain number of agriculturists and horticult-

turists, were chiefly employed in the workshops, at wheelwrighting, blacksmithing, locksmithing, carpentry, shoemaking, tailoring, rope and sail-making.

To have the right of changing to another workshop, the pupil must rank among the first three of his family, and be registered in the register of honor.

The school cultivated, at first, only 30 acres; it has now extended its improvements to more than 500 acres. Of this extent it owns about 37 acres; the remainder is leased from neighboring proprietors.

In 1847, the division as to crops was as follows:

	Acres.		Acres.
Winter wheat, .....	150	Winter vetches, .....	20
Spring " .....	7½	Spring " .....	15
Winter oats, .....	52	Grape vines, .....	20
Spring " .....	80	Meadow, .....	62½
Mangel wurtzel, .....	12½	Hemp, .....	3
Peas, .....	3	Kitchen-garden, .....	2½
Indian corn, .....	10	Jerusalem artichokes, .....	2½
Potatoes, .....	8½	Clover, sainfoin, .....	25
Beans, .....	7½	Wood, .....	10
		Total, .....	491½

There are, moreover, 15½ acres, occupied by play-grounds, roads, buildings, underwood, and pasture, making a total of 505 acres, the entire domain of the school.

Numerous springs rise from the slopes. A small river and a brook flow the whole length of the farm, from northeast to south. The brook is used to irrigate an extent of 37½ acres. The river can not be used for that purpose, being used by a number of mills, very near each other. The school has no manufacturing establishment; but it owns a grist-mill with three run of stones, to which might be added a cleaning machine, or a machine for cutting woolen rags. The farming apparatus is sufficient.

Three families of pupils live on three farms worked by the school. A fire which occurred upon the farm of Gaudières, but which was soon put out, occasioned this arrangement. It was supposed that one watchman was not sufficient during the night. Providence, as it always does, brought good out of evil; auxiliary schools have thus been founded, which may serve as models for establishments smaller than Mettray. We know that this system of small schools has long existed in Switzerland and Germany, where it has produced the best results. It has been advocated in France by the Hon. M. de Rainneville, who has put it in practice on his farm of Allonville, near Amiens. M. Achille Duclèsieux has also devoted himself enthusiastically to its introduction into Brittany, having successfully established an experimental school at Saint Ilan, (Morbihan.)

Besides the chief and sub-chief of the family occupying it, there is attached to each farm at Mettray a farming overseer and a female housekeeper. Each farm occupies from 75 to 100 acres. The buildings are so arranged as to contain, besides the barn and stable, the necessary room for the housekeeping and lodging of the family. There is a common kitchen, and a separate room for the chief. The apartment of the pupils is arranged so as to serve in turn for sleeping room, refectory, school-room, and covered play-ground. It is usually from 45 to 52 feet long, and from 23 to 26 feet wide. For securing a healthy atmosphere are used ventilators, in the ceiling. The furniture consists of a hammock for each pupil, three pair of tables, twelve benches, shelves along the wall for stowing property, two cupboards, the sub-chief's bed, and the cooking apparatus and farming tools. An inventory is given in appendix F. The cost of furnishing the establishment, and putting it in working order, may be estimated at (1,100 to 1,200 francs) \$220 to \$240. The school furnishes provisions for, and directs the administration of the three farms, although each of them has its separate accounts, kept by the chief of the family.

In other respects, the regulations and discipline of the detached families upon the farms, are quite the same as those of the families resident at the central establishment. In case of sickness, the pupils are carried to the central infirmary and treated there. Every Sunday the detached families pass the day at the central school, and join in the exercises, meetings, and sports of the other families. Thus is maintained the common bond among them.

Agricultural labor is the principal occupation at Mettray now, and the existing workshops can be considered only as dependencies upon the agricultural establish-

ment. This state of things demands the greatest care in cultivation, which unfortunately is by no means in a satisfactory condition. Being pressed by circumstances, and by the necessity of extending the area of cultivation in proportion to the growing number of inmates, the directors at Mettray have had to struggle with great local difficulties. Much of the land hired requires labor, long, costly, and difficult for children to perform. Many large stones must be moved before the plow or spade can be used. This slow operation is hardly performed before the leases expire. The school, therefore, probably does not recover its advances, and the proprietors of the land, and not the school itself, receive the advantage of its severe labors. Add to this the frequent change of the farming overseers, each using a different system and different processes, and it is easy to account for the unfavorable pecuniary result of the agricultural operations of Mettray. In 1848, this branch of the establishment incurred a considerable debt, which has probably now been paid; but the necessity is demonstrated of a radical and intelligent reform in this department. The directors are seriously occupied about this matter; if we might offer them our advice, it would be, to inquire in the first place if it would not be best to limit cultivation to the land already cleared and in good condition, and to turn the rest, if possible, into meadows. By concentrating upon the former the labor and the manure which have proved insufficient for too extended an area, there would no doubt be obtained crops better, and relatively more abundant. The kitchen-garden in particular should be so enlarged as not only to answer the demands of the establishment, but to yield a surplus, which would probably find a market in the neighborhood and at Tours.

The school at Mettray has ever since its origin enjoyed lively sympathies, commanded not only by its object and its usefulness, but also by the personal character of its founders. General and municipal councils, courts of appeal, civil and commercial tribunals, royal and private families, all have hastened to its aid. Juries have made collections for it. M. Leon d'Ourches has given to Mettray \$32,000. Others, instead of giving money, have generously provided the school with farming tools, clothes, books for the library, pictures, vases, and ornaments for the church. These unostentatious offerings have been considerable. The government has not confined itself to paying all the personal expenses of the children confined there, but has also assisted the establishment with considerable annual appropriations.

The ordinary expenses from 1839 to 1848, were ..	\$117,519.74	
Extraordinary do., .....	96,297.38	
Total expenses, .....		\$213,817.12
Receipts from without, .....	\$187,365.98	
“ at home, .....	12,071.27	
Total receipts, .....		\$199,437.25
Balance of expenses over receipts, ....		\$14,379.87

The annual expense for maintenance of pupils, assistance of dismissed pupils, school of foremen, and advancement of capital, (amortissement du capital,) divided by the number of pupils at Mettray, gives the following results:

Year.	Population.	Expense per head per day.	Year.	Population.	Expense per head per day.
1840, .....	57, .....	\$0.46.1	1845, .....	345, .....	\$0.26.9
1841, .....	113, .....	.21.4	1846, .....	400, .....	.27.9
1842, .....	160, .....	.20.9	1847, .....	459, .....	.26.1
1843, .....	188, .....	.28.3	1848, .....	509, .....	.20.1
1844, .....	289, .....	.26.3	1849, .....	536, .....	.19.

It appears that the expense has regularly decreased, according to the increase of the population. This diminution has continued through 1848 and 1849, in spite of the breaking up of the workshops and of the consequent decrease of profits on labor. This result is due to the economy introduced by the directors into different branches of the service. By persevering in this course, reorganizing its mechanical labor, and adopting a system of agriculture which shall put an end to deficits and bring in a profit, the school of Mettray will undoubtedly succeed, in a short time, in overcoming the difficulties which it has hitherto encountered, and in settling its organization upon a firm financial basis. This is the more necessary, since the government, after 1849, pays only 14 cents a day,

instead of 16, for each pupil, and only \$14.00, instead of \$16.00, for wardrobe at entrance.

## APPENDIX.

## A.—EMPLOYMENT OF TIME.

*Summer*

Hours.	SUNDAYS AND FEAST-DAYS.	Hours.	WORKING DAYS.
5.	Rise, arrange beds, and clothes, &c.	5.	Rise, make beds.
5½.	Dressing, washing, &c.; prayer.	5½.	Dress, wash, &c.
6.	General cleaning up.	5½.	Distribution of work.
7.	Breakfast, and play hours.	7½.	Breakfast, and play.
8.	Mass.	8½.	Distribution of work.
9½.	General meeting for discipline.	12½.	End of work.
10½.	Play.	2.	School begins.
11½.	Military exercise · exercise with fire-pump.	3½.	Distribution of work.
1.	Dinner and play.	6½.	Instrumental band practice
2.	Vespers and benediction.	7½.	End of work; put up tools.
3.	Gymnastics.	8.	Supper.
5.	Moral lesson, by director, or school.	8½.	Prayer; evening singing.
6.	Baths, or play.	9.	Bedtime.
7.	Supper.	10.	Curfew.
7½.	Prayer, singing, and arrange property.		
8½.	Bedtime.		
10.	Curfew.		

NOTE.—Elder brothers are chosen the first Sunday of each month.

*Winter Season.*

Hours.	SUNDAYS AND FEAST-DAYS.	Hours.	WORKING DAYS.
6.	Rise, make bed; order, effects.	6.	Rise, make beds.
6½.	Dress, wash, &c.; prayer.	6½.	Dress, wash, &c.
6½.	General cleaning of house, &c.	6½.	Distribution of work.
7½.	Breakfast, and play.	7½.	Breakfast, and play.
8.	Mass.	8½.	Distribution of work.
9½.	General meeting for discipline, &c.	12-45.	End of work.
10½.	Play.	1.	Dinner, and play.
11½.	Exercises; military, and with fire-engine.	2.	Distribution of work.
1.	Dinner, and play.	6.	School.
2.	Vespers, and benediction.	7.	Supper.
3.	Gymnastics.	7½.	Prayer, singing.
5.	Moral instruction, or school.	8.	Bedtime.
6.	Reading class.	10.	Curfew.
7.	Supper.		Instrumental music three times a week, at noon.
7½.	Prayer, singing; or, singing, effects.		
8½.	Bedtime.		
10.	Curfew.		

NOTE.—Elder brothers are chosen on the first Sunday of each month.

## B.—REGULATIONS OF INFIRMARY.

1. The infirmary is directed by a sister of charity; it is a place of quiet and repose; silence must always be observed there; order and propriety must always reign there: children making trouble will be marked the first time, and punished by the sister. If they renew their disorderly conduct, they will be removed to a cell, where their medical treatment will be continued.

2. The police regulation of the infirmary belongs to the superior of the sisters of charity, and to the sister having charge there. The pupils must treat them with obedience and respect; failure to do which would be ungrateful.

3. Each bed is numbered.

4. Each pupil entering the infirmary will be taken thither by the chief of the family, who will deliver him directly into the hands of the sister in charge. The sister will enter in a register opened for the purpose, the pupil's name, the letter of his family, the number of the bed he occupies, and the date of his entrance.

5. At the first visit of the physician shall be entered, if practicable, in a special column, the nature of the disease.

6. Two registers shall be opened, one for the entrance and discharge of pupils, and the number of days passed in the infirmary, and the other for prescriptions and medical observations.

7. A journal shall also be kept by the sister, of the conduct of the children in the infirmary, in which she shall enter the punishments inflicted by her, and the offenses requiring severer penalties. The foreman on guard shall come for this journal every Saturday, and carry it to the council, where it shall be read, and shall carry it back every Sunday morning.

8. In the absence of the sister, the pupils shall obey the pupil in charge, who shall make note of all offenses, and report them to the sister.

9. Each pupil shall come to the infirmary dressed in a cap, neckcloth, blouse, pantaloons, and shoes, and shall have his comb and hair-brush. The sister shall give the chief of the family a receipt for the linen and other effects brought by the pupil. If any pupil shall come without the above articles, the pupil in charge of the infirmary shall get them from the chief of the family alone.

10. Every pupil discharged from the infirmary shall be delivered to the foreman on guard, to whom the sister shall send word by the pupil in charge, at a quarter before eight in the evening, on Monday and Friday, when he goes to supper. The foreman on guard, at his return to duty, shall send the pupil to the chief of his family. To facilitate this service, the sister shall give the list of pupils leaving, daily, to the overseer of labor, who shall insert it in his report.

11. The coming of the physician shall be announced by a signal. The pupil in charge of the infirmary shall touch the bell, upon which the foreman on guard shall cause the trumpet to sound. This visit takes place twice a week, on Monday and Friday.

12. The chief of the house of correction shall report to the physician, at each visit, the sanitary condition thereof.

13. No pupil shall be taken to see the doctor without the written certificate of the chief of his family. The night guard is especially charged to take them to the doctor, upon proof that they have such certificate.

14. There shall take place a dressing (pansement) every day at half-past eleven, for sick pupils. The foreman on guard shall conduct them to it regularly, with an elder brother, so that the pupils shall be at the infirmary at half-past eleven.

15. Any pupil falling sick during working hours, shall be put forthwith under charge of the chief of his family, who alone shall have authority to conduct him to the infirmary. In his absence, the sub-chief shall perform this duty in his place.

16. The treatment ordered for pupils sick at the family, shall be explained by a note which the sister shall send to the chief of the family, who shall superintend the execution of the directions.

17. Whenever the directors shall enter the infirmary, all pupils not confined to their beds shall place themselves at the foot of their beds, and remain there until the gentlemen go out.

#### C.—REGULATIONS FOR CHIEF OF FAMILY.

1. The school is divided into families of 40 children. Each of them is directed by a chief, who is under the immediate supervision of the head secretary.

2. The insignia of the chief of a family are two ornaments worked upon the sleeves, and black velvet on the cap. He has authority over all officers of a grade lower than his own.

3. The chief of a family has under his orders a sub-chief and two elder brothers, who assist him in the supervision of the family. He reads, every month, to his sub-chief and elder brothers their duties.

4. The chief of a family has charge of the education of its children. He oversees their primary instruction, under the direction of the teacher. He has charge of their dress and support, attends to their wants, corrects their faults; in a word, he is the father of the family, and is to fulfill all the duties of the station to the children, as if he were so in every respect.

5. The chief of the family keeps the journal and all papers belonging to the family. He has charge of the correspondence of those who can not write, but he is forbidden to mail them until they have been left unsealed at the business office of the administration.

6. He is responsible for all the property and keeping of his house, linen, furniture, bedding, clothing, lighting, in short every thing upon the inventory of the family.

7. The chief of a family should understand the platoon exercise, for the purpose of managing his family the better during general meetings. He presides over all the sports and movements of the family, watches over its order, and its work, the good condition and neatness of his house, and all his children. He makes an inspection of property daily, and one of clothing weekly.

8. He lives all the time with his family. He rises first, and goes to bed last. He keeps at hand the keys of his doors and cupboards, shuts the house at night after curfew, during religious services, Sundays and feast-days.

9. The chief of a family inflicts punishment upon his children, conducts to the parlor those who have committed a grave offense, and to the infirmary those who are sick. He sends to the night-guard, with a written certificate, all children of his family whom the doctor should see, and who are not permitted to be so seen without such certificate.

10. He is to visit at least twice a week, those of his children who are in the cells or the infirmary, and to report such visits to the directors.

11. Every Saturday he receives, from the sister having charge of the washing, the clean linen, and every Monday he delivers her the dirty linen. He is forbidden to retain any thing. He receives also for safe keeping all articles given to the good pupils.

12. Whenever the chief of the family is not at the same time foreman of a workshop, he is occupied during working hours in some of the business offices.

13. He directs a division in school, attends the music class, gymnastics, baths, and all the meetings of the whole school.

14. He performs in his turn the service of day and night watchman, and of waiting on visitors.

15. The chief of a family has leave of absence for a day every month, and every year a vacation. Whenever he wishes to be absent from the school, he will notify the secretary the evening before, who will report the same to the directors.

16. The chief of the family is allowed to be up, in his room, until curfew; at which time every one else in the house must be in bed.

17. The chief of the family is recommended not to have any thing about which may tempt the pupils.

18. The chiefs of the families will send all the children to the foremen of the workshops, and the latter will send the children, at their return, to the chiefs; during these movements, the pupils should always be in their ranks. The chiefs of families will not detain any pupil from his work, or call him off from it, without having received written orders therefor.

19. If the chief of a family finds its impossible to perform his duty, from sickness or any other valid reason, he will immediately notify the secretary, who will fill his place.

20. The chiefs of families will call the children down from their meals by sound of trumpet, for the purpose of sending the sick to receive the physician's visit, or the dressing, every day at 25 minutes past one at latest.

21. For communications relating to their duties, the chiefs of families are to report themselves at half-past ten every morning to the director, who will attend to their requisitions, and give his personal attendance at their families, if it should be required.

#### D.—REGULATIONS OF SUB-CHIEF OF FAMILY.

1. Each family is divided into two sections. The sub-chief commands one of them, under direction of the chief.

2. The insignia of the office of sub-chief are a lace sewed upon the sleeve. He commands all officers of a grade below his own.

3. The sub-chief is under the immediate orders of the chief, and should pay him obedience and respect.

4. The sub-chief assists the chief in supervision, and in taking care of the pupils during play-hours, in the sleeping and eating rooms, and whenever the family is together.

5. He fills the place of the chief, when the latter is absent. He should understand the theory, and be able to command the manoeuvres, of the platoon exercise.

6. The sub-chief notes all offenses committed by the pupils, and reports them to the chief, who alone has power to inflict punishments.

7. The sub-chief keeps the attendance roll of the family, by letters and numbers. He calls the roll three times a day, and keeps himself constantly certified of the presence of the pupils. He marks all the effects of each pupil with his matriculate number.

8. He has special supervision of the pupil in waiting, and of those whose duty it is to clean up after every meal, and on Sundays.

9. The sub-chief teaches one division of pupils. He should be present at music class, exercises, gymnastics, baths, and all times when the school is together.

10. He performs in his turn the duty of day and night watch, of waiting on visitors, and of filling the place of foreman of a workshop.

11. The sub-chief is allowed to sit up in his room at night until curfew, when all others in the house must be in bed.

12. From the first distribution of work until breakfast, the sub-chief may attend in the monitor's class, to complete his education.

13. The sub-chief will not be absent on any pretext, without having notified his chief.

14. The sub-chief has a day's leave of absence every month, and a vacation every year. Whenever he may wish to be absent from the school, he will notify the secretary in writing the evening before, who will report the request to the directors.

15. The sub-chiefs are recommended not to have any article about them, which may tempt the pupils.

16. Whenever from sickness, or other valid reason, the sub-chief can not perform his duties, he will forthwith notify the secretary, who will supply his place.



17. The sub-chief will not join in any of the plays of the pupils. He is forbidden to read or write, during the hours of recreation, with his colleagues, or any one else.

**NOTE.**—The best chief is not he who speaks loudest and punishes oftenest, but he who gives just commands, whose words are concise, persuasive, and such as to command respect, and who punishes seldom.

The intelligent chief should study the character of his children, so as to be able to adapt his words and manner to the age and peculiarity of each.

#### E.—REGULATIONS FOR THE ELDER BROTHERS.

1. The elder brother is chosen by the pupils, by secret ballot. He must be chosen from among the names on the register of honor. If the director approves the choice which has been made, he announces the appointment for one month, gives him an embrace, and attaches to his sleeve the lace which is the ensign of his office. The elder brother will merit the title and the confidence bestowed upon him, by exemplary conduct.

2. The elder brother may be re-elected.

3. There are to be two elder brothers in each family.

4. At the first sound of the trumpet the elder brother will rise, will order the rest to rise, will dress himself promptly, assist the young children, and help the chief and sub-chief in the supervision of the dormitory, and of washing and dressing.

5. In the family and workshop, in all the exercises within the house, and wherever he may be, the elder brother will assist his chiefs in supervision, will see that all movements from place to place, within the house, are made with propriety, silence, order, and regularity. He will reprimand pupils committing the slightest error, and will mark in a book used for that purpose, those who do not obey his first admonition.

6. When the family is together, the first elder brother carries the colors, and stands at the right hand of the first rank; the second behind him, in the rear rank. They will dress the ranks of the pupils, and should learn to direct the manœuvres of the platoon exercise.

7. The elder brother will assist the chief and sub-chief in supervision of sports. It is there that he is to occupy himself earnestly in preventing disputes, imprudence, and impropriety, in reproof gross expressions, and forbidding dangerous games.

8. It is the special duty of the elder brother, through the pupil in charge, to maintain the dormitories, the interior of the house, and the sheds, in constant neatness.

9. The elder brother, under direction of the chief and sub-chief, will announce bed time, and will see that the proper movements are orderly made.

10. The elder brother, who shall see any grave violation of rules, shall immediately report it to the chief of his family, or the foreman of his workshop.

11. An elder brother is designated every day in turn, to assist at the dressing (at the infirmary.)

12. The elder brother is exempt from all extraordinary services.

We can not better close this extended account of the Mettray institution, than by quoting the published opinions of an English and American observer.

M. D. Hill, Esq., recorder of Birmingham, thus speaks of a visit to Mettray in 1848: "In the year 1848 I made my way to Mettray, near Tours, in France. I was received with the utmost kindness, and admitted into the fullest confidence by M. Demetz, the illustrious founder of the institution—a judge who descended from the bench because he could not endure the pain of consigning children to a prison when he knew their *future* would be made worse than their *past*. I examined, or rather cross-examined, each department of the institution, with all that unamiable incredulity which thirty years' practice at the bar may be supposed to have generated; I began with a sort of prejudice—a determined suspicion—fighting my way backward, step by step, until, as proofs advanced, the conclusion was forced upon me that my position was untenable. I found that at Mettray, where they possess and exercise the power of compulsory retention, and where, for desertion, a boy is sent back to the prison from which he had been withdrawn—the amount of reformation reached to what I at first thought the incredible proportion (but which I fully verified) of 85 per cent."

Mr. Coleman, in his *European Agriculture*, after giving a brief description of Mettray, as an agricultural institution, remarks: "When one looks at the innumerable herds of children, turned, as it were, adrift in a great city, not merely tempted, but actually instructed, stimulated, and encouraged in crime, and observes them gradually gathering in and borne onwards on the swift current with increasing rapidity to the precipice of destruction, until escape becomes almost impossible, how can we enough admire the combined courage, generosity, and disinterestedness, which plunges in that it may rescue some of these wretched victims from that frightful fate which seems all but inevitable? I do not know a more beautiful, and scarcely a more touching, passage in the Holy Scriptures than that which represents the angels in Heaven as rejoicing over a repenting and rescued sinner. It is, indeed, a ministry worthy of the highest and holiest spirits, to which the Supreme Source of all goodness and benevolence has imparted any portion of his Divine nature.

"If we look at this institution even in a more humble and practical view, as affording a good education in the mechanical and agricultural arts, its great utility can not be doubted: and much good seed will be sown here, which, under the blessing of God, is sure to return excellent and enduring fruits.

"I should have said before, that there is connected with the institution a hospital which was a model of cleanliness, good ventilation, and careful attendance; all the services of which were rendered by those indefatigable doers of good, the Sisters of Charity."

## VISIT OF LORD LEIGH TO THE REFORMATORY ESTABLISHMENT AT METTRAY.

THE following notice of the establishment at Mettray is from the pen of Lord Leigh, who has employed a short visit in France in the useful object of gathering personal experience and information of the various institutions of this class in the country of our neighbors and allies. They were addressed in a letter to a member of the committee employed in carrying out the plans of such an institution in Warwickshire, in which the noble writer has from the first taken an active part. The letter, intended only for the use of those acting in his own country, may be equally useful to others.

"According to your request, I propose to send you a short account of one or two of the reformatory institutions which I have seen in France, but I shall confine my observations chiefly to Mettray. The conduct of the *Colonie Agricole* of Mettray has the advantage of resting entirely with our admirable friend M. Demetz, who first set the institution on foot about 17 years ago, in company with a friend, the *Vicomte de Bretignières de Courteilles*. It has been supported by private subscription, by his own and his friend's benevolence, and by assistance from government at the rate of 70*c.*, or 7*d.*, per head a day, with a gift of 35*f.* on the admission of the child into the colony, and 35*f.* at the close of two years more, with an annual subscription of 50,000*f.* or (2,000*l.* English money,) lately diminished to 25,000*f.* or 1,000*l.* The present number of children is 681, and of *employés* fed at the expense of the institution, 56. The buildings stand in the middle of a flat open plain, remote from any town or large village, without wall or enclosure of any sort, for the purposes at least of confinement. The church stands in the middle of the buildings at the further end. It is open at all times, but service is only performed in it on Sundays. M. Demetz observed on this point that he objected to daily service, on the ground that workmen in every day life would be unable to attend it, and that to drop a duty which had been inculcated as one had an injurious effect upon the mind. The *colon*, when first he found himself unable to attend daily service, would feel that he was neglecting a duty, and when at war with his own conscience would soon give up going to church at all. In speaking also of La Grande Trappe, which is in the hands of monks, M. Demetz said that, although he had not seen it, he feared upon this principle that it was probable, that when once the young *détenu* restored to the world found out how dissimilar real life was from what he had hitherto seen of it, and the impossibility of carrying out the religious practice to which he would have been most likely trained in La Grande Trappe, there would be great danger that his eyes over-opened, and the constraint once removed, he would become wholly reckless and neglectful of the observances which the lawful business of the world still gave time for.\* At the same time, the children have full liberty, the church doors being open, if they wish to spend a few minutes in prayer to do so, but if they desire to do this it must be during the hours placed at their disposal for play. These hours are the hour after dinner and the two half hours after breakfast and tea.

The boys are divided into families of, in general, from thirty to fifty each, to which families they remain attached during the whole period of their detention; and when they return to visit Mettray, when out of a situation, they invariably seem to turn again to their old family. We ourselves saw a promising young soldier who had been wounded in the Crimea, and was now quartered at Tours, revisiting his old haunts and the house in which he had been brought up, and when the children were being marshaled—as they always are to the sound of music in marshal order preparatory to meals or return to labor—assisting in get-

\* As this observation of M. Demetz is founded on a mistake as to fact, I beg leave through your wide-spread journal to inform the public, from personal knowledge, that the *détenus* at La Grande Trappe hear mass only on Sundays and holidays, as at Mettray, that the system pursued at La Grande Trappe is mainly the very same as at Mettray in every respect, with this exception,—that the brothers of the third order who work the reformatory at La Grande Trappe have no pay, but volunteer their services out of charity.—*Letter to Editor of Times by George B. Burder.*

ting the little ones of his former family into their proper rank and place. There are twelve houses, (exclusive of the farmhouses,) for the boys, divided into three stories; the two upper form the sleeping and living rooms, while the ground floor is used for a workshop; the family division, however, is not carried out in the workshops, as boys of various families are brought together to learn the same trade. M. Demetz observes that it is very desirable to teach boys who come from towns, and who belong to families practicing them, trades, as he says that he has found by experience and former failures the impossibility of inducing town boys to attach themselves to country life. He started with the idea that he might exclude trades altogether, but his long experience has taught him that this did not answer; nevertheless, he makes a very great point of agricultural occupations, and something rather less than half the whole number of children are employed directly upon the farms. To return to the family division, to which I conceive the success of Mettray to be greatly due. I am of opinion that this system alone allows of attention to every individual child, which is indispensable to the reformation of each individual character, while it procures for children, who have perhaps never experienced them before, the happy influences inspired by the love of home. A *chef de famille* or *employé* has the constant superintendence of one of these families. He is assisted by one of the *élèves*, or young men in training to become masters hereafter, who does not, however, remain permanently attached to one family; and by two *frères aînés*, who are chosen from among and by the boys themselves.

The *frères aînés* are in the position of monitors, and are distinguished by a red mark upon the sleeve of their jackets. M. Demetz is at very great pains, in introducing new boys, to place them judiciously as regards the families. For example, in France there is a great difference of character observable in different provinces, and he takes care that the volatile nature of one disposition shall be balanced by the steadiness, not to say stolidity, of another. The family division presents great advantages on the introduction of any number of boys into the institution; for when there is an accession of bad boys—who, if turned in with ever so great a number of others, would remain a nucleus of evil, attracting all the evil round it till it swelled and corrupted the whole mass—by a careful subdivision, and by introducing but one or two boys into a family of improved and improving character, the spirit of evil is probably soon repressed by the preponderating good around, and no permanent injury is done. To return to the *chef de famille*. He occupies a little closet at the end of the children's bedroom, which is in shape an elongated square; therefore, it is the more possible for him to overlook the whole through a little window opening into his room, added to which the children lie with head and feet alternating. No conversation whatever is allowed during the hours for work, meals or sleep. The hammocks, (which the children at Mettray all sleep in,) were recommended to us on many grounds, although I am not prepared to give a decided opinion myself upon them. M. Demetz said that in summer the boys lie in them in comfort and decency, with scarcely any covering whatever, and in winter very little makes them snug and warm, not to mention the great economy of material and of space. The supports for the hammocks on the outer side are in the day time hooked to the walls, and at night, at a given signal from the *chef*, are dropped into grooved supports, projecting from the posts which support the roof and stand out in the room. Though stout beams, they were easily lifted by the children together. All retire to rest at the same hour, only the little ones get up later in the morning. A light is kept burning in the rooms all night. Half the children sleep on one floor, half on another. The *chef de famille* sleeps near one half, and the *élève* near the other. The children have three meals a day—meat twice a week. The cost of their diet averages forty-five centimes, or  $4\frac{1}{2}d$ . The trades the children learn are various—tailoring, shoemaking, *sabot* making, with blacksmiths', wheelwrights', and carpenters' work; and they also make agricultural implements. They take turns to assist in the domestic services of the house and kitchen. Washing is done every day in an admirably organized laundry, and the boys wash their own clothes. It is the *chef d'atelier* who adjudges the little rewards in money which are given to the best workmen among the *colons* at the close of every three months, to the amount of about  $3\frac{1}{2}f$ . for the best, with a graduated scale down to the 8th, if the family consists of from forty to fifty boys, but only down to the 4th, if it consists of from twenty to thirty.

The *chef de famille*, however, puts his veto upon the reward if the conduct of the child in the family has not been satisfactory. Whatever the reward may be, it is always doubled if the recipient is in the position of a *frère aîné*. Part of the money is put into the savings' bank at Tours, and, I believe, one-fourth is at the disposal of the child, at the discretion of the *chef*, but the account books are entirely in the hands of the controller of the finances of the establishment. A boy in receipt of any money has to make payment for any part of his dress which requires to be renewed before the stated time arrives at which fresh clothing is given out, which otherwise is all furnished by the institution. On the other hand, if his clothes are found in good condition at such time, he receives the benefit of it by having the money which would have been laid out in clothes placed to his account. The dress is uniform and extremely simple, and just what would be worn by the boys if working at home—viz.: a plain brown blouse or short tunic, canvas trousers, *sabots*, and straw hat. The money in the bank is paid to the boy on his leaving Mettray, unless, by his desire, it is allowed to remain yet longer. The boys wash in open sheds, attached to the various houses, and connecting them at the back. There is a large fountain at hand, from which they carry the water in large tubs to the sheds. Twice a week they are taken in divisions to a reservoir to bathe and learn to swim in summer.

The strictest discipline is observed, and nothing is overlooked. Dry bread is an occasional punishment, but the cell is a more frequent one. Every fault which has called for reproof is registered, and a most careful and detailed conduct book is kept, showing the behavior of every child. Here are seen at a glance his name, previous residence, habits, health, appearance in detail, the crime for which he was convicted, every possible information which can be gleaned with regard to himself and his family, with a most careful and complete report of his behavior since admission. When a fault calls for punishment, before it is inflicted upon the child, he is made to retire into the cell which takes for the time being the name of *Salle de Reflexion*; he is kept there for an hour or so, and meanwhile the *directeur* reviews his conduct book, takes into careful consideration the previous circumstances and conduct of the boy, his general character, his advantages and disadvantages, and, having carefully weighed them, and taken time to collect himself, and give the boy leisure to reflect upon his fault, he is in a position to pronounce, as far as human discernment goes, the exact measure of punishment deserved by the child. Those confined to cells have an hour's exercise a day in chopping wood, or in some similar occupation. The cells are bare rooms, with sufficient light and air for health. Punishment is administered for apparently trifling faults. We found four boys in four cells on the occasion of our visit. One was there for refusing to sing the day before, two for taking chestnuts, and the other for being found near the cellar, where he had no business to be. I think it will be allowed that these are not offenses of a very grave nature, and, as the discipline is so strict, that it is satisfactory, there were so few boys from a larger number. The cells are so placed and arranged that those in them, although unseen, can be admitted to take part in the church service, at the back of the altar of the church, on Sundays. Eight Sisters of Charity undertake the housekeeping of the establishment; an account of all that will be required of them on the coming day is handed in to them the evening before, by the controller of the finances.

There are six farms attached to the institution. The land consists altogether of 260 hectares, or about 520 English acres. The farming is overlooked by a very gentlemanlike person in the pay of M. Demetz. The land appears well cultivated, and a large stock of horses, cows, and pigs are kept. It must be an excellent thing, I think, for children to have the care and tending of dumb animals—'*Emollit mores, nec sinit esse ferus.*' The farm buildings are as simple as possible—just such as the *colons* are likely to find themselves in at after-life. Each of these farms has a separate establishment with a separate kitchen,—there being but one kitchen for the principal stock of buildings which I have hitherto spoken of. To each farm is attached a *chef de famille* and a respectable farm laborer and his wife, who is housekeeper and cook. The boys employed on the farms only associate with the body of boys employed otherwise on Sundays and feast days, when they go up to enjoy their holidays together. They are employed to work hard, and to adhere altogether to agriculture; they sleep in hammocks like the rest, and sleep, eat, and learn in the same airy barn-like room. The walls in all the rooms are hung here and there with improving prints and engravings, the

subjects being for the most part religious or military. There is a large, rough, wooden and thatched open outhouse put up in a field, where the children are made to break stones in wintry, rainy weather. They do all their work by the piece, so as to excite and accustom each child to industry. The boys, moreover, are made to practice gymnastic exercises, and every thing they do, they seem to do heartily.

A ship has been put up—on dry ground, of course—for the boys to gain as much knowledge as they can of seamanship, and an old sailor is engaged to instruct them. Some of the boys, also, are formed into a fire-brigade, and have rendered at times substantial assistance in the neighborhood, and only the other day saved the village church of Mettray from destruction by fire. The children are taught singing, but only as a means to the grand ends; and in order not to give an opportunity for individuals to distinguish themselves, or for the creation of fine solos, they are very much taught to sing in parts, or at least only in masses; and if a boy shows any turn for drawing, he receives a little instruction in it, but only in linear drawing. Evasion is looked upon with much severity. If a boy has escaped, a flag is hoisted on the top of the church by day, and a lamp by night. A reward of from 30*f.* to 40*f.* is given to the person bringing the boy back. It is scarcely possible, without a personal visit to Mettray, to form a correct idea of the amount of study and attention which is devoted to the consideration of every particular, and of every child in particular. The family division makes this easy by concentrating the attention of the several *employés* allotted to the same number of children; if assembled in an undivided mass the same amount of good could never possibly be effected, for the attention of each one would be divided by the whole number; nor could the interest in each other be awakened which now exists between the *chef de famille* and his young people. As for the *employés* themselves, who are gentlemen by nature, if not always by birth, it is quite impossible to see and converse with these intelligent, well-educated, and benevolent men without feeling how great must be their elevating influence upon the character and general tone of the boys. The two principal *employés* are in receipt of 160*l.* per annum each. They are of a standard of intelligence and ability which would insure their advancement in any profession, and one feels their devotion to be the more admirable. M. Demetz has been very particular in placing his *employés* in a respectable and comfortable position, and has built for the two principal ones excellent houses a little apart from the houses for the boys. The wives of these two gentlemen are perfect ladies, and we had the pleasure of meeting them at dinner at M. Demetz's house.

There are many things at Mettray, suggested by the military spirit of the French, which would at first sight appear, perhaps, impossible to carry out in an English institution; but I see no reason why the feeling of 'honor,' which I believe to be as strong in an English child as in a French one, should not be appealed to with advantage in an English reformatory. Why should not we have the table of honor hung up where every one can see it, upon which is inscribed the name of every child whose conduct during the last three months has not called for punishment? With regard to the almost military discipline and order with which the children go through their movements before and after work or meals, I consider that by it a great saving of time is made, and five or ten minutes upon every change of movement are saved which would be otherwise lost in collecting and adjuring stragglers, both young and old.

Let me mention and recommend, too, the box placed within general reach, *pour les objets trouvés*, which is a delicate way of allowing a boy whose temptations have been stronger than his virtue to listen to the reproaches of his conscience, and, without being publicly brought to shame, to restore the theft which lies heavy on his soul.

I will say no more of Mettray at present, except that the instruction given is firmly based upon religion, and includes reading, writing, and arithmetic, but very little beyond it.

Lesson hours do not exceed one or two hours a day. I must add that the children are first received as innocent, and as having sinned without discernment, and therefore irresponsible for their actions; but when they have been once admitted to the benefit of the instructions given them in the institution they are considered to be capable of discernment, and become subject to the strict rules observed in the institution."

The London Times devotes a leading article to the subject of this letter, from which the following passages are taken:

"M. DEMETZ and his enlightened coadjutors evidently do not proceed on the idea of carrying out a general principle. They have entered into a paternal relation with their families of young unfortunates, and have adapted their treatment to characters and emergencies. Nothing but the purest and most ardent philanthropy would lead a man to devote himself to a task compared with which the management of a prison is simple, the making of laws easy, and the work of a missionary interesting. Experience shows that a very moderate amount of zeal and capacity suffices for the duties of jail chaplain. If you want a clergyman for the sole charge of a populous district, you may find plenty who seem to think there is not much martyrdom in the task. But if a man wants to die to the world in good earnest, and henceforth to enjoy no satisfactions but those which arise from the performance of duty, let him learn from M. Demetz, and adopt a family of that ungainly, disappointing, and almost impracticable class, called "juvenile offenders." It is, indeed, the work of an apostle. M. Demetz makes himself "all things to all men" in his dealings with his young *protégés*. He renders their occupation while at Mettray as similar as possible to those to which they will return, and therefore the best preparation for them. He gives them the opportunity of improvement in their trades, and requires such observances of religion, such an arrangement of the hours, such a division into groups, such a system of rewards, such moderate punishments, such a dress, such habits of industry, economy, and cleanliness, such a rule of promotion, such instruction, and even such amusements, and such performance of public duties, as shall render the little world of Mettray as much as possible a preparation for the great world without. A lad who has spent two months in breaking stones learns to take his place at the roadside, but a boy at Mettray is taught all the duties of a citizen. He is even taught to assist in putting out a fire, to chant in the church service, to use his pencil sufficiently for the purpose of trade, to practice gymnastic exercises, to march to the sound of music, to swim, to cook, to wash, to manage cattle, to keep accounts, and to assist, if fit for it, in the management of the rest. Indeed, it strikes one that there are few of us who would not learn something from a course at Mettray; and that, at least, the raw recruits of our army would be better qualified for service by a little of the multifarious instruction there imparted. There are very few people who have not some charge or other to bring against those who had the conduct of their education on the score of some serious omission. A laborer or an artisan would hardly find a want in the school of Mettray.

It is for the special information of the gentlemen concerned in our new reformatory establishments that Lord Leigh has visited Mettray and drawn up this account. In the discharge of his errand he has enabled the French to compare notes with us, and we have their remarks on our own practice. They are surprised to find that, before we admit a lad into a reformatory institution, we think it necessary first to stigmatize\* him for life, and to incapacitate him for the army or

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\* My friend, the Rev. Sydney Turner, comments upon your observations and uses these words:—"I must solemnly protest against the philanthropic phrase of not stigmatizing the young criminal by imprisonment before you reform him;" and further—"With reference to M. Demetz's views on this subject, I know that as lately as August last he was decidedly in favor of preliminary correction, not only as a safeguard to society, but as a means of moral impression and improvement to the boy himself."

Anxious to be supported by the testimony of a friend who visited Mettray last November,

navy, as they suppose, by requiring a preparatory period of imprisonment. It is even so, and certainly the moral benefits of a fortnight's durance must be dearly purchased by the acquisition of an ineradicable stigma. Yet the matter is full of difficulties, which the account before us, full as it is, does not entirely explain. Through what stage, by whose authority, or on what rule of selection, are the inmates supplied to these reformatories; when are they discharged, and what usually becomes of them? Capacious as Mettray appears to be, we should want many such institutions to hold all who might be driven into them by a season of general distress. Many a parent, if not in our rural parishes, at least in our towns, would be only too glad to let his children find their way into a place where they were taught useful trades, good habits, regularity of life, some amount of accomplishments, and, generally, the duties of a good subject, without any stigma. In fact, Mettray is nothing more nor less than an industrial university, a vast boarding-school for the poor. Apart from the associations which would prevail even at Mettray, a boy would learn much more there than he would at any national or other charitable school that we know of. He would learn, in fact, to be a man. Thus the sketch before us assumes a new, and, we must add, a more important character. If it is good for young offenders, it must be better for honest boys; and, if the former require as much, the latter deserve more. Why should not every town child of the working classes be taught arts and accomplishments, which are useful not only to wean from crime, but still more to obviate the tendency? It is, then, to our educational authorities that Lord Leigh's report will be most useful, and we trust that they will not think the school children in their charge too good for 'reformation.' "

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in company with myself—a high authority himself upon such matters—I wrote to him, before taking notice of Mr. Turner's observations, to ascertain whether he had formed the same opinion as myself as to the light in which M. Demetz regards our law. I quote from his reply:—

"Although M. Demetz has more than once stated to me that he thought a short confinement in a separate cell, before a boy is sent to Mettray, was serviceable to his moral health, he has constantly inveighed against what he considers the unwise provision of our law,—that children must be condemned, and subjected to punishment as criminals, before they are sent to reformatory schools. Indeed, he is so strongly of this opinion, that he told me that one of the principal objects he had in view in visiting England next spring, was to have an opportunity of impressing this upon the leading people here interested generally in the subject, as he was satisfied that we should never arrive at all the success possible in the reformation of youth until the stigma of condemnation should have been removed from them. It is quite true that in almost every case the boys are confined before they are removed to Mettray; but they are sent for that purpose either to La Roquette, in Paris, which, to avoid the name of 'prison,' is called 'Maison d'Education Correctionnelle de Jeunes Détenus;' or to special 'quartiers correctionnels' in the departmental prison—thus again avoiding the injurious name."—*Letter to Editor of Times.*



## ESTABLISHMENT OF ST. NICHOLAS,

PARIS.

REPORT OF E. DUCPETIAUX.

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IN 1827 Monseigneur de Bervanger, at that time directing a charitable association of mechanics under the protection of St. Joseph,\* (the first experiment in those adult classes which have since accomplished so much good,) conceived the idea of opening an asylum for orphan and poor children, for their training to the laborious occupations which must one day support them. He soon collected seven in the garrets of the Faubourg Saint Marceau; such was the modest beginning of an enterprise since so largely developed. By charitable aid it became possible after six months to hire a larger tenement; others were occupied in succession, the rent rising from twelve hundred francs to five thousand. At last, convinced that buildings of its own were necessary to the establishment of the institution upon a substantial footing, Mgr. de Bervanger decided to purchase two roomy houses, one at Paris, 112 Rue de Vaugirard, and the other at Issy, the ancient *château* of that name, now 36 Grande Rue, capable together of accommodating about a thousand children, all boarders.

The Paris house is the principal one, that at Issy being only a sort of auxiliary where the younger children are kept, in preparation for their removal to Paris.

The house in Paris has been portioned out upon a plan which seems to us to contain many defects, especially in regard to classification, and to ease of household services and supervision. The small court which gives entrance from the *Rue de Vaugirard* is lined on one side with cook-shops and refectories, and on the other by the laundry. In front is the building occupied by the management. Behind this building extends a large area divided into a garden for the use of convalescents, and a play-ground. A large building surrounds this area, and stretches on one side quite to the Rue de Vaugirard. The work-shops occupy the basement and first story of this building. Above are the dormitories. The chapel, infirmary and recitation rooms are in the wing that extends toward the street. The buildings have been erected with an economy which we fear has been secured at the expense of strength. Thus, although new, they present a general appearance of dilapidation, which, together with the lack of neatness, makes a sufficiently unfavorable first impression upon the visitor's mind.

Children are not received, except at from eight to twelve years of age. Those less than ten are sent by preference to Issy, where they receive special attention. They are required to bring a copy of their record of baptism, and a certificate of vaccination, unless they have had the small pox. Before final admission, they are

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\* This association, commenced in 1822, lasted until July 1830. It was composed of nearly seven thousand mechanics of various kinds, a thousand or twelve hundred heads of commercial houses or manufactories also belonging to it under the name of protectors. On Sundays and feast days the members met for divine service; recitations and games occupied the rest of the day. Mechanics holding a commendatory certificate from their cure, were lodged and boarded gratis until employment could be found for them, and schools were open every day at the hour for quitting work.

examined by one of the physicians of the institution. Orphans are required to present a copy of the record of the death of their parents.

The price of board, payable monthly in advance, is four dollars a month for orphans with no parent, and five dollars, for children not orphans. Four dollars are also paid to cover ordinary expenses at the entry of the new pupil. For this moderate sum, the establishment undertakes the general charge of providing for the maintenance, instruction and apprenticeship of the children.

The number of pupils had reached eight hundred in 1845, and nine hundred in 1846. It has varied little since the last date. This number consists of very heterogeneous elements, although some of them belong to poor and honest artisan families; and though there are even some scions of noble families, ruined by the revolutions, most of them have no family, no known parents, no name, and were running in utter abandonment to certain destruction. Charitable societies or generous patrons have rescued them and entrusted them to the care of Mgr. de Bervanger, who alone in the institution knows the secret of their birth. To preserve this secret, each child is designated only by a number by which he is known in the house.

The regulations are the same for all. The diet is adapted to the age, appearance and appetite of the pupils. It is at breakfast, soup and bread; at dinner, three times a week, soup, bread and meat, with a dish of legumes instead of the meat; on the other four days, at lunch, a piece of bread; and at supper, bread, legumes, or salad, or fruit. Sundays a little wine is allowed, and at the annual festivals, a dessert also. The food of the officers scarcely differs from that of the pupils except in quantity, and some slight additions of milk, wine, and fish. The whole is regulated by a bill of fare according to which, the distribution is made.

The establishment furnishes clothes and washing for the children, does their mending, and provides for each a mattress, bolster, two coverlids, two pair of sheets, four pair of stockings, four napkins, two pair of pantaloons for winter and two for summer, a waistcoat, a coat of cloth or knitwork for winter, five blouses, a cap, two pair of shoes, six handkerchiefs, two belts, suspenders, and combs; all marked with the number of the scholar. It also provides books, paper and pens for the classes. Children are received with whatever they have on, and at leaving, are permitted to wear away their every day suit.

Although the system of education in the establishment is a christian one, the director, out of regard for the character and prejudices of the mechanic population of Paris, has avoided giving it a clerical or monastic character. The teachers are laymen, and the name of "brothers" which they use to each other or receive from the pupils, is simply a token and bond of affection. The management of Saint Nicholas is entrusted, amongst the superior, a council of administration, and certain almoners and intendants. Under their orders the brethren are employed; the principal of them being the sacristan, the cashier, the proctor, the prefect of studies, the prefects of health, of music, and of the workshops. Mgr. de Bervanger has laid down the attributes and duties of all persons employed, in a sort of constitution containing excellent precepts, and which might be consulted to great advantage in the organization of similar establishments.

The household proper, cooking, expenditure, washing and ironing and the infirmary are in charge of a number of sisters of charity. The number of persons employed is seventy grown people, permanently; twenty-five masters or foremen

of exterior workshops; and thirty persons, hired by the day. Seven or eight of the children are also employed.

This large force permits the maintenance of an active and continual watch over the childrens' department; and any who are likely to corrupt their companions, are at once sent back to their parents or guardians. The brothers sleep among the children. One is watching in the dormitories, during the whole night, and the rooms are kept constantly lighted for fear of accidents. The children change about their sleeping places from time to time, and great reserve is practiced in regard to this arrangement, that there may be no way for the children to learn any thing evil. The older children get up at half past five in summer and six in winter; the younger always at a quarter past seven. All go to bed at eight in winter, and nine in summer. The instruction includes reading, writing, arithmetic, and spelling; the elements of French grammar, geography and history, grammatical and logical analysis, book-keeping, linear drawing, practical geometry, singing, a thorough knowledge of instrumental music, gymnastics, swimming, the rudiments of physics, chemistry, practical natural history, land-measuring and gardening.

The instruction in physics, chemistry, natural history, geometry and instrumental music, is given only to the children in the first divisions; as also that in book-keeping, linear drawing, and singing. All the pupils are permitted to learn gymnastics and swimming, if their parents or guardians have consented. The instruction in surveying, and in some other of the above studies is given while horticulture is taught, at Issy.

The children do not remain in school more than three hours together, and are kept busy on one subject from half an hour to an hour and a half at the furthest. Those who do not work in the shops spend eight hours daily in studying and reciting, except the smaller ones, who rise later, and have but six hours and a half. A class consists of from fifty to seventy pupils at most. There is an examination several times a year, and a solemn distribution of prizes at its conclusion.

The business of the brothers is to render the studies attractive and varied, and to habituate the children to tell what they have learned or observed. They permit them to ask questions, and answer with good humor. Nothing is left to arbitrary decision; the smallest details are regulated according to rule; and the children know their rights and the penalties for non-fulfilment of duty.

The brothers extend their care not only to the instruction, but also to the general training of the children. They endeavor to imbue them with all such knowledge and habits as may insure their future prosperity by rendering them honest, industrious and skillful artisans, by making them enjoy their labor, by destroying notions consistent only with a high social position, and by fortifying them against the bad examples which they will probably meet in the world.

Musical instruction occupies a large place in the system of education. Music is reckoned not only a means of recreation and enjoyment, but as an art which may become a useful means of subsistence to the young graduates. A number of them have in fact obtained situations of more or less value, in regimental bands. The establishment owns five thousand dollars worth of musical instruments, which when not in use are arranged in glazed cases. Besides the military band, the musical director has organized a choir for the chapel. Every Sunday at four o'clock in the afternoon, the children chant a *Salve* with remarkable skill, upon which occasion part of the chapel is open to strangers.

In the principal area of the establishment are erected a gymnastic apparatus,

sec-saws, and various other machines, for the amusement of the scholars. Swimming lessons are given at Issy, where there is a large basin; the pupils at the Paris house march out there from time to time, with their band at their head, to practice various exercises.

Various workshops have been established for pupils who are to serve their apprenticeship in the establishment; including, besides the bakery, the shoemaking shop, the tailor's shop, &c., which are kept up for the use of the institution; others in various occupations which are partly trades, and partly arts, and are especially followed in Paris. Such are the occupations of chaser in bronze, watchmaker, lacemaker, designer of patterns for woven fabrics, mathematical instrument maker, ornamental worker in gold and silver, engraver in jewels and metals, maker of bronze settings, worker in imitation jewelry, embosser, saddler, hardware man, maker of lacerated snuff-boxes, worker in steel ornaments, ironmonger, painter on porcelain, worker in ivory, machinist, and cutler. Unfortunately, the revolution of February, which threw the industrial interests of Paris into disorder, did not spare the workshops of Saint Nicholas; and many of them are discontinued, or unprosperous. Efforts are however making by the administration to repair these misfortunes and to maintain regular labor.

The pupils do not enter the workshops except upon the express application of their relatives or guardians, and only after their first communion. The manual labor occupies on an average eight and a half hours per day; and the apprentices attend school two hours daily, unless their parents or guardians prefer to have them spend that time in the workshops, in order to become sooner perfect in their occupation. The apprenticeship occupies from two to four years, according to the trade. When it is ended, the pupils are allowed, if they choose, to remain in the establishment, and whatever they earn over and above their expenses is deposited, if they wish, to their credit in a savings' bank. Parents are permitted to have their children educated for whatever business they choose, having reference to their inclinations, strength, and intelligence. At the time of our visit, the number of apprentices was about a hundred.

The workshops are an expense to the establishment; but as pecuniary gain is no part of the scheme, the same maintenance is given to the children in the shops as to the younger ones, although their support costs more. Those who labor need more food; and besides, a larger number of overseers is necessary, to keep up the prescribed amount of supervision. The profits from work done go to the foremen of the shops, which makes them interested in carrying forward the apprentices, and in conforming to the regulations of the establishment. They are likewise obliged to furnish the tools used by the apprentices. The masters are especially holden to conduct themselves toward the children like kind fathers; and not to keep them at work too long in any one part of their employment, but to instruct them in the whole of it. All this is stipulated in the engagements made between the parents and the masters, and with the approbation of the establishment, which, however, does not bind itself to continue to keep any of the parties, either masters or apprentices; in order that it may always be able to remove from the institution any individuals whose presence is esteemed harmful.

In the classes, workshops, &c., the children receive good marks for application and for progress. Thrice a year they receive books, images, &c., in exchange for these marks, at a certain rate. The record of these marks is posted in the parlor of the house every week; as are also the marks given for weekly composi-

tions, and the quarterly record, which last is sent to parents or guardians. Pupils whose names remain upon the good conduct list during the whole quarter, receive a reward at its termination. There is a formal distribution of prizes, annually, just before the short vacation.

For the encouragement of the children, the managers arrange for them from time to time special recreations, for which some little expense is incurred. During the summer there are long walks, on which the pupils carry their provisions in their knapsacks; in winter, there are exhibitions in natural philosophy, ventriloquism, &c. These amusements are much desired by the children, and stimulate them proportionately to good conduct and sustained application.

There is a sufficient play-hour between the periods of study and of labor. The hours of recreation on Sunday, are from eight to ten, forenoon, an hour at noon, and from two to four, afternoon. On week days, they are an hour each, at half past eight, noon, half past three, and in the summer at eight in the evening. These periods are of half an hour only for those employed in the workshops. Sunday afternoon at three, the pupils from the workshops perform pieces of military music to an audience of their relatives who have come to visit them. During play hours the pupils may practice gymnastic exercises. Thursday, weather permitting, the brothers walk out with the children not engaged in the workshops; those being taken out on Sundays during the summer.

Parents and guardians may see their children in private every day, but during play hours only, and when the children have not been shut up for punishment. There are three vacations a year; three days at new year's, three at Easter, and eight immediately after the annual distribution of prizes. Pupils are not allowed any vacation in September, unless at the request, or with the permission, of the person paying their board.

The house is governed in a manner altogether paternal. The masters are aware that harshness brutalizes, destroys every honorable sentiment, and inspires a distaste for study and labor. Even when punishment is necessary, the children are to be convinced if possible that severity is resorted to only for their good. Punishments can almost always be commuted for with good marks. Those guilty of grave misdemeanors are shut up during play hours, under charge of a brother; but these detentions are not to take place during all hours of recreations, as some fresh air and exercise is necessary for the health of the children. If there is no amendment, they are forbidden to take their usual walks. Very seldom, the allowance of food is curtailed. The idea of shame and of penalty is attached to many things quite indifferent in themselves. The general rule is to incline the children to good conduct by encouragement; and in punishment, regard is always had to their health. No prison is used, because the regulations permit no child to be alone without supervision, and moreover, because it is undesirable to accustom their minds to that form of punishment. Those whose thoughtlessness is likely to lead the others astray, are kept apart. A jury of the most steady children returns verdicts against violators of the rules, or such as have tempted their comrades to any considerable transgression. In such cases the punishment applied is a humiliation similar to that used in the regimental discipline, unless the parents prefer to withdraw the culprit. The masters are cautious to prevent the abuse of this authority, but the practice has succeeded well, and punishments under it have become rare. To maltreat the children is strictly forbidden, on the prin-

ciple that judicious and moderate means will prevail where an indiscreet severity could only irritate.

The regulations and discipline are alike in the two houses at Paris and Issy, except as required by the difference of age in the inmates. The latter also serves as a convalescent hospital for invalids from the former, where they can enjoy country living, and exercise in the open air. A horticultural school is likewise established there with a green house and an orangery.

The plans of the superior of Saint Nicholas include the founding of an analogous establishment for young girls. This would be close by that at Issy, but entirely separated from it. It would be of great advantage by saving part of the two thousand four hundred dollars a year now expended for sewing and washing. The kitchen garden ground there, brought entirely under cultivation, would furnish the necessary fruits and legumes for its consumption. This combination would be very similar to that adopted at Ruysselede.

It is difficult if not impossible for us to state a decision upon the merits of the enterprise of M. de Bervanger. At the time of our visit, the vacations were just ending, and the reassembling of the pupils occasioned, doubtless, more disorder than usual; various important repairs were in progress; most of the workshops were either unoccupied or going on only irregularly. Accustomed to the strict propriety of the Belgian establishments, we were probably more displeased than many other visitors would be, at the appearance of certain portions of the building, and at the careless manner in which that important matter seemed to be attended to. Nevertheless, the zeal and devotion of the director are certainly worthy of all praise. Confined to his own individual resources, and deprived of all official patronage, his perseverance has overcome impediments which would certainly have stopped any man not inspired by truly charitable purposes, and by confidence in the excellence of the principle upon which the establishment is founded. By the side of the numerous high schools and boarding schools intended for children of the rich and middling classes, he has undertaken to establish a modest boarding school for poor and morally neglected children. This end has been attained. The work is doubtless susceptible of numerous improvements, but even as it stands, it has solved an important problem, namely, that of reforming and maintaining at the lowest possible price, in the midst of a great city, a numerous class of poor, who, without such assistance, would inevitably have grown up to swell the ranks of the mass of vicious men who always gather in centers of population.

The cost of purchasing and furnishing the two houses of Paris and Issy, was nearly \$240,000. Of this sum there was unpaid, in 1849, about \$125,000. This debt, if funded, would represent a rent of about \$6,200; not at all too large for an establishment so useful and important.

In 1844, of an average number of seven hundred and fifty children, and a hundred and six persons employed, the total expense was \$39,843.52. Deducting receipts for sales from workshops and elsewhere, amounting in all to \$2,156.31, the annual expense remains at \$37,647. Each child, therefore, costs \$50.25; about fourteen cents a day; about one-third of what the pupils at Petit-Bourg cost.

For complete education and maintenance of one thousand pupils—the number which both houses can accommodate—the director estimates that he ought to receive \$60,000 a year, of which \$24,000 would be for food, gardening, and payment of certain female assistants, and \$12,000 for interest.

This is sixty dollars a year for each child, which is the fixed rate for those not orphans. The deficit occasioned by the reduced rate of \$48.00 at which orphans are received, would be made up by gifts, subscriptions, and returns from sales.

The following notice of this institution is given by Rev. George Foxcroft Haskins, in his *Travels in England, France, Italy, &c., 1854*.

But of all the institutions which I visited in Paris, none interested me so much as that of St. Nicholas. The great aim of the institution is to provide for the wants of these boys, a large portion of whom were orphans; to inspire them with a love of virtue and of industry; and to fit them, by the practice of their religious duties, to become one day not only good christians, but also skillful workmen. It is an institution of charity, because the sum demanded for board and tuition, one dollar a week, is so small as to come within the means of the poorer classes, and of those benevolent individuals and societies who have at heart the reformation and instruction of the destitute and abandoned. How many of these boys, think you, are sheltered, fed, and instructed in this home for the homeless and deserted? A hundred or two? More than that. Three hundred, perhaps? More than that. Five hundred? Yet more. There are at the present time more than *twelve hundred* boys in this mammoth refuge! They are divided into two departments, a senior and a junior, according to age. I visited both departments. All are governed by the same rule, and all are under the fatherly direction of Mgr. Bervanger. The two establishments are about half a mile apart.

This institution is governed and disciplined by a congregation or brotherhood, composed of secular priests and laymen, who devote themselves to this work, with a single eye to the glory of God and the welfare of youth, demanding nothing for their labors but a bare support, looking forward for compensation to the treasury of God.

The first and great aim of the directors and teachers is, to infuse into the boys a love of virtue and religion; the second, to impart elementary and scientific instruction; the third, to accustom them to habits of industry, and teach them a profitable trade.

The spiritual direction and religious instruction of the children is confided to the reverend fathers of the order of St. Dominic, who give four pious instructions every week. Catechism is taught every day. The scholars are divided into twenty classes, according to their age and degree of intelligence. They are not allowed to make their first communion till they have attained the age of eleven or twelve years. The singing and music at mass and vespers is performed by the pupils, under the direction of their musical teachers. I think I shall never forget the pleasure and edification with which I assisted at the Divine offices at St. Nicholas, on the Sunday which I passed in the institution. It was in the chapel of the senior department. There were about six hundred and fifty boys present. All behaved with the most perfect decorum. In discipline nothing was wanting. All appeared to unite in the singing, but without a discordant note. The time was so well observed, that every word was articulated and heard as if pronounced by a single voice.

In the schools are taught reading, writing, arithmetic, orthography, grammar, geography, history, book-keeping, drawing, geometry, vocal and instrumental music, chemistry, and natural history. Out of the schools are taught surveying, agriculture, horticulture, gymnastics, swimming, and various handicrafts.

There are about twenty workshops attached to the institution and within its precincts. Before the children commence their apprenticeship, their tastes, their preferences, their physical strength, and their intelligence are consulted. I observed, in passing through the shops, a large number of boys employed busily in carving, cabinet-making, turning, musical instrument making, jewelry, brass finishing, tailoring, shoemaking, &c., &c. The boys are apprenticed for a certain number of years to master workmen, who pay to the institution, for the board of their apprentices, the same as is demanded for the other inmates.

## CENTRAL PRISON AND REFORM SCHOOL,

AT

GAILLON, IN NORMANDY.

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THE following account of the governmental Reform School at Gaillon, in Normandy, is taken from VISITS TO CONTINENTAL REFORMATORIES, by Robert Hall, M. A., *Recorder of Doncaster*, England, and read as a lecture before the Leeds Mechanics' Institution, and Wakefield Mechanics' Institution, 1855.

It is now more than forty years since the compilers of the French Code Pénal struck out a new course of treatment, and enacted that young persons under sixteen years of age should, under ordinary circumstances, not be found guilty of offenses which they should be proved to have committed, but should be acquitted as having acted without discernment, and then not punished, but detained for education; within the last twenty years establishments have been formed in various parts of the continent for the education of these children. In the spring of the present year I called the attention of my fellow townsmen to one of these establishments, that of Mettray in France, which has now been in operation for upward of 15 years: I have since that spent three days there, and my favorable opinion has been more than confirmed; I may take occasion to mention incidentally a few points which escaped my observation on my first visit, but I am not going to repeat any thing that I have already published in print: it will be sufficient to state, in general terms, that Mettray is a private establishment, with government assistance, which receives for reformatory education boys under the age of 16 who have committed offenses but have been acquitted as having acted without discernment; of these it has at present near 600, divided into families of forties, each family has its family house, and is governed by two young men specially educated for the purpose, who are assisted by two boys, members of the family, elected quarterly by ballot by the forty members of the family; the boys are taught agriculture and the common handicrafts which are necessary to agriculture: the place is the reverse of a prison, for there are neither walls nor gates; the boys are most carefully impressed with the assurance that they are not undergoing punishment; and there is an infinite variety of contrivances for giving to each family a common interest, and encouraging the family feeling: the result of all this is, that during the whole of last year there was not a single attempt to run away; in fact, the directors have fully succeeded in gaining the affections of their children: during the whole fifteen years the number of relapses amongst the young persons who had been set at liberty is only eleven per cent.—a very small proportion when we consider that they had all of them exhibited vicious tendencies by the early commission of offenses, and that simple vagrancy would be counted as a relapse.

Besides thirty-five private institutions for the education of this description of délinquents, France possesses several government establishments for the same purpose; and, in his report on prisons for the last year, the then minister of the interior, M. de Persigny, seemed to regard the government establishments, as being, at the very least, as efficient as the private institutions. I found on inquiry that the one which is situate at Gaillon in Normandy, is considered to be second to none, if not itself the very best, and having procured the proper authority, I proceeded to inspect it.

The Maison Centrale of Gaillon, stands on a hill in a very pleasant, healthy situation, more by token no inmate was attacked by the cholera, during either of the former visits of that pestilence, nor up to the time of my visit during the



last year's return. It consists of various ranges of buildings divided into courts, the general effect of which is best seen from the outside: they had a considerable fire a little while ago, the work of some of the prisoners; a whole pile of building seems to have been destroyed and is now in progress of re-construction. The chateau was formerly the residence of the Cardinal d'Amboise.

M. Le Blanc is a slightly built, vigorous man, apparently between 30 and 40 years of age, with a pleasing countenance and easy manner, but evidently accustomed to absolute command: he bears the decoration of the legion of honor. He received me very politely, and himself conducted me all over the establishment at the house itself.

The total number of inmates is 39 guardians, including the chef and two sous chefs, but not the directeur and aumônier, who do not live within the walls, 1214 adults and 686 young persons all acquitted under article 66: no females are confined there: the aumônier is the only ecclesiastic: there is no female assistance or superintendence at all, "*ni frère ni sœur*." Of the 39 guardians 15 are assigned to the children; of the remaining 24 there are 3 chefs and sous chefs, 5 porters, 5 affected to special services, 1 always absent on leave, and allowing for sickness and other accidental absences, the number of guardians actively engaged in looking after 1214 adults is from 7 to 8, or, adding the director and chefs, about 1 to 100. In the superintendence of the workmen, there are a few *contre maitres* whom I understand to be free workmen, and *surveillants* selected by the director from the prisoners of good conduct: the system is silent but not separate. M. Le Blanc is not in favor of the cellular system, except as a punishment for prison offenses.

The principle of the system adopted for the adults is that of teaching them a trade and making them work at it. I was taken through rooms in which various trades were being carried on. In the adult department the work is done for manufacturers at certain prices fixed by contract, in some instances by the piece, in others by the day; a tariff of the prices is put up to view in every work room. These wages are received by government, who pay over a portion to the prisoner partly in direct payment, partly by carrying half of this allowance to his credit so as to provide him with a sum of money on his liberation. The total amount of this allowance varies from five-tenths to one-tenth of the wages paid by the contractor, according to the gravity of the sentence, or the number of convictions: but an individual in the lowest class may by good conduct raise himself into a higher class till he gets to three-tenths, so by bad conduct a prisoner in a higher class may reduce himself to one-tenth; they for the most part become good workmen: I was taken through a room in which they were at work making shoes, bottines, slippers, fine brushes, coarse brushes, accordions, and the several parts which enter into the construction of an accordion, and probably some other articles which I have forgotten: also, other rooms in which the work was the carding of silk and the weaving it into the stuff of which silk hats are made, and another room in which the work was the making of straw plait. All the men seemed to be working with a good deal of energy, without any appearance of dejection physical or moral, only in the finer work which required close attention they seemed much more serious; I rushed to an *a priori* conclusion that the ameliorating influences of industry would be more discernable amongst the latter, but M. Le Blanc assured me that there was no distinction of that kind.

The dietary consists of rations of brown bread, soup, vegetables and meat twice a week; such prisoners as have earned a little money may buy a few comparative luxuries, such as butter, milk, sugar, and the like at the canteen. In consequence of the fire, the dormitories are at present crowded with additional beds, but, with the exception of one very large dormitory, they generally contain about twenty, each prisoner having his bed to himself as clean and comfortable as could be imagined; at least one guardian sleeps in each dormitory, the rooms are lighted all night, and the *surveillants* are constantly walking their rounds.

The general effect upon my own mind, of my inspection of the adult department, was that the prisoners were palpably much better off than they would have been if they had been at liberty, and that, as a body, they must be fully conscious of the fact; indeed it is clear that, to some extent, the French prison serves the purpose of our workhouse. The liberated convict has a place of

residence assigned to him, where he is to find work as best he can, though it is constantly happening that he is sent to a place where he has no friends, and where there is no market for such labor as he has to supply: he goes to seek labor elsewhere, and thereby becomes guilty of rupture of ban, of which he is convicted and is sent back to prison, and this new conviction is counted against him a case of *récidive*; M. Le Blanc called my attention to the fact, that the worst subjects under his care are by no means those who have the greatest number of convictions set against their names, as these consist for the most part of ruptures of ban in the honest attempt to seek for work. This is shown by the fact, which I take from the tables published by M. le garde des sceaux, that of 8068 *récidivistes* who were discharged during the quinquennial period 1848—1852 and were again convicted before the end of 1852, the relapses by vagabondage and mendicity were 1485, and those by rupture of ban 1346, and the figures seem to show that the latter generally take place in the first year after liberation. No persons, however, are sent to the *maisons centrales* unless the sentence exceeds a year's imprisonment, for shorter terms the committals are to the departmental prisons, where the confinement is cellular, and the treatment in other respects stricter. Whilst M. Le Blanc was inspector at Rennes, he knew a case of a liberated convict, who, being desirous of resuming his quarters in the *maison centrale* committed some offense, for which to his infinite disgust he was sentenced only to six months imprisonment. Having no taste for passing that period in a departmental prison, he forthwith began abusing the magistrate, in consequence of which his term was increased to ten months, which was the reverse of what he wanted, as it was four months more in the departmental prison. Upon this he redoubled his invectives, adding threats of what he would do to the judge at the end of the term: this was visited by a change of sentence to fifteen months, but as these would have to be passed in a *maison centrale* his end was answered, his mask of turbulence was laid aside, and he retired from the tribunal with a respectful bow.

I was now conducted to the department of the *jeunes détenus*. These are principally, according to their antecedents and the employments of their families, divided into two bodies, the industrial who occupy part of the *maison centrale* itself, and the agricultural who are located on a farm about three miles from the *maison centrale*, to which they come twice a week, on Sundays and Thursdays, to attend divine service, and the court which is held on those days for the trial of prison offenses committed by the *jeunes détenus*. I was first introduced to the *quartier des preuves* in which new comers are first placed in order to try them, and see what they are fit for; there was nothing particular about it, but this difference at the very outset from the system at Mettray excited an involuntary smile. No one was in it at the time, and we proceeded to a large garden laid out with walks, which are open to the young *détenus* during periods of recreation, but if I understood aright, they have nothing to do with the cultivation. The young people were just turning out of the class-room in double file; their dress did not differ much in character from that in use at Mettray, but it looked older and not so tidy; the body had very much the appearance of a workhouse school, and there were no marks of that *esprit de corps* which animates almost every countenance at Mettray: they did not even fall quite naturally into the military step, but their teachers had to excite them to it, and to beat time; one of them had his head clean shaven, of which more anon; others bore complimentary tablets on their backs, with characteristic legends such as "*Valeur*" &c. We then passed through the workshops of the different trades which they are taught: here the work is not done for contractors, but for the government, and no wages are paid, it being considered, that the board, lodging and education are more than an equivalent for the work done; I understood that there was some slight pecuniary rewards to the *surveillants* and others, but my attention was diverted at this point of my inquiries, and I omitted to return to it. The children are thus taught a great variety of trades, the particulars of which have escaped my memory; all the building and other work in the establishment is done either by the children or the adult convicts: the employment which struck me most was that of the ornamental wood carvers, who were turning out some very clever specimens of workmanship, which would have excited a great sensation had they been sent to the educational exhibition; as part of his day's work, each child has an hour and a half's schooling, more

than that is found to be tedious at the time, and to make them conceited at the end. The director selects a certain number of the best behaved to act as surveillants, these wear a distinguishing badge. The dormitories are large rooms, containing a great number of beds, all exquisitely clean, with each boy's Sunday clothes neatly folded and placed upon his bed; my visit was on a Monday morning, Sept. 11th, 1854: all this had a much more comfortable look than the hammocks at Mettray. The refectory is a large hall used also as the class-room, and as the chapel, of which it forms the nave when the folding doors which separate it from the chapel, properly so called, are thrown open. There is nothing peculiar in the dietary, except that on Sundays and Thursdays they are allowed what is called a gratification. What that gratification is on Thursdays I did not catch, on Sundays it consists in the distribution to each boy of half-a-pound of preserve, which he is allowed to eat as he likes: the glutton dispatches it forthwith, and his propensity is noted; on the other hand those who wish to make a better use of it, as a seasoning for their bread during the week, are supplied with the means of keeping it for that purpose. They are justly proud of their bakehouse, the produce of which, *experto crede*, is excellent.

For my visit to the farm, M. Le Blanc committed me to the guidance of the excellent inspector M. Delaunay, and finding that I wished to return to Paris by the three o'clock train, which I could not do if we performed our expedition on foot, he was kind enough to order the tilbury of the establishment to be placed at our disposal, and right pleasant was our drive through a steeply undulated and well wooded country. The farm consists of 214 hectares including 40 hectares of wood and a small portion of moorland not yet brought into cultivation, it is traversed in various directions by well made private roads, the work of the colonists. I was taken to two farm houses, one an old building of no great size, the other a new construction of considerable size, built by the colonists for the purposes of the colony. In the refectory of the latter we found the children in class, pursuing according to their several ages and abilities the usual course of primary instruction; there were no particular marks either of energy or lassitude, but I thought them too much crowded; the dormitories are exactly like those of the industrial colonists at the *maison centrale*: everything was extremely clean and rather left an impression of over comfort. They are very proud of their horned cattle, from which they draw a large quantity of milk, which finds its way to the market at Evreux in the shape of butter: they have some very fine specimens of the Dutch, Flemish, Cotentin and Breton breeds; the latter are very small, smaller than the Alderney with which, however, they seem in shape and color to have affinity. There I learned that the peculiar grain in the color of the Norman horses is called *pommelé*, whilst the broader and more variegated dapple of a cotentin bull was called *écaille*. They did not ordinarily breed or feed for the market, but some beautiful little Breton calves were destined for Fontevrault. There is no peculiarity in the mode of cultivation adopted. The farm yards are walled like other farm yards in the country, but in other respects the colonists are not confined by walls; in the classes I noticed three more shaven heads, and learned that the shaving of the head is one of the punishments for evasion. Attempts at evasion are not unfrequent, but they are always unsuccessful, as the dress is peculiar, and a reward of twenty-five francs is given to any person who brings a fugitive back.

I have already mentioned the punishment for evasion; in both the adult and the juvenile departments the usual punishments are inflicted for prison offenses, but are preceded by a formal trial before a tribunal consisting of the director, the *aumônier* and I think, the chief guardian; for the adults this is held daily, in a room fitted up for the purpose, and called the *Prétoire*: for the *jeunes détenus* it is held twice a week in the presence of the colony assembled in their *Salle à manger*. The punishments are standing with their face to the wall, standing out whilst the others are eating, deprivations of the gratifications of the palate, reduction of diet, cellular confinement, and, as a last resort, confinement in chains. M. Le Blanc encourages correspondence of the prisoners with their families, and the visits of the latter to their relatives in prison, as a means of keeping up and strengthening the family tie: it also supplies him with a means of punishment by the suppression of it, and in the case of the juveniles, by making them come in disgrace before their parents; for juveniles he also makes

occasional use of whipping; that being a domestic punishment, he considers that he who stands in loco parentis may sometimes apply it with advantage.

I may be wrong, but the impression on my mind was, that the system was likely to be less deterrent than that of Mettray; in the first place there is a less complete change in the mode of life, they sleep in ordinary beds like other people, they are in more close association with each other, and there being only one guardian to 40 or 50 colonists, with only one aumônier to 1900, and no sisters of charity or the like, they are comparatively free from that constant surveillance and interference of superiors which is so very disagreeable to the wild unreclaimed character; but what impressed me most strongly was, the instruction which is given in branches of industry which command very high wages: when I saw wood carvings, the work rather of an artist than of an artizan, I could not help asking myself whether this was not likely to be regarded in sober truth as a college for the poor? There is no such danger about agriculture or the trades immediately ancillary to it, nor even about the military profession. The danger being one that is adverted to by M. de Persigny, I inquired of M. Le Blanc how the matter stands according to his experience. He says that many parents do unquestionably send their children out begging, with a feeling that the worst that can happen will be that the state will relieve them of the charge of their children; this however is by no means the same thing as bringing them up as thieves.

There does not seem to be much difficulty in obtaining employment for the young persons on their discharge, and exertions are made in each particular instance to obtain the patronage of some charitable individual in the neighborhood; such as are placed in Paris are confided to M. De Berenger's society; when unable to obtain work, and totally friendless, they sometimes come back to the colony and ask to be put to their old work, an hospitality which is accorded until a place is found for them. M. Delaunay however considers that the case of the orphans requires special provision, and suggests that something might be done for them on the tracts of unreclaimed land in various parts of France, which are the property of the state. I asked him if they ever succeeded in gaining the affections of the young people committed to their care: he said no, the numbers were too large for the teachers to establish any individual hold. Both he and M. Le Blanc expressed themselves strongly against some of the private colonies, as being mere private speculations conducted without any real regard to the welfare of the children, but they did not affect to place their own work on a level with Mettray, on the contrary they assigned reasons why it could not be so: the refuse rejected by the private colonies as being incurable is necessarily sent to the maison centrale, which has no such means of purification or punishment: M. De Metz too is absolute master, he may spend his money as he likes, and may make any changes in his system and try any experiments that occur to him according to his own judgment and good pleasure; the director of a maison centrale on the contrary has a limited sum placed at his disposal, for every sou of which he has to give a minute account, and both in expenditure and general management he is tied down to a strict routine in which the Minister of the Interior has alone the power to make the slightest variation.

# AGRICULTURAL AND HORTICULTURAL REFORM SCHOOL

OF

PETIT-BOURG.

The Agricultural school of Petit-Bourg was founded in 1844, by the society for assisting poor children and youth, foundlings, abandoned children and orphans, in France, and especially within the department of the Seine and Seine-et-Oise. The society of which Count Portalis was president, is located at Paris; and the school occupies the ancient property of M. Aquado, at Evry-sur-Seine; which includes a large château and its dependencies, and a park of about 150 acres, bounded partly by walls, partly by the railroad of Corbeil. The estate is beautifully situated upon sloping ground on the river Seine. Water is brought to it by extensive works, from a distance of several miles. It is conducted plentifully into the kitchen-garden, (ten acres, inclosed with high walls and intersected with ten other low walls for montreuil espaliers,) after which it enters large basins which serve for swimming-baths, and to supply the wash-rooms and other domestic uses. Paved or sanded yards, alleys of horse-chestnuts, ploughed land, large and beautiful meadows, and copses, afford opportunities for exercise, sufficient for all purposes.

In the kitchen-garden are a poultry-yard, a small piggery, and a building with eleven front windows, containing good cellars, and in the basement story, apartments used in the working of the kitchen-garden, and for workshops for trades not noisy. The first story is occupied by the laundry, the drug shop, the room for convalescents, the infirmary, containing 16 beds and warmed by a stove, and by apartments for sundry persons employed in the institution. In the upper story are several cells for punishment.

Within the same garden, a large building, formerly used as an orangery, has been fitted up for the use of the pupils; it contains a spacious dormitory, which will contain, if necessary, 160 children; there are also two school-rooms, one for the assistants and the other for the pupils, and a wardrobe. The large apartment is arranged to serve successively for a sleeping-room, school-room, refectory, and covered play-ground. By a simple, easy, and rapid manœuvre, all the furniture of the room disappears as if by enchantment; the tables rise close to the ceiling, and while the movable posts supporting them are placed in receptacles where they do not obstruct the room, the hammocks which were near the windows are moved close up to the wall, and those in the middle of the room rise to hide and ventilate themselves in the garret, by means of trap-doors. The idea of this arrangement was borrowed from the agricultural school at Mettray, and is to be found in the school of Val d'Yèvre and in other establishments of the same kind.

The dormitory contains four rows of hammocks, and two aisles, at the ends of which are the more elevated hammocks of the overseers; who by this means can see all that passes in all the beds of the children without trouble. It is lighted during the night, and ventilated by apparatus like that used in most of the prisons of Belgium.

Above the dormitory is a garret which serves for a drying-room; and connected with the same building is a shed, which is used as a repository for farming tools, and for stables and cow-house.

The château is occupied in the basement by apartments for schools and for the family of the director.

The first story is partly occupied by sleeping-rooms for the pupils.

The kitchen and its appurtenances, the pantry, the wash-room, the milk-room, &c., are in the cellars, which are of great extent.

At the time of our visit, (September 2, 1849,) the number of scholars was 130. It was about being increased to 250, by receiving a number of young criminals,

acquitted in court as having acted without discernment, but detained under the 66th article of the penal code. This addition has since been made; the young prisoners have taken the place of poor and orphan children, and consequently the establishment at Petit-Bourg must now be reckoned among the reform schools.

The information collected by us relates to the first period of organization; which fact should be recollected in reading what follows.

The scholars at Petit-Bourg may be divided into two classes; 1. poor children and orphans, placed here by the hospitals and asylums at an expense of \$24 a year, besides clothes; 2. boarders, paying \$70 the first year, and \$50 for each subsequent year, always besides clothes. The number of this last class is 30.

The age of admission is generally set at eight years; the time of staying in the school may be as long as 5 years. This length is required, in fact, by the interest both of pupil and school; by imparting mechanical skill to the former, and thus enabling him to repay part of the expense borne for him by the latter.

The officers of the school are fourteen, viz.:

A director without salary, having only lodging, board and fuel, washing, &c., for himself and family. This place is filled by M. Allier, who may be considered as the real originator and founder of the institution.

A book-keeper,	paid \$160.00
A teacher,	" 200.00
An overseer of farming,	" 200.00
A gardener,	" 140.00
A horticulturalist,	} paid from \$80.00 to \$100.00
A cutler and blacksmith,	
A carpenter,	
A wagon-maker,	
Two farm laborers,	
A cook,	
Two overseers, one at \$80, and one at \$40.00.	

Several women are also employed in different capacities, in the laundry, wash-room, infirmary, on the farm, &c.

All these persons receive lodging, board, and general maintenance. They wear no particular costume, and may be married.

The pupils arrive at half-past four in summer, and at half-past five in winter. Their bedtime is, nine in summer, and eight in winter.

Each pupil has his own wardrobe, marked with his number. The dress is a blue blouse for work, a Scotch blouse for Sunday, and gray linen pantaloons in summer. In winter, the pantaloons are of cloth of the color of yellow earth, and under the blouse, a waistcoat with sleeves, of the same material with the pantaloons. Instead of wooden shoes are worn, in summer, laced boots, and in winter, clogs with wooden soles. The cap is of felt, varnished on the top only, and with the words "Petit-Bourg" in front. Each pupil has also a woolen overcoat for severe weather. Recently pantaloons have been introduced, made of two different colors, to prevent escapes as much as possible.

The bedding consists of a hammock, containing a mattress and small pillow of grass, a sack, instead of sheets of linen or cotton, one cotton coverlid in summer, and two in winter. In the infirmary, the pupils have, upon an iron bedstead, a grass mattress, a woolen mattress, a coverlid of cotton and another of gray woolen, two common sheets, and a pillow of feathers.

Besides the dormitory, there are other sleeping rooms, containing from 15 to 20 pupils. Each sleeping-room, is lighted all night, and has its monitor, who is chosen from among the pupils, and charged to preserve order and silence. Besides these overseers, an overseer on guard passes continually through all the sleeping-rooms in succession, during the night.

At eight o'clock in the morning the pupils have a piece of bread for breakfast; at noon and at night, soup, and one dish besides. They have meat three times a week, including Sunday; salt meat twice, and fresh meat once. Their only drink is water.

The elementary instruction given to the pupils comprehends reading, writing, spelling, and arithmetic. There is added a little land-surveying, geography, linear design, singing, gymnastics, swimming, and use of fire-engine. There is also a course of agriculture and horticulture for those pupils intending to become farmers.

The religious instruction is given by the priest of the commune, who acts as chaplain. The pupils attend the village church, which is situated within the park inclosure.

As soon as the pupils arrive at the school, they are employed for about a fortnight in the kitchen-gardens, or in the fields, to allow them to gain health and strength, in which they are often deficient. They are then admitted to the workshops; their occupation being selected as nearly as possible with reference to their especial aptitude for it.

Several workshops have been established; of tailors, shoemakers, locksmiths, carpenters, cabinet-makers, house-painters.

According to the agreements made with the foremen of these workshops, the labor of the children is disposed of to them by contract, and they account to the school for it, at a fixed price per day for each pupil.

This price varies of course, according to the nature of the occupation; but it ought during the first year, to amount to an income averaging \$16.00 for each pupil, and equal to one-third of the expense of their board and maintenance.

This income the second year, ought to average \$46.00; and to cover the entire personal expenses of the pupil.

Afterwards, to the end of the apprenticeship, this income should increase so as to bring to the school a net profit equal at least to the advances of the first year.

A part of this income should be laid up for a reserve fund for the pupil. The amounts applied to this fund should be entered in a book in the saving's bank, and it was supposed that the society would be able to add to it, from beneficiary funds, a greater or less amount, according to the conduct of the pupil in the workshops, his capacity, and his devotion to his fellow-pupils and to the school.

All sums thus entered in the bank-book, should draw interest at 3 per cent., and should not become the property of the pupil unless he have observed punctually the agreement made between the society and his family. Departure before the time agreed upon, besides giving a right of civil action against the family, should deprive the pupil of all his rights to any sum in bank, and of participation in all other favors which the society might bestow upon him at the time of his going, such as wardrobes, tools, pocket-money, nomination of a patron, &c.

These ingenious contrivances to receive the apprenticeship of the pupils, reimbursement of their expenses to the society, and provision for their future welfare, do not appear to have answered the expectations of their originators. The contractors have failed, or have not accepted the conditions attempted to be imposed on them. Consequently, except a few workshops of small importance, working entirely for the institution, agriculture is the principal and almost the only occupation of the pupils. At the time of our visit, the employments were arranged as follows:

Farmers, 86; gardeners, 11; horticulturists, 5; tailors and menders, 10; shoemakers, 3; carpenters, 3; cutlers, 3; painters, 2; cooks, 2; clerks in offices, 3; in infirmary, 1; in steward's office, 1; total, 250.

The domain includes about 250 acres, of which 10 are in meadow; about 100 acres besides are leased, at \$30 per year per acre. There have usually been about 25 horned cattle; but a murrian which recently appeared among them has obliged the administration to sell them. There are 12 horses. The most lucrative and most useful branch of cultivation is that of the kitchen-garden, part of whose products are sent to market. The garden itself, which is a large one, seems to be well laid out. Irrigation is practiced in it, as by the market-gardeners at Paris. The sale of flowers, fruit, and legumes, furnish a principal revenue of the establishment. There are handsome green-houses, containing over 14,000 pots.

The moral and disciplinary regulations of the school, are described in the report of M. Allier, the director, to the general assembly of May 11th, 1845, at the Hotel de Ville of Paris, contain some excellent provisions. Unfortunately the absence of the director at the time of our visit, and the shortness of our stay, rendered it impossible for us to ascertain whether this excellent system had been exactly followed. But below is such information as we have extracted from the above-mentioned report, or received from the assistant who directed our visit.

The pupils are classed according to their conduct, in four divisions, viz.:

Division of probation.  
" " amelioration.

Division of reward.  
" " punishment.

As a means of stimulating their emulation while at work, a sub-classification has been adopted, which consists in arranging the pupils, in each workshop, into first, second, and third divisions. Each of these divisions has a little flag of a particular color. To belong to the first division is the highest ambition of the members of the other divisions. The same amount of work considering their relative strength, having been distributed to the pupils, and the time necessary for performing it being carefully calculated, the pride of each little group is set in action, and there results a pleasant strife to conquer in the game, which is silent as a game of chess, and as absorbing, and which, besides the honor of victory, does not lack material inducements; for a certain prize is delivered at the end of every month to the first division, and encouragement to the second.

"It is pleasant," says the reporter, "to see with what earnestness and good-will the children ply the plane, the hammer, the file, the spade, the rake, and look around to see where their comrades and adversaries are; for not only is there a struggle between two divisions, but also between the individual members of each division, for the first, second, &c., place in the division. The first in each division is the standard bearer.

"In this manner the hours pass rapidly away without punishment. At the end of the task, joy shines in the eyes of the victors, and the shame of the vanquished seems impatient for the revenge which shall give them the standard or the place of honor.

"At each judiciary meeting, good marks are also given to those who have done their work quickest and best, and bad ones to those who have labored ill or slowly. It often happens that the children gain an hour or two, by finishing their tasks before the appointed hour; this time they may dispose of at pleasure, in play, in working in other shops, in reading or drawing, &c.; but they usually ask for more work, or kindly assist their slower comrades, for the purpose of preventing the bad marks to which the latter are liable; for where the honorable rivalry of labor ends, there brotherly love begins.

"This system, which puts into action the powerful motives of interest and pride, while it preserves fraternal friendship, needs no commentaries. It is simple and true, because it is taken from nature. To judge of it, all that is necessary is to look at one's own heart and to question one's self."

The pupils assemble once a month for the special purpose of electing by ballot the monitor-general of the school and the monitors of the separate workshops. This operation is performed without any intriguing, and it has been remarked that the best scholars are chosen unanimously, or by an immense majority. The director, however, reserves a veto upon this choice; although he has very seldom been obliged to use it. The appointment of monitors by their peers is copied from the appointment of elder brothers at Mettray; as is also the appointment of a jury to try offenses committed by the pupils. The pupils usually accuse themselves, and affix, according to circumstances, the maximum or minimum of punishment. These spontaneous condemnations are submitted to the approval of their brothers the monitors, who revoke or confirm them; and are then carried before a supreme tribunal, of the officers, assistants and foremen of workshops, who give a judgment in the last resort.

"Although a little new and prompt," says the report formerly quoted, "our justice is none the less real justice, and tends daily to lessen the number of culprits and of those condemned more than once. It has this advantage; that the guilty can not claim to be innocent, nor to be too severely punished; for both monitors and we ourselves most often interfere to mitigate penalties, and sometimes to pardon, limiting ourselves to a reprimand.

"Meanwhile, if (which is very rare) any pupil denies the accusation brought against him, then public information becomes the duty of all pupils having cognizance of the fact charged; that no culprit may escape who aggravates his offense by a lie, and that no innocent person may be punished. In this case an inquest is held, before which the overseers and witnesses are heard. Accusers and defenders arise for the occasion among the pupils, and from monitors and assistants who decline voting upon the judgment pronounced in first instance by the monitors, and finally by the tribunal of assistants."

The punishments are as follows, in the order of their severity:

1. Simple reprimand.



2. Detention, with or without labor, from the recreations of the week.
3. Detention from the recreations of the Sunday.
4. Dry bread for one or more meals.
5. Passage from a higher to a lower division.
6. Lighted cell, with labor.
7. Dark cell, without labor.
8. Erasure of name from register of honor.
9. Loss for one or more months of votership and of eligibility.
10. Inability for one or more months to receive letters of pardon.
11. Inability for one or more months to partake or be present at distributions of alms.
12. Inability to see and embrace one's parents at the visit next after condemnation.
13. Inability for one or more months to carry the standard.
14. Inability for one or more months to assist sick companions.
15. Inability during one or more months to be chosen to assist at family festivals.

All these punishments are dreaded most on account of the shame accompanying them. It is likewise to be noticed that the severest are those which are of a purely moral character. Expulsion from the school is only inflicted upon pupils considered wholly incorrigible.

There is a similar gradation of rewards, based upon the same principle, as follows :

1. Honorable mention. This is a public complimentary notice, addressed to the pupil deserving it, to encourage him to do still better in future.
2. Passage to a higher division.
3. Registration in the register of honor. This registration is for two months ; and is the privilege of the division of reward only.
4. Encouragements. These are small books.
5. A crown over the place occupied by the pupil, in the school, or shop, or both, as he has deserved it in one, or the other, or both.
6. Tools of honor. These are offered and gained as prizes.
7. Prizes. These are usually books useful in the occupation of the pupil, moral tales, history, books of piety, &c.
8. Becoming standard-bearer of division.
9. Selection by their comrades to attend the family festivals. Once a month, the officers, assistants, and foremen, meet in the evening of Sunday around a table frugally furnished, as usual, but with one additional dish. The monitors are, *ex officio*, invited. After the desert, the singing master assembles the pupils present, and sings with them religious, moral, or national songs. After the singing, all separate, promising to endeavor to make the worst scholars worthy of attending at these modest feasts.
10. Letters of pardon. These letters, which are only given with great reserve, empower those holding them to pardon pupils undergoing punishment, except in certain grave cases, of which the director is judge.
11. Permission to watch with the sick. This also is a rare privilege, and cultivates among the pupils sentiments of benevolence and of fraternal affection.
12. Honor of carrying and bestowing the alms of the school. The alms-chest is replenished in several ways. 1. One Sunday a month, all the officers, assistants, foremen, and pupils, go without meat, and the consequent saving is deposited in the alms-chest. 2. Once a month there is taken from the amount credited to each pupil in the savings-bank, 4 cents ; that is, 48 cents a year. A monthly collection is also made among the officers, assistants, and foremen, and the amount, along with that taken from the deposits for the pupils, also put in the chest.

With this money the pupils of the division of reward, or those who have performed some laudable action, are enabled to go, on the first Sunday of each month, to carry to the aged poor of the village, sometimes garments, sometimes bedding, sometimes medicine, but never money.

Nothing has been neglected which might awaken the moral sense in the children of the school, or contribute to elevate their souls. For the same purpose the walls in different places are covered with such phrases as the following :

Silence.

God sees us.

Idleness impoverishes and degrades.

He who will not work should not eat.

Labor enriches and honors.

Let us be brothers.

Benevolence elevates man.

Children, grow up by labor. Men, some time labor will make you great.

Religion is goodness, every where and always.

To love the poor is to love God.

Evening and morning, after the usual prayer, the pupils address another to God for their instructors and benefactors.

Once a year a mass is sung for the repose of the souls of such instructors or benefactors as are dead ; after which ceremony, flowers are laid upon the graves of dead pupils.

There was much difficulty, particularly at the beginning, in finding competent and active assistants, and such as would be devoted to the success of the undertaking. Frequent changes in consequence occasioned great embarrassments. To encourage the agents of the school, they were given an interest in its profits, by reserving to them a percentage upon the produce of labor and of the workshops. The amount thus voluntarily distributed is retained by the society, and entered in a book called the book of division of profits. No one is permitted, on any pretext, to draw any or all of these funds ; and if any assistant or foreman leaves the school improperly, or is sent off for ill conduct, the amount so credited to him on book becomes the property of the other assistants and foremen, being divided equally among them.

A second book, called the savings-bank book, is also kept for entering the retention of 5 per cent. on all salaries. It is not permitted to draw this deposit ; but at the departure of the assistant or foreman, for whatever reason, it is paid to him, unless retained by the society as indemnity for damages due from him, for this book is kept to habituate the assistants to economy, and to put a sort of caution-money into the hands of the society. The same use is made of funds entered upon the book of division of profits, in case of malversation or loss. The amounts entered on the savings-bank book pay 3 per cent. to the depositor. The sums entered in these two books, together with the savings which some of the assistants are able to lay by, form considerable reserve funds.

Saturday evening every week, all the officers, assistants, and foremen, meet in a family council, and consider all the praiseworthy or reprehensible actions of the pupils under their orders. By this means no fault, however small, and no good action, however insignificant, can happen during the week, in school-room, court, workshop, dormitory, or play-ground, without being noticed. While the teacher for instance, praises a scholar for his conduct and progress in study, the foreman of his workshop may find him stupid and lazy. By such contradictions attention is drawn to the child ; all watch him to better advantage, and after a few weeks of study and minute observation, the true character of the child is discovered, and often his good qualities are brought out even by means of his faults.

This meeting has another purpose, to arrange a line of conduct for each pupil, to be followed out next day at an assembly called the meeting of emulation ; at which the officers, assistants, and foremen of workshops are present, as well as the pupils and visitors. At this meeting are performed the duties of the jury above-mentioned, and rewards and punishments are distributed. The idea of this meeting was copied from the school of Mettray, which, although there seems to be some unwillingness to avow it, has served as the type of the organization not only of the school of Petit-Bourg, but also of most other establishments of the same kind erected in France within a few years.

Petit-Bourg has not a school of foremen like that at Mettray, but it endeavors in a similar manner to form among the pupils a seminary for assistants who may successively fill vacant places.

The patronage of the scholars on leaving the school is nearly on the same basis in the two establishments. A patron is named for each pupil, who, in concert with the establishment, endeavors to find him a good situation.

To understand the financial condition of the school of Petit-Bourg, we have ex-

amined the accounts and estimates of the few last years, and have arrived at the following results:

In 1845, for 118 pupils, the expenses were \$15,032.80; being \$127.57 each, per year, and \$0.25 each, per day.

In 1846, for 123 pupils, the expenses were \$17,631.12, after deducting income of farming and workshops. The items of this expense are as follows:

Board of pupils,.....	\$00.10.4	per day each,.....	\$4,661.08
Clothing, .....	12.48	" year, " .....	1,535.03
Bedding, .....	1.24.2	" " " .....	152.73
Washing,.....	1.95.2	" " " .....	240.07
Fuel, .....	58.2	" " " .....	71.74
Light,.....	2.93.8	" " " .....	361.32
Mending clothes,.....	5.02	" " " .....	617.76
School expenses, .....	39	" " " .....	47.95
Sundries, ... ..			80.21
Rent, taxes, insurance, .....			1,554.41
Repairs, &c., furniture and buildings,.....			746.65
Expenses of offices and management, .....			2,678.05
Salaries and maintenance of assistants,.....			6,880.38
Entire expense, .....			19,627.38
Income from cultivation and shops,.....			1,996.26
Net expense, .....			17,631.12

The expense for each pupil, during 1846, therefore was \$143.34; or \$0.39 per day.

In 1847, the estimates for an average number of 125 pupils presented the following valuations:

Salaries and maintenance of officers, &c.,.....	\$6,720.00
Maintenance of pupils, \$60 each,.....	7,500.00
Fuel, lights, washing, .....	800.00
Taxes, repairs of buildings, ... ..	640.00
Expense of management, freight, traveling, .....	2,320.00
Shops, cattle, manure, &c., .....	1,000.00
Contingencies, .....	400.00
	19,380.00
Receipts, { Kitchen-garden, \$1,000.00 }	
{ Tilled land, woods, &c., 1,000.00 }	2,000.00
Net expense, .....	17,280.00

The expense per pupil, in 1848, was therefore \$139.04, or \$0.38 per day, not including rent.

In 1849, the expense was diminished by the increased number of pupils to \$94.67; or \$0.25 each, per day. The school purchased the estate of Petit-Bourg, in 1846, for \$54,000, raised by the grand lottery established for the school at that time, the net accruing from which, was more than \$100,000.

Connected with the prison of "La Roquette," in Paris, is an institution called the "Patronage Society," which has been formed voluntarily by benevolent individuals. Its object is to guide and provide for young prisoners on their liberation. Each boy has a patron who exercises an influence over him, even during his confinement, by counsel and exhortation. On his being set at liberty, his patron comes or sends for him, and places him in some situation for which he has fitted himself in the workshop of the penitentiary. Instead of being thrust out of the gates with rags on their backs, with which they entered them, and with just sufficient money to lead them into temptation, as was formerly the case, the poor lads are at present furnished with decent clothes, and gain at once an employment and a respectable livelihood. Their patrons visit them frequently, superintend their conduct, and by the affectionate sympathies they show them, encourage and confirm them in a virtuous course of life. They call them their children, and the reciprocal affection which often springs up between the little

outcasts and their protectors is really very beautiful. Numerous cases have occurred where youthful vagabonds and thieves have become exemplary characters through the parental kindness of the gentlemen who have adopted them. One instance is mentioned, in the society's reports, of a former inmate of "La Roquette" having formed an attachment to an amiable and industrial girl, when not having money to meet the expenses of his marriage, his patron gave him the means, was present himself at the wedding, and furnished the lodging of the new-married couple with chairs, tables, a bedstead, and some linen. The most unequivocal proof of the value of the society's exertions consists in this,—that before its existence, out of 217 youths that were liberated between the years 1831 and 1833, 99 were recommitted several times and for grave offenses; whereas since the association has entered upon its mission, out of 269 lads taken under their charge only 51 were again sentenced to a second term of imprisonment. And it is to be observed that the 99 recommitments above specified were merely those which took place in Paris, under the real names of the offenders; how many more happened in the provinces, and under false names, can not be ascertained. But all who are positively recommitted, whilst under the superintendence of the society are known, as they can not quit their situations without the fact being communicated to their patrons. A report of the society affirms that of those who have been guilty of no fresh transgression against the law, 58 were not only laborious, economical, and submissive to their masters, but join to those qualities virtues which must gain them general esteem; that 124, without being so remarkable, are nevertheless excellent young men, and good workmen, who give every kind of satisfaction to their employers and protectors; so that out of 269 juvenile delinquents there are 182 thoroughly reformed, who are the joy and glory of the society.

## ASILE AGRICOLE, OR RURAL ASYLUM,

AT

CERNAY, NEAR MULHAUSEN.

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CERNAY is a town in the department of Haut-Rhin, eight miles from Mulhausen, with a population, in 1852, of 8997, engaged in the manufacturing of cotton and linen goods, and in iron and copper foundries. The following account of a visit to the *Asile Agricole* of this town, is taken from the English Journal of Education for 1853, and credited by the editor to the *Guardian*.

I recently visited at Cernay, (an insignificant place between Colmar and Mulhouse,) an institution called an *Asile Agricole*. It differs from that of Mettray and others, in receiving, not condemned, but only destitute children, and such as have shown evil and depraved propensities. In 1847, a few benevolent gentlemen of the neighborhood, finding pauperism on the increase, and some sort of asylum very much needed for the reception of orphans, and the children of the poor allowed to contract habits of idleness and mendicity, determined to make an attempt to open a place of this kind. A society was formed, and a suitable foundation fund raised; a house and a piece of waste land were hired, whither each member was entitled, on payment of 100 francs per annum, to send an orphan or neglected child, when the consent of the parents could be obtained. Secondary, of course, to religious instruction, the great means of reformation relied upon was agricultural employment, as at Mettray; but as here no absolute criminality could be inferred, nor punishment supposed, the family system was much more freely carried out. With this view, it was resolved that the number of children should not exceed thirty, in order that the personal, and as far as possible paternal, influence of the director over each individual might not be changed into the mere authority of a governor over the mass. The extent to which this principle has been carried out, is one of the most striking features of the establishment, and is regarded as that to which it is chiefly indebted for its successful results. The contact between the head of the house and every member of it is immediate and constant. When I went to visit the place with a member of the society, we found M. Zweifel, the director, employed, flail in hand, in thrashing out his harvest, surrounded by a dozen of his children, armed with the same instrument. The whole party were singing at their work, and merrier or happier laborers could not be seen. M. Zweifel is one of those men brought up in the severe practical school of Fellenberg and Vehrli, the celebrated Swiss Agronomers, who can turn his hand to any thing. With such assistance only as he can derive from one or two of the eldest boys, this one individual transacts the entire business of the whole establishment. For a couple of hours, morning and evening, he instructs thirty boys, of all ages between eight and seventeen, some of whom have to learn their letters, whilst others are advanced to the elements of land surveying. The *cahiers* shown to me of their writing, drawing of agricultural instruments from nature, plans, &c., &c., were most remarkable, when it is borne in mind that nearly all the pupils are handed over to M. Zweifel in a state of the *lowest* degradation and ignorance.

During the day he is personally engaged with them in every description of field and garden labor. By the efforts of his boys and his own, aided only by a single grown-up farm-servant, a large portion of the barren plain of Cernay has been brought into a state of high cultivation; and the example set of better and more scientific modes of agriculture has been of the most essential service to the small farmers of the locality, whilst the boon of providing them with steady and intelligent laborers is universally felt and acknowledged.

Each child of sufficient age has a small garden allotted to him, which he is taught to cultivate both with flowers and profitable produce, and which he is allowed to dispose of for his own benefit.

By his especial desire every appearance of grandeur, such as is perhaps too often found in large public establishments, is carefully avoided, the buildings and all accommodations are kept down to the level of the mere peasant's abode, only maintained with neatness and propriety. It has been too frequently found that the grandiosity of such establishments, even as that at Mettray, has rendered the inmates discontented with mere cottager life. No uniform of any kind is adopted, and the fare is exactly such as the children have been used to at home. The institution has no pretension to being more than such as every parish might establish with ease and benefit, and its object is to prevent pauperism and crime, rather than to correct them.

On the rare occasion of a holiday, the director, accompanied by the whole troop, makes an excursion to some of the neighboring woods or Vosges mountains, invites their curiosity, and instructs them in the names and qualities of the trees, quarries, &c., which they fall in with. This life of incessant labor is led from year's end to year's end, with never-ceasing heartiness and cheerfulness, by a man evidently of enlarged mind, education, and ability, for a stipend only just raised from 1,000 to 1,200 francs, (\$200 to \$250.) Nothing but being heart and soul in the work could ever induce a man to support the burden, and it says much for the system, that the initiation into it makes such teachers. In the garb of a peasant thrashing out corn, M. Zweifel handed to me copies of his letters to Ministers and Prefects, which showed him, at least, fit to be their private secretary, if not to fill their place.

The practical results of the asylum are represented in the last, (seventh,) report of the president of the society and the directors, as of the most gratifying description. In six years, forty-one young persons have left it, rescued from pauperism, and with acquirements and habits which enable them to gain an honest livelihood—an immense boon to a small commune. All of them had been placed out by the institution, either as apprentices or with small farmers; of these, two only have turned out ill, the last case being that of a young man exceptionally admitted at the age of sixteen years, and of whom nothing could be made under a mere voluntary system.

In a country like Alsace, religious instruction was necessarily a difficulty. The asylum, though founded entirely by Protestants, has always admitted the children of Catholics, who form, indeed, the bulk of the lower population. M. Zweifel, a Protestant, and a man of the most unaffected piety, insisted upon the absolute necessity of himself, as *père de famille*, performing morning and evening prayers with all his children. The strictest care was taken that these prayers should contain nothing but what was common to both religions. But, although the attendance at mass by the Catholics was most regular, and M. le Curé, equally with M. le Pasteur, have full liberty of religious instruction offered him, I am sorry to say the Romish clergy regard the institution with an evil eye, and harass rather than protect it. Some time ago the Curé preferred a formal complaint to the Prefect against it, as a school of Protestant propagandism. A commission composed of Catholics was appointed to inspect it—the Curé was invited to make his charges, which amounted to the fact of the Catholic children having been absent from mass four times in the course of three years, and of their assembling at morning and evening prayers with the Protestants. The absence at mass was found carefully noted and explained in the daily entries of the director, and the Curé was formally reproved by those of his own persuasion.

## REFORM SCHOOL OF PETIT-QUEVILLY,

NEAR ROUEN.

REPORT OF E. DUCPETIAUX.

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THE reform school of Petit-Quevilly was founded in 1842, by M. Lecointe, who, with the assistance of the Society for the Assistance of Juvenile Prisoners at Rouen, appealed to his fellow citizens to enable him to commence the work. He raised a sufficient sum by subscription, and in September, 1842, began with six children from the prison of the Bicêtre at Rouen. After a time the number was doubled, and so remained for more than two years. Toward the end of 1844, M. Lecointe succeeded in overcoming the various obstacles which had impeded him, and gradually increased the number of his pupils, until it is now, (1851,) about one hundred and fifty. They are all juvenile delinquents under art. 66 of the penal code, and as at Mettray, Petit-Bourg, &c., the government pays about fourteen cents a day each toward their maintenance, and grants fourteen dollars as an outfit for each pupil at entrance.

The school comprises four divisions; of punishment, of probation, of reward, and of rehabilitation. At entrance, all are ranked in the first class. To pass from it to the second, or from that to the third, the pupil must have escaped receiving a bad mark for two months. For entry upon the roll of rehabilitation, he must have lived irreproachably for six consecutive months. Only the pupils of this highest grade are permitted to go into town, to work for persons outside the premises, and to take grades of rank according to their conduct. The classifications are made by the use of a system of marks, and the color of the collars of their blouses serve to distinguish the four classes. Those in the division of punishment—who by the way are very few in number—wear a yellow collar; in that of probation, a blue one; in that of reward, a red one; in that of rehabilitation, none at all. The rewards are as follows, in order: Good marks; entry on the roll of reward; entry on the roll of honor and rehabilitation; the right of electing foremen; grades for good conduct; permission to labor without the premises; permission to do errands in the town; application to government for liberation and employment. Punishments are: Bad marks; suspension of grade; descent to inferior grade; degradation, if in the lowest grade; dismissal into a lower division; deprivation of amusement; deprivation of privilege of visiting relatives; entry in the roll of punishment, with yellow collar; confinement to bread and water; sending away again to prison.

Punishments are inflicted by a jury of pupils whose names are upon the rolls of reward and rehabilitation. The cell is unknown, neither is corporal punishment in use. Every Sunday, after service, there is a public moral examination. The foremen report before the remaining pupils, who are called upon to answer, if necessary, and receive punishment or reward, as the case may be.

The pupils are chiefly employed in horticulture on a large scale; as being more profitable to the institution than any mode of cultivation, and as allowing the training of gardeners, who easily find situations.

The elementary instruction includes reading, writing, the four rules of arithmetic, and linear drawing. Some children learn also the rudiments of vegetable physiology. Pupils who can read, write and compute, study also a course of geometry, applied to arts and trades, and a course of instruction in raising fruit-trees. One of the foremen instructs in church music.

Of three hundred and sixty pupils admitted into the school since its foundation, one hundred and eighty-eight could neither read nor write, thirty-two could read a little, forty could read pretty well and write a little. The director has found that the intelligent children are very few in number; fifteen in the hundred make some progress; forty-five in the hundred begin to make progress only two or three years after entrance, and at the age of sixteen or seventeen. The rest, at their liberation, only know how to read a little; but the greater part of all of them become smart workmen, and able to make their own living. Contrariwise to the experience of Mettray, Petit-Bourg, and other similar institutions, it is observed that the graduates of Petit-Quevilly generally prefer farming and gardening, to trades.

The pupils are divided into three platoons, with a sergeant-major, sergeant and corporal over each. The discipline of the establishment is purely military; combined movements are made to the sound of the drum; and there are some copper instruments for a military band.

At leaving, the pupils receive some assistance to enable them to maintain themselves until settled. With the help of what they earn by working outside the institution during their residence in it, a fund is accumulated, which may sometimes reach as much as ten dollars each, and whose amount for each graduate is fixed by the director, according to the merits and needs of each pupil, and the condition of the fund.

The director is entrusted with the charge of placing and overseeing those who are liberated. Unfortunately his numerous occupations do not permit him to keep track of them, as far as would be desirable, and thus to determine the results of the training of the school. According to the information he has collected on this subject, however, he estimates that six *per cent.* are incorrigible, fifteen doubtful, and that the rest conduct themselves satisfactorily.

Since its foundation, eighty-five pupils have been liberated. Of this number, six have become gardeners and nurserymen, sixteen domestics and farm laborers, eleven mechanics, amongst their relatives, one a journeyman mason, four shoemakers, two cabinet makers, two tailors, four factory hands, four soldiers, five sailors; and of thirty, no information has been received since their liberation.



# AGRICULTURAL REFORM SCHOOL

OF

RUYSSELEDE, BELGIUM.

THE following account of one of the most interesting educational institutions of Belgium, is mainly a translation from a Report\* by M. Ducpetiaux, Inspector General of Prisons and Charitable Institutions, to the Minister of Justice, on Agricultural Colonies, Rural Schools, and Schools of Reform, for indigent, vagrant and mendicant children and youth, in 1851.

## 1. Purpose of the Reform Schools; preliminary measures; basis of organization.

The attention of government has long been directed to the condition of the poor youth, beggars, and vagrants, who are sheltered in the alms-houses and imprisoned by the courts. From the misfortunes which have of late years fallen upon the population both of East and West Flanders, the number of these children and youth has rapidly increased. According to a return made in 1848, this increase, for the three years preceding, was as follows :

YOUTH REGISTERED.	1845.	1846.	1847.	TOTAL
In prisons,.....	2,575	5,886	9,352	17,813
In alms-houses,.....	1,823	2,914	3,697	8,434
Total, .....	4,398	8,800	13,049	26,247

Thus, in the short space of three years, 26,247 children and youth of both sexes were registered as admitted into the prisons and alms-houses. There are undoubtedly repetitions in this number; the same children are recorded twice, thrice, or even oftener, on the same register. But on the other hand this estimate did not include children admitted into prisons with their parents; numbering, during the same period, some thousands.

It is to be remarked, besides, that the principal alms-houses, being entirely filled during the crisis of distress, were obliged to limit or even to suspend admission. Hence a great part of the increase in the number imprisoned. Shut out from the alms-houses, many of these unfortunate people, to escape from hunger, cold, and death, asked admission into the prisons, and even committed small misdemeanors in order to gain the right of such admission.

So wretched a spectacle has shown the necessity of energetic measures to oppose a barrier to this invasion of poverty, and to snatch this mass of unfortunate youth from influences which, by perpetuating their degradation and their misery, expose society to incessant perils and increasing expense.

The department of justice prepared a plan, chiefly with this design, for the establishment of special reform schools, for poor youth, beggars, and vagrants of both sexes. This plan was presented to the Chamber of Representatives, Nov. 17, 1846; and was thoroughly examined by a committee of the central section, (*section centrale*), which reported on it, May 6, 1847. The government prepared a new plan, based on this report, which it submitted to the Chamber of Representatives,

\* Colonies Agricoles, Ecoles Rurales et Ecoles de Reforme pour les indigents, les mendiants et les vagabonds, et spécialement pour les enfants des deux sexes, en Suisse, en Allemagne, en France, en Angleterre, dans les Pays-Bas et en Belgique. Rapport adressé à M. Tesch, Ministre de la Justice, par M. Ducpetiaux, Inspecteur Général des prisons, &c. Bruxelles, 1851.

Feb. 28, 1848. This having been thoroughly discussed by both Chambers, was passed into a law concerning alms-houses and reform schools, April 3, 1848.

The fifth article of that law enacts that the regular alms-houses shall be used exclusively for the reception of adult paupers, beggars, and vagrants. That the government shall erect special establishments for young paupers, beggars, and vagrants of both sexes, under sixteen years of age.

These establishments shall be so organized as to employ the boys, as much as possible, in agriculture, and to instruct them in such labor as may be profitably practiced in the fields. The two sexes shall always be placed in distinct and separate establishments.

By article 7, the expense of support to be paid by the communes for the youth admitted into these establishments is never to exceed, for the communes of each province, the expense of support of the inmates of the alms-houses of each province.

The organization, management, and discipline of these establishments are determined by royal decrees, which are not to issue without hearing the permanent deputations of the provinces in which they are situated.

Six hundred thousand francs (about \$120,000) is appropriated for the land and buildings for these establishments, and for fittings, furniture, and other necessary expenses.

The government is to make an annual report to the legislature, of all action under the above law, and of the condition of the institutions established in conformity with it.

Government engaged actively in the execution of the law of the 3d of April, 1848. The necessary preparatory investigations and operations occupied a portion of that year; and on the 8th of March, 1849, a royal decree ordered the establishment of two reform schools in the commune of Ruyssede, (West Flanders;) one to receive 500 boys, and the other for 400 girls and young children of from two to seven years old.

Separate buildings are to be used for these two institutions, so as strictly to preserve the separation of the sexes. These, however, are to be so arranged as to admit of a common direction, to combine their labor economically, and to render certain mutual services, so as to reduce the expense of management and house-keeping.

The former of these establishments may be regarded as definitely organized; it will soon be able to receive its entire complement. The erection of the second depends at present upon the extension of the estate, of which we shall have occasion to speak below.

## 2. *General arrangement of the agricultural reform school for boys.*

This establishment occupies the premises of a sugar-house erected some years since, which came into the hands of the government, in the beginning of 1849, and has been altered and enlarged for its present use. The farm which belonged with them has been so much enlarged, as to bring it into convenient business communication with an estate of some 200 hectares, (about 500 acres;) a road has been built to open a direct communication with the canal, and with the railroad from Gand to Bruges; the transshipment and transport of manure has been facilitated by the construction of a wharf and of a large cistern at the edge of the canal; lastly, a steam-engine of five horse power has been erected for milling grain, raising water, heating the main building, and cooking for the workmen and cattle; arrangements are in progress for connecting with it an elevator, a thrashing machine, a straw-cutter, a turnip-cutter, &c. All these machines will economize labor, and will enable the managers to employ to the best advantage the strength and skill of the laborers, instead of employing them in turning wheels and in other purely mechanical and monotonous labor.

## 3. *Arrangement of the buildings of the school and farm.*

The buildings of the reform school are regularly arranged, and may be considered under two heads, viz., the school proper, and the farm.

1. The school comprehends all the necessary buildings for the offices the operations, and the accommodation of the officers; which occupy the two wings toward the road. The central building contains, in the lower story, the dining-room of the pupils, furnished with tables seating 500 children, two school-rooms, the principal office for business and the dining-room of the officers; in the second story,

four large dormitories, each furnished with a hundred and twenty-four cots, a superintendent's chamber, and wash-stands for the pupils. In the garret is a large reservoir filled by the steam-engine, which distributes water to all parts of the establishment. The rooms on the first floor are warmed by a furnace.

To the right of the central building, facing from the road, are the kitchen of the pupils, the bakery, the steam-engine with its appurtenances, the pantry and the store-rooms; to the left, the kitchen of the officers, a plunge-bath or swimming-bath, baths, a fire-pump, and in the second story, the infirmary of the pupils with its dependencies. Lastly, the play-ground of the pupils is bounded on three sides by a building of one story, over which are ample granaries; in this building are the workshops, the forge, carpenter's shop, spinning and weaving rooms, the tailor's, shoemaker's and straw-weaver's shops, &c., as well as a temporary wash-house, to serve until the completion of the girls' school. The chapel stands at one corner; it is built in a style at once simple and elegant; and near it, as in the reform school at Mettray, is a small cell for such young beggars and vagrants as are sent to the school for punishment, and for the pupils in such aggravated or exceptional cases as require such quarantine or discipline.

2. The farm buildings, standing near the school, comprehend a dwelling-house for the farmer and the farm laborers, stables for from 80 to 100 head of cattle, a dairy, two stables for 12 horses, two piggeries, a sheep-fold, a poultry-yard, two covered receptacles for manure, a rooiny barn, and a large carriage house for vehicles and farming tools, over which are lofts for hay. A watering place for the cattle, and large cisterns for liquid manure and for drainings complete these arrangements; which on the whole and in detail, furnish a real model farm.

All the buildings which we have enumerated, together with the two court-yards of the school and the enclosure around which stand the mills and wood-houses, form nearly a regular parallelogram, of 135 metres long, and 200 wide, (about 450 feet by 650.)

#### 4. *Extent and division of the estate.*

The property of Ruyselede contains 126 hectares, 89 ares, 10 centiares, (about 320 acres;) it forms an isosceles triangle with the vertex to the northwest and the base to the southeast. It is bounded on one side by the new road laid out by the establishment, and on the others by public roads, so that it is quite separated from the estates adjoining. It is divided into squares, chess-board-wise, generally containing from 1 to 3 hectares ( $2\frac{1}{2}$  to  $7\frac{1}{2}$  acres) each, and separated by rows and avenues of larch, fir, and wild cherry, which last serve for cart-paths, &c. The soil is a gray sand, without any mixture of clay, and therefore light, friable, and easily worked. But it also, to become productive, requires careful cultivation, and large quantities of manure, especially liquid manure. For this reason the authorities of the school have concluded an arrangement with the jail (*maison de force*) at Gand, for the annual delivery of about 10,000 hecctolitres (about 4,200 hogsheads) of solid and liquid manure.

#### 5. *Measures of organization; decrees and instructions.*

The department of justice, which has jurisdiction over the reform school, has successively taken different measures for their organization. The royal decree of March 8, 1849, determines the number, duties, and salaries of the officers, and appoints a committee of from three to five members of the legislature for the inspection and supervision of the reform schools. The decree of May 7, 1849, completed this arrangement by determining the mode of filling vacancies and the jurisdiction of the committee.

The continued imprisonment by the commissioner of beggary and vagrancy causing much inconvenience, the decree of February 28, 1850, ordered their immediate transfer to the reform schools, where they will serve out their terms in separate quarters.

A royal decree of the same date with the last, extends the provisions of the decree of December 14, 1848, for the assistance of liberated convicts, to young paupers, beggars, and vagrants, at their dismissal from the reform schools. There is to be opened in each of these establishments a register of the offers which may be made by farmers and other employers, to hire, on certain conditions, such of the pupils as may possess the requisite qualifications.

The ministerial circular of March 2, 1850, calls the attention of public prosecu-

tors to the purpose of the reform schools, and furnishes invariable rules for the arrangement of transfers to, and among them. Another circular, of the same date, sends similar instructions to the governors of provinces.

Lastly, the royal decree of July 3, 1850, specifies the conditions and forms of admission to the reform schools, and of dismissal from them.

By this decree, and by the law of April 3, 1848, the reform schools are especially designed.

1. For young paupers, under sixteen years of age, who present themselves voluntarily for admission, with a certificate from the municipal authority of their place of settlement, or from the municipal authority of the neighborhood where they happen to be, or where their usual residence is.

2. For young paupers holding a certificate from the permanent deputation, from the governor of the province, or from the commissary of the district (*arrondissement*) in which the place of settlement of such paupers, their residence, or casual locality, may be.

3. For children and youth sentenced by the commissioner of beggary or vagrancy.

4. For children acquitted by him, but retained under the — penal code to be educated, up to a certain age, in a house of correction.

5. For children not guilty of any misdemeanor, indented with farmers, artisans, or charitable institutions.

6. *Numbers; entries, &c.*

The first pupils entered in March, 1849, shortly after the purchase of the property and the commencement of the preparatory work. There were admitted at first 19 children from the alms-house of Bruges, then 15 from that of Combre; a little after these were admitted 63 young beggars and vagrants acquitted by the courts as having acted without knowledge, but detained under the 66th article of the penal code, who had been placed in the juvenile penitentiary of Saint Hubert, for want of any proper receptacle. These, with 24 received singly during the same time, make a total of 121 pupils on the 1st of January, 1850.

From that time to January 1st, 1851, the number has been as in the following table:

Acquitted by the courts, but detained by law in a house of correction, . . .	92
Sentenced on application of communes, . . . . .	156
Sent by benevolent institutions, . . . . .	3

Total, . . . . . 251

Young paupers entering the reform schools voluntarily, are kept for at least six months the first time; and for at least one year, if they have been in the school before, or if they have before been inmates of an alms-house. At the end of that time, the civil authority of their place of settlement, their family, or any responsible person, may claim their dismissal, upon engaging to provide for their education, apprenticeship, and support. Demands for such purpose are to be addressed to the permanent deputation of the council of the province to which such pupils belong; directly, if made by the civil authority of their place of settlement; if by their family, or by strangers, then through the civil authority which would have jurisdiction in the case. The deputation determines upon the security offered, and authorizes or refuses the dismissal of the pupils. In the absence of any claims made as above, the deputation, after consultation with the inspecting committee and with the director of the schools, may authorize the dismissal of the pupil, provided he is in a condition to earn his own living. The dismissal of children and youth sentenced by the commissioner of beggary or of vagrancy, is ordered by the governor of the province in which is their place of settlement, or if that can not be found, by the minister of justice.

Such dismissal always depends on these conditions, viz.: that the pupil has remained at least two years in the reform school, if sent there for the first time; and at least four years, if he is an old offender; and, that he is in a condition to earn his own living, or at least is claimed by the civil authority of his place of settlement, by his family, or by some responsible person, under a guaranty that he shall not return to begging or vagrancy, and that he shall be furnished either with work or with sufficient support. The acceptance or refusal of this guaranty is

left to the governor and to the minister of justice, respectively. The minister or the governor may always authorize a dismissal before the time fixed, if their be special reasons for it. Before such authorization, however, the minister or governor is to advise with the committee of inspection, the director of the establishment, and the civil authority of the place of settlement of the pupil.

The time of dismissal of children acquitted by the commissioner of beggary and vagrancy, is determined by the sentence under which they are placed in the school.

There are even children in these establishments, under the decree of September 29, 1848, in order that it may not be rendered necessary, by their bad conduct or otherwise, to imprison them again. The authorities of the reform schools, in such cases, are to suggest such arrangements as the circumstances shall indicate.

The pupils at leaving the schools, are informed by the director what consequences will follow their recommitment to the school.

The committee of inspection of the reform schools returns to the minister of justice, at the beginning of each year, a list of those pupils whose term has passed the limits fixed above, with the reasons of such prolongation. The minister, if proper, then orders their dismissal. The committee also returns annually to the minister a list of the names of those pupils who have arrived at their eighteenth year, with any opinions or advice in the premises.

Among the 18 pupils who left in 1850, there are,

2 who ran away, one eight days after entering, and the other after a stay of about three months. The conduct of this last had been satisfactory, and he appeared to take pleasure in the care bestowed on him. One Sunday he received a visit from his parents, and the next day he disappeared. He has not been discovered up to the present time, although active search was made; 2 who were sent home at the end of eight days, as the civil authority of their respective places of settlement was unwilling to consent to their final admission; 1, who was sent to the alms-house at Bruges, on account of serious disease. The following shows the length of the abode of 13 others in the school: two for 1 year, 7 months, 15 days; two for 1 year, 4 months, 7 days; one for 1 year, 3 months, 3 days; two for 1 year, 2 months, 16 days; two for 1 year, 1 month, 20 days; two for 1 year, 15 days; one for 11 months, 15 days; one for 8 months, 20 days: the average time is 1 year, 2½ months.

At their departure, two were 16 years old; seven were 15 years old; two were 13 years old; two were 10 years old; two had been sentenced by the commissioner of beggary, and were returned to their parents under the guaranty of the local authority of their communes; the 11 others belong to the class of children detained under the 66th article of the penal code. They were claimed immediately upon the expiration of their judgment term, by the communes of their places of settlement; 8 were taken by their parents, under the supervision of the local authority; the other 3 were placed under the care of the committees of employment (comités de patronage) of Gand, of Ninove, and of Audenarde.

#### 8. *Age of the pupils.*

The age of the 269 pupils, January 1, 1851, was as follows:

21	aged	less than	10 years.
45	"	from	10 to 12 years.
94	"	"	12 to 14 "
80	"	"	14 to 16 "
29	"	over	16 years.

#### 9. *Civil and social condition.*

In respect to their civil condition they may be classed as follows:

28	illegitimate children.
42	without father or mother.
43	" father.
88	" mother.
64	having both parents.
3	foundlings.
1	abandoned child.

Such is the social position of the unfortunate youths; most of them deprived of family relations; and the parents of those who have them are, for the most part, to be found in the alms-houses or prisons.

10. *Committee of supervision.*

The supervision and inspection of the school are entrusted to a committee of three, by the decree of March 8, 1849. These three gentlemen, who have contributed powerfully from the beginning to the success of the school, by their zeal and their efforts, are the Chevalier Ernest Peers-Ducpetiaux, Frederic Van der Bruggen, and Henri Kervyn, provincial inspector of primary instruction at Gand.

11. *Persons employed, salaries, emoluments.*

These are,

	Francs.	Dollars.		Francs.	Dollars.
1 director, .....	4,000	about 800	1 gardener, .....	400	about 80
1 chaplain, .....	1,200	" 240	1 assistant gardener, ..	300	" 60
1 treasurer, .....	1,200	" 240	4 laborers, for teams,	500	" 160
1 secretary, .....	600	" 120	stables, and farm		
1 supernumerary, .....			work, at 200 fr., ..		
1 physician, .....	600	" 120	1 cook, .....	200	" 40
2 teachers, at 600 fr., ..	1,200	" 240	1 miller and baker, ..	250	" 50
1 chief overseer, .....	600	" 120	and 1 housekeeper,		
3 overseers, at 450 fr., ..	1,350	" 270	both, .....		
1 occasional overseer, ..	400	" 80			
1 head farmer, .....	600	" 120	Total, 21	13,700 fr.	\$2,740

These officers receive, besides their salaries, the emoluments specified in the — decree of March 8, 1850, viz.: board, lights, fuel, washing, furniture, and medical attendance in sickness, except that the director, who keeps house does not receive board, washing, or furniture. The overseers have, besides, a uniform valued at 50 francs, (10 dollars,) and the laborers, each a suit of clothes valued at 20 francs, (4 dollars.) There are two tables for the officers; one for the officers proper, provided over by the chaplain, the other for the farm laborers, at the head of which is the farmer. All those employed, except the director, are single; a condition rendered necessary by the arrangements of the establishment, and the impossibility of accommodating families in it. At some future time it will be proper to examine the practicability of preparing some tenements for families. Having started in the present footing, (à partir du présent exercice,) there will be room for the employment of some additional officers, and particularly for an increase in the number of overseers, proportionable to that in the number of pupils. These overseers should be chosen, by preference, from among practical mechanics, and should have the direction of some of the workshops. The remaining shops may be entrusted, as at present, to the oversight of paid workmen; such as those whom the establishment has already engaged as a locksmith and blacksmith, a machinist and fireman for the steam-engine, a wheel-wright, &c.

The officers, before receiving a definite nomination or engagement, are taken on trial, and undergo a sort of noviciate, which test their zeal and their aptitude. This plan has succeeded perfectly.

12. *Plan for erecting school of foremen.*

During the investigations pending the establishment of the reform school, it had been suggested to connect with it a special school for foremen, like that of Mettray and at the Rauhe-Haus at Hamburg; but it was abandoned as difficult, complicated, and expensive. But although it has not been thought practicable to gather from elsewhere the material for a seminary of capable and faithful workmen, it has been understood that the institution would endeavor to educate within itself such subordinate agents as it might require. This furnishes an opening to those pupils who may be distinguished by good conduct or capacity; and already, after scarcely eighteen months of operations, there took place, at the beginning of the present year, the formal emancipation of one of them, a young man of activity and intelligence, and quick at all kinds of work, who has taken his place among the laborers upon the farm. Others will surely follow his example, and under its stimulus will be ambitious of the honor of serving such an establishment where they have found (so to speak) a new existence, and the certain prospect of ultimate success.

13. *General dietetics.*

The diet of the pupils has been assimilated as much as possible to that of agricultural laborers. It is simple but abundant; plain, but healthful.

14. *Provisions.*

The food is furnished according to a bill of fare at the average expense, according to the price current of about 21 centimes (4 cents) a day for each pupil. This expense is certainly less than in any other similar establishment, in this or any

other country. The pupils nevertheless have meat twice a week ; for which purpose hogs are killed on the farm, and their flesh served up alternately with beef. The bread is rye, unbolted. The grain, potatoes, legumes, milk, and butter, are the productions of the establishment, which diminish the amount of actual expenditure. With the extension and improvement of the present cultivation, these crops will increase, and ultimately, when there shall be as much land under cultivation as will be required by the full number of pupils, it is to be hoped that the establishment will itself furnish all the essentials for its own consumption.

#### 15. *Clothing.*

Each pupil receives at entering the following articles : 5 shirts, 2 pair pantaloons, 2 pair working pantaloons, 1 vest, 2 blouses, 2 neck cloths, 2 pocket handkerchiefs, 1 belt, 1 cap, 1 straw hat, 2 pair understockings, 1 pair shoes, 2 pair wooden shoes, (sabots,) 2 towels, 1 comb, and 2 brushes, (1 for clothes, 1 for shoes.) The expense of this wardrobe does not exceed from 32 to 35 francs, (\$6.50 to \$7.00,) according to size. Most of these articles have hitherto been furnished from the workshops in the jail of Gand ; but as soon as the workshops of the reform school are organized, it will make and finish, as far as possible, all the necessary clothing and bedding for its inmates. The tailors' and menders' shop is already in operation ; even the youngest of the children make straw hats ; the spinning and weaving shops are begun, and will be in action before the end of the winter. The shoemakers' shop is in a like state of forwardness. The only difficulty is in finding foremen capable of directing the young operatives ; but the activity of the director will undoubtedly soon remedy it.

#### 16. *Sleeping arrangements.*

The bedsteads are of iron, with a press for clothing ; the bedding consists of a straw mattress, a pillow, a pair of linen sheets, and one, two, or three cotton coverlets, according to the season. The bedsteads, which are manufactured at the jail of Gand, cost only 22 to 23 francs (\$4.50 to \$4.75) each, including the press, which is also of iron. They are arranged in four rows in the dormitories. These are lighted all night, and besides that, the overseer can see from his chamber, at a glance, all that passes ; a night watch has been organized. An overseer, attended by two pupils, passes through all the premises, and especially through the dormitories, to see that all is in good order.

#### 17. *Fire and light.*

These are put upon the most economical footing. The entire first story of the central building, including the eating room and the schools, is warmed by the steam-engine. Lamps are used for lights, and the colewort (colza) cultivated on the farm furnishes part of the oil. The temporary wash-room is managed by pupils, in anticipation of the organization of the school for girls, who will take charge of the washing and laundry departments of both establishments.

#### 18. *Health.*

The healthy condition of the school gives a testimony in favor of the regimen introduced. Many of the children, at their entrance, were infected with diseases more or less severe, with rickets or scrofula. But both diseases and symptoms have rapidly disappeared before pure air, field labor, and regular living. This is so true, that it is easy at a glance to distinguish by their appearance pupils lately admitted from those who have been inmates for a longer time. The latter are generally strong and active ; they are rosy, and their whole appearance denotes health.

In 1849 no infirmary was opened ; in fact, there was no case of distinct disease, and consequently no death ; and the medical department, including the visits of the inspecting physician, cost only 95fr., 34c., (about \$20.00.)

In 1850, from a number of pupils averaging 171, there were only 12 admissions to the infirmary. The number of days under treatment was 72, giving an average of 6 days to each patient. The whole expense for drugs and materia medica of all kinds, both for the pupils and for such laborers as were hurt or bruised during the building, was only 48fr. 94c., (about \$10.00.) There was no death. Children sick with severe or incurable diseases, and consequently unfit for all labor, are sent to the infirmary of the alms-house at Bruges, by an arrangement made with that institution. The reform school pays for their support and treatment at the rate of 50 centimes (about 10 cents) a day each.

#### 19. *Moral training.*

The moral training has been the object of more paternal care, if possible, than

the physical. It has been supposed that the poor children sent to the reform school needed food for the soul, no less than for the body; that it was designed not only to snatch them from misery, disease, and death, but to change their habits, to correct their vices, to teach them their duties, to relieve them of their almost hereditary degradation, and to elevate them in their own estimation, as well as in that of society. Notwithstanding the difficulties inseparable from an entirely new organization, and the embarrassments occasioned by building, from the first entrance of the first pupils they have been held under a strict but kindly supervision; and up to this time there has occurred no act of insubordination of a nature seriously to interfere with the steady discipline of the establishment.

#### 20. Successive admission of pupils.

The successive admission of pupils, a few at a time, has contributed much to this result, by facilitating the work of the officers; it has also resulted in the formation of a class in which the newly arrived pupils are enrolled.

#### 21. Classification.

The school is divided, at present, into 5 divisions of from 50 to 60 pupils each, arranged as much as possible according to age. There is an overseer to each division. Each division is separated into two sections; over each section is a captain (*chef*) and assistant, (*sous-chef*), selected by the director from among such pupils as distinguish themselves for good conduct and industry. Each division has also a trumpet, (*clairon*.)

#### 22. Exercises of the day.

The division of time is so regulated as to occupy every moment of the pupils, to prevent fatigue by variety and frequent succession of exercises, and to prevent them from escaping supervision. It varies somewhat, according to the season; and is at present arranged as follows, for summer and winter, Sundays and feast-days:

#### 1. Summer.

HOURS.		HOURS.	
5	Rise.	1 to 5½	Working hours.
5 to 5½	Prayers, washing, ( <i>soins de propreté</i> ), bed-making, roll-call.	4½ " 5½	Catechism for children not having received their first communion.
5½ " 6½	Exercise and manoeuvres.	5½ " 5½	Supper.
6½ " 6½	Breakfast.	5½ " 7½	School instruction.
6½ " 7	Arrangement of labor.	7½ " 8½	Gymnastics.
7 " 11	Working hours.	8½ " 9	Roll-call, reports.
11 " 12	Singing class, practice by the band, ( <i>répétition pour la fanfare</i> .)	9	Prayers, bed-time.
12 " 12½	Dinner.		Saturday, 5 to 8, cleaning work-shops, baths, &c.
12½ " 1	Play.		

#### 2. Winter.

HOURS.		HOURS.	
5	Rise.	1 to 2	Gymnastics and military exercises.
5 to 5½	Prayers, washing, &c., bed-making, roll-call.	2 " 5½	Working hours.
5½ " 6½	Singing class.	4½ " 5½	Catechism for children not having received their first communion.
6½ " 7	Breakfast.	5½ " 6	Supper.
7 " 7½	Arrangement of labor	5½ " 8	School instruction.
7½ " 12	Working hours.	8 " 8½	Roll-call, report.
11 " 12	Practice by the band, ( <i>répétition pour la fanfare</i> .)	8½	Prayer, bed-time.
12 " 12½	Dinner.		Saturday, 1 to 4½, cleaning work-shops, baths, &c.
12½ " 1	Play.		

#### 3. Sundays and feast-days all the year.

HOURS.		HOURS.	
5 to 5½	Rise, prayer, washing, &c.	2 to 4	Catechism and religious instruction.
5½ " 7½	Clothes inspection, bed, &c., do.	4 " 5½	Gymnastics, military exercises, or walk.
7½ " 8	Breakfast.	5½ " 6	Supper.
8 " 8½	Play.	6 " 8	School instruction.
8½ " 9½	Mass, sermon	8 " 8½	Roll-call, report.
9½ " 11	Singing class.	8½	Prayers, bed-time.
11 " 12	Play, games, (recreation, jeux.)		
12 " 12½	Dinner.		
12½ " 2	Play, games.		



The results of this arrangement may be stated as follows :

	Hours.	
	Summer.	Winter.
Labor,.....	8½	8½
School instruction,.....	1½	2
Music, vocal and instrumental,.....	1	1
Gymnastics, manœuvres and military exercises,.....	2½	1
Meals,.....	2½	2½
Play,.....	2½	2½
Rising, retiring, washing, roll-call, &c.,.....	1	1½
Sleep,.....	8	8½
An hour's catechism for pupils not having received their first communion, which is subtracted from working hours. ....		

### 23. *Physical training, gymnastics, military manœuvres, and exercises.*

It will be observed that gymnastics, manœuvres, and military exercises, especially in the summer, occupy a considerable portion of the day. To understand the necessity and good effect of these exercises, it would be necessary to see the deplorable condition of the majority of the children at their entrance, and the favorable change which appears in their appearance and health, after staying some time in the institution. Rickets, scrofula, want of elasticity in the limbs, difficulty of walking, all rapidly disappear under the drill of the manœuvres; which tend not only to confirm the health and to increase the strength and activity of the children, but also to accustom them to discipline, to awaken their power of attention, and to furnish them an agreeable variety of employment, while preparing them for different useful occupations. The fatigue of these exercises, while not amounting to exhaustion, predisposes the pupils to sleep, and may perhaps be considered a most effective safeguard against the shameful habits and secret vices induced by sedentary life, which are only too frequent in public and educational institutions, but which are fortunately being destroyed in the beginning at Ruyssselede.

Under the very zealous and skillful direction of the director of gymnastics, the exercises are performed with very remarkable interest and accuracy. The school battalion manœuvres with almost as much precision as the best battalions of the army; a platoon, armed with condemned carbines, marches at the head and marks time; the bayonet exercise and skirmishing are as good as play to the children; and those among them who shall go into military service will have already passed through all the drill of the conscripts.

### 24. *School of naval apprentices.*

To complete this department of instruction, of which we presume no one will deny the utility, it is sought to connect with the gymnasium a school of naval apprentices, for the war and merchant marine. Such an establishment, which the minister of the interior lately mentioned as promising materially to alleviate the distress in Flanders, by opening a new occupation to the laboring population, might be advantageously and economically attached to an existing institution, whose inmates, consisting principally of abandoned children, beggars, and vagrants, seem well adapted to become sailors. In several pauper schools in England, and recently in France also, at the school of Mettray, there have been established classes of naval apprentices, several of the graduates of which have immediately found employment in the sea-port towns. Imitation of this example would doubtless produce a similar result. For this purpose it would be sufficient, as at Mettray and at Norwood, near London, to add to the gymnastic apparatus the masts and spars of a brig, with their sails and rigging, and to procure the attendance of a seaman twice a week, to direct the manœuvres. According to the estimates which have been made, the necessary apparatus would cost about \$2,000, which would be reduced to \$1,200 or \$1,600 if it could be procured at second hand.

### 25. *Provision made for intellectual, moral, and religious education as developed in the following articles.*

#### 26. *School organization.*

The course of study, which was only outlined in 1849, has been completely organized during 1850. The pupils are divided into two classes, each subdivided into sections. Over each class is a teacher, assisted by a certain number of monitors chosen from among the pupils, for whom is arranged a special daily course, to prepare them for their business. Among these monitors are some who exhibit

dispositions and skill quite remarkable; and who may probably become distinguished instructors.

### 27. *Course of study.*

The studies, pursued alternately in French and Flemish, are reading, writing, grammar, dictation, intuition, exercise of memory, arithmetic, mental and written, the legal system of weights and measures, general geography, the history of the country, the rudiments of linear drawing, and vocal and instrumental music. This course can hereafter be extended, according to the progress of the pupils, so as to embrace all the knowledge useful to a workman, and which can contribute to his intellectual, moral, and professional accomplishment. At the beginning it was necessary to limit the course to the most elementary rudiments.

### 28. *Method of teaching.*

The method followed is that of M. Braün, professor of pedagogy in the normal school at Nivelles, (intuitive method.) To acquaint the instructors of the school at Ruyselede with this method, they were sent for several months to the normal school at Nivelles, where they studied with success the course in methodology. In consequence of these preparatory studies, these officers are thorough masters of their business; they display both zeal and perseverance; and from this time forward the schools at Ruyselede will rank among the first institutions of the kind in the country.

### 29. *Order of exercises. Winter.*

Week Days. Hours, P. M. 2nd Class (beginners.)

SUNDAY	{ 6 to 6½	Articulation and writing.
	{ 6½ " 7	Reading.
	{ 7 " 7½	Weights and measures.
MOND.	{ 7½ " 8	Do. practically applied.
	{ 6 " 6½	Articulation and writing.
	{ 6½ " 7	Reading.
TUES.	{ 7 " 7½	Arithmetic, mental.
	{ 7½ " 8	" written.
	{ 6 " 6½	Articulation and writing.
WED.	{ 6½ " 7	Reading.
	{ 7 " 7½	Reading, (intuition.)
	{ 7½ " 8	Exercises in memory.
THURS.	{ 6 " 6½	Articulation and writing.
	{ 6½ " 7	Reading.
	{ 7 " 7½	Reading, (intuition.)
FRIDAY	{ 7½ " 8	Exercises in memory.
	{ 6 " 6½	Articulation and writing.
	{ 6½ " 7	Reading.
SATUR.	{ 7 " 7½	Arithmetic, mental.
	{ 7½ " 8	" written.
	{ 6 " 6½	Articulation and writing.

Week Days. Hours, P. M. 2nd Class (beginners.)

THURS.	{ 6 to 6½	Articulation and writing.
	{ 6½ " 7	Reading.
	{ 7 " 7½	Weights and measures.
FRIDAY	{ 7½ " 8	Same, applied.
	{ 6 " 6½	Articulation and writing.
	{ 6½ " 7	Reading.
SATUR.	{ 7 " 7½	Arithmetic, mental.
	{ 7½ " 8	" written.
	{ 6 " 6½	Articulation and writing.

Week Days. Hours, P. M. 1st Class (beginners.)

SUNDAY	{ 6 to 7	Writing.
	{ 7 " 7½	Arithmetic, mental.
	{ 7½ " 8	" written.
MON.	{ 6 " 6½	Dictation, Flemish.
	{ 6½ " 7	Correction of do., spelling.
	{ 7 " 7½	Reading, Flemish.
TUES.	{ 6 " 6½	Dictation, French.
	{ 6½ " 7	Correction of above.
	{ 7 " 7½	Reading, French.
WED.	{ 7½ " 8	Explanations of forms of letters.
	{ 6 " 7	Letters written in blank book.
	{ 7 " 7½	Oral translation.
THURS.	{ 7½ " 8	Writing phrases dictated.
	{ 6 " 6½	Geography.
	{ 6½ " 7	History of the country
FRIDAY	{ 7 " 7½	Arithmetic, mental.
	{ 7½ " 8	" written.
	{ 6 " 6½	Weights and measures.
SATUR.	{ 6½ " 7	Written application of do.
	{ 7 " 8	Reading, French.
	{ 6 " 7	Grammar.
SUNDAY	{ 7 " 8	Drawing from a model.
	{ 6 " 6½	Geography.
	{ 6½ " 7	History of the country

Week Days. Hours, P. M. 1st Class (beginners.)

THURS.	{ 6 to 6½	Geography.
	{ 6½ " 7	History of the country
	{ 7 " 7½	Arithmetic, mental.
FRIDAY	{ 7½ " 8	" written.
	{ 6 " 6½	Weights and measures.
	{ 6½ " 7	Written application of do.
SATUR.	{ 7 " 8	Reading, French.
	{ 6 " 7	Grammar.
	{ 7 " 8	Drawing from a model.

### 30. *Instruction in Singing.*

A solfeggio lesson is given every morning from six to seven to the second class, and one in singing at the same time to the first class. The method used is that of Galin-Paris-Chevé, partly combined with the ordinary method by notes. Some of the more advanced scholars are also learning church music, and can already sing the service of the mass.

### 31. *Instrumental music; military band.*

In March 1850, a military band was organized of fifteen instruments of copper, (on the plan of Sax,) namely: 1 small bugle in *e flat*, 3 tenor bugles in *b*, 2 alto bugles in *e*, 2 cornets á piston, 1 small key trumpet, 2 cylinder trumpets, 2 cylinder trombones, 1 tuba in *b flat*, 1 base tuba in *f*. A master attends twice a week from Bruges, and notwithstanding that none of the children knew a single note, a few months since, he has trained thirty young musicians who are equal to most of those of the regimental bands. The band plays at exercises, and marches at the

head of the scholars when they walk in the neighborhood ; it amuses them on Sunday, and figures in all the solemnities of the establishment. There are, besides, 8 trumpets, which sound for roll-call, and fill the place of bells in the public offices. The instruction of the pupils in the use of wind instruments will doubtless furnish some of them with useful and lucrative occupation ; all those who are capable of it will be admitted to the musical corps of the army, on their dismissal.

*32. Apparatus and furniture ; library.*

The school-rooms are spacious, well lighted, and provided with all the necessary furniture and apparatus ; desks, seats, platforms, tables, maps, weights and measures, models, &c. A library of the best books, moral, instructive, and amusing, is in process of formation for the use of the officers and pupils.

*33. Mental acquirements of pupils at entrance.*

Of 245 pupils, January 1, 1851, at their entrance were : 42 knew how to read and write ; 22 knew the alphabet ; 181 completely ignorant. Those children who had acquired some degree of instruction, had received it at the school of the penitentiary at Saint-Hubert ; those from the alms-house of Cambre and Bruges, were mostly quite as ignorant as the young beggars and vagrants who entered the school from time to time.

*34. Instruction actually given to the pupils.*

*35. Religious department.*

The want of accommodations and the small number of pupils did not allow, at first, of the appointment of a chaplain to the school ; all that could be done was to erect a temporary altar in a sufficiently large room, and by the kindness of the curate of Ruyselede, every Sunday and feast-day, one of the vicars of the commune attended to say mass and to give religious instruction. This temporary arrangement lasted until June, 1850. At that time, the appointment of the Abbé Bruson to the place of chaplain, caused the school as it were to enter upon a new phase of existence. The all-powerful influence of religion has united with that of the discipline and supervision, to realize the work of reformation to which all the efforts of the faculty are directed. The worthy ecclesiastic to whom has been confided the work of instructing these poor children, has become their friend and father ; they all love and respect him. Constantly among them, he studies their characters, inquires their wants, and does not spare good advice.

*36. Religious condition of the children at their entrance and after their stay at the school ; report of the chaplain.*

The result of the inquiries made at their entrance, and of the examination made by the chaplain, shows that the great majority of the children sent to the reform school, are ignorant of the essential truths of religion. Of 245 pupils present at the end of 1850, 142 had, it is true, received their first communion ; but of this number only 13 knew the whole catechism, and only 11 of these answered satisfactorily. The others had only begun the principal lessons, and had almost entirely forgotten them. But let us hear the chaplain himself, who, in a report addressed to the committee of inspection at the close of 1850, reviews all the religious condition of the institution.

"As to the children who have not partaken of their first communion, some on account of their youth, and some on account of the sadly neglected condition in which they have vegetated, it would be fortunate, so far as these last are concerned, if they knew their prayers and the most important religious truths. There are among them 35 from 13 to 16 years of age, of whom 11 scarcely know their prayers, and 12 have only begun to learn two or three lessons in the catechism. All the pupils are obliged to attend mass on Sundays and feast-days, during which they receive a short lesson. So far as circumstances permits, divine service is performed with singing and music ; and when the new chapel shall be finished, I see no reason why there should not be, as in parish churches, the solemn celebration, by singing, of matins, high mass, vespers and benediction. Prayers are said at rising and going to bed, and before and after meals. I think it would also be useful if the teachers should see that the recitations are begun and ended with a short prayer, or at least with the sign of the cross.

The pupils who have not yet received their first communion, recite daily for an hour in the catechism. They learn the letter of the book simultaneously, and the

sense is afterward explained to them. Every day are added new questions and answers, and the former ones are repeated. Thus they make rapid progress.

The religious instruction is given in Flemish, which is the language of the great majority of the pupils. By their continual intercourse with each other, they learn both French and Flemish rapidly enough; but as a precaution, and not to give any excuse for wrong doing, care is taken to repeat, to the Walloons especially, in French, the instruction which has already been given in Flemish.

I desire here to express my hopes for the future of all these poor children, whom a judicious charity has lifted from a miserable, ignorant, and brutish degradation. The regularity of their conduct, the excellent spirit which animates them, the good order existing continually and every where, the good examples which they furnish to one another, the good habits which they acquire, the willing regularity with which they perform their religious duties, the aid, support, and advice which they continually receive from instructors interested in and devoted to their work, and above all the excellent character of the principal authority of the school, which is the soul of the whole institution, and which is above all praise, are not only presages of a better future, and foundations for hope; they give convincing assurances that from the reform schools of Ruyssede shall come laborious, honest, moral, religious, and therefore happy men."

### 38. *Order and discipline.*

In the absence of any other set of rules, the inspector-general of charitable institutions, who has special supervision of the organization of reform schools, in conjunction with the committee of supervision and inspection, and the director, has made the necessary regulations to insure the discipline and good order of the establishment.

### 39. *Moral accountability.*

A system of moral accountability has been established upon a basis at once simple and complete. For each pupil there is a file of papers, in which are preserved the examination at his entrance, the statement of his condition before entrance, his conduct and progress during his stay, his condition at leaving and afterwards. This file contains also other documents concerning the pupil; judgments, certificates, letters, and all information which may inform the authority of the school as to his standing and as to the results of his education in the reform school. These papers will furnish invaluable information for the exercise of judicious patronage.

### 40. *Book of conduct.*

The head overseer has charge of a book, in which he enters regularly the communications daily made him as to the standing of the pupils, by the overseers, foremen of the workshops, captains of sections, &c. At the end of each month the director reviews these entries, and makes out the good and bad marks, for 1. general conduct; 2. order and neatness; 3. school studies; 4. religious duties; 5. work.

### 41. *Class and register of honor.*

Those pupils who have received no punishment during three consecutive months, and have during each of those months received a fixed maximum of good marks, are admitted into a class of honor, from which the director selects the captains and assistants of sections. The names of those in this class are written upon a register which hangs in one of the principal rooms.

### 42. *Rewards.*

The distribution of rewards is the duty of the director. They are entered in the running account with each pupil, in the reports of moral accountability which are submitted to the inspector-general and to the members of the committee of inspection, at each of their visits. The rewards are, 1. honorable mention; 2. public eulogy; 3. admission to certain confidential employments; 4. appointment as captain or assistant of section; 5. registration in the register of honor; 6. permission to learn to play some instrument, and to become a member of the band; 7. walks, short journeys, visits home, &c.

### 43. *Names on the register of honor, January 1, 1851.*

The register of honor was made up for the first time, January 1, 1850. At the end of that year, it contained the names of 164 pupils, of whom 58 were registered once; 39 twice; 50 three times; 17 four times.

### 44. *Erasures from the register of honor in 1850.*

No favors are granted except accordingly as the name of the pupil appears on

the register of honor. A single fault or bad mark is sufficient to cause the erasure of a name. The number erased during the year is 23, namely :

For insubordination, .....	7	For stealing fruit, eggs, carrots, &c.,...	5
" dirtiness, .....	4	" aiding and abetting the above,.....	1
" idleness, .....	2	" running away.....	1
" indecent proposals, .....	1		—
" false accusation,.....	1	Total, .....	23
" gluttony, .....	1		

#### 45. *Punishments.*

While good conduct and praiseworthy actions are rewarded, crimes and faults are punished with more or less severity. The punishments used are the following: 1. reprimand; 2. detention during play-hours; 3. forced marching, with or without hand-cuffs, and with or without diet on bread and water; 4. loss of place of captain, or assistant of section; 5. dismissal from certain confidential employments; 6. deprivation of musical instrument and dismissal from band; 6. erasure of name from register of honor; 7. the prison.

No punishment is inflicted except by decision of the director. The captains of sections report to the overseers of divisions, they to the chief overseer, he to the director. Overseers may give a reprimand, and may put the pupils under detention from play-hours.

#### 46. *Punishments inflicted in 1850.*

The punishments are entered in a book, and carried to the account of the pupils who have incurred them. Their number, and the causes, are as follows:

Quarrels, .....	4	Blasphemy,.....	3
Violent assaults, .....	5	Indecent proposals,.....	2
Laziness, .....	27	False accusation,.....	1
Dirtiness, .....	35	Theft of carrots, fruit, eggs, &c., .....	13
Insubordination, .....	25	Assisting in above, .....	4
Negligence, .....	14	Trying to run away, .....	8
Turbulence, .....	15	Running away, .....	4
Refusing to work, .....	3		—
Gluttony, .....	5	Total, .....	168

It has generally been sufficient to administer a public reprimand. In other cases, recourse has been had to the condemned squad, sometimes with hand-cuffs, rarely with diet on bread and water. There has been no use, hitherto, of the prison. One captain of section has been degraded. All the others have felt the honor of their position, have been justly proud of their distinction, and have deserved to retain it.

#### 47. *Preservation of morals and manners.*

As we have already observed, the preservation of the morals and manners of the pupils is the object of daily and hourly care; among the means used for this purpose, are the following: uninterrupted supervision; the nature of the work, which is performed mostly in the open air; gymnastic and military exercises; correction of habits of position—as, hands on tables in school, in dining room, &c.; inspection and lighting of sleep-rooms—there is a watchman in each room, and the overseer on guard makes frequent rounds; education, intellectual and religious; warnings and advice of the chaplain and director; provisions for special supervision.

#### 48. *Meetings and conferences of pupils and officers.*

On the first Sunday of each month, after mass, the officers and pupils all gather to a general assembly, under the presidency of the director. He then addresses eulogiums and admonitions to those deserving them, publishes rewards and punishments, appoints the captains and assistants of sections, and discourses upon the proceedings of the past month, with the purpose of keeping the pupils within their duty, of stimulating their zeal, and of rousing within them good sentiments and noble thoughts. These meetings, which hitherto have had a most salutary influence, will hereafter take place every week.

Further, the director proposes every Saturday afternoon to meet the principal officers for the purpose of advising with them upon any necessary matter, and to discuss the interests of the pupils, and the measures necessary to the continued and increased success of the establishment. There will also be kept a book of regulations and a journal of events at the school.

#### 49. *State of feeling in the school; results of system.*

The state of feeling in the school is at present excellent. The children are

obedient, respectful to their superiors, polite and obliging to each other; disputes are rare; the brotherly feeling prevailing among them is continually strengthened. They are attached to the institution; they have its reputation at heart, and when one of them does any thing wrong, his severest penalty is the disapprobation of his companions, and the solitude in which they leave him. This interdict, put by the good upon the bad, is remarkable; it is a powerful assistance to discipline; and more than one child upon whom the warnings and counsels of the officers had taken no hold, has yielded to the moral pressure and salutary power of the public opinion of the school.

During the year now closing, there have been several opportunities to estimate the influence of the system of education introduced in the establishment. The agricultural and industrial exhibition at Bruges, September, 1850, where the reform school attended with its car, bearing the symbols of agriculture, the band, and the armed company; the distribution of medals for the same exhibition, which took place a little after, at the commune of Ruyselede, and where the pupils attended to receive the premiums given to their collective labor; the agricultural decoration granted to the head farmer for his good and faithful services; the ceremonies of the jubilee at Bruges, in which those pupils took part whose names are in the register of honor; all these have been powerful incitements of encouragement and emulation. By coming thus in contact with society, by seeing themselves surrounded with the evidence of so much care, the pupils have seen that their reinstatement therein was commenced. The wretched little beggar, the young vagabond without home or country, begins to experience the recognition, the love, and the understanding of the dignity, of humanity. The proofs of this transformation are numerous; we will cite a few at hazard.

During the past summer the chiefs of sections, with an overseer, went to Bruges to bring a number of children from the alms-house there; they were busy all the forenoon in washing them, changing their clothes, and preparing them to depart; at dinner-time, being invited to take their meal with the others, they all, without concerted agreement for one reason or another, refused. On coming home at evening, fatigued with their journey, the director asked them the reason of that refusal. "We were hungry enough," said they, "but we had rather fast than eat beggars' soup." During the festivals at Bruges, several persons, pleased with the good appearance of the pupils, offered them money; they all refused but one, who accepted a five franc piece (\$1.00) which he placed in a box containing aid for children leaving the school. At the distribution of medals at Ruyselede, the burgomaster who presided, offered to one of the pupils a piece of silver. "Thank you, sir," said he, "we have all that we need; we should not know what to do with the money; please give it to some one more unfortunate than we." During December last, the chaplain, at divine service, delivered a sermon, taking for his text the two first words of the Lord's prayer; Our Father. This touching address made a deep impression upon the pupils, who spontaneously waited for the chaplain to come out from the chapel, saluted him with unanimous acclamations, and testified their gratitude and affection by an actual ovation. At the New Year it was the director's turn; the pupils had prepared an agreeable surprise for him. At the moment when the clock struck the expiration of the old year, and the coming in of the new, the whole school came together to present to him their congratulations and regards, and to give him a serenade. Some days afterwards there happened the formal emancipation of one of the best pupils, who was placed among the laborers on the farm. On this occasion the director pronounced a feeling discourse, which was heard with religious attention, and which doubtless left useful impressions on their minds. We mention these things, because they appear to us to be the symptoms, we might even say the certain evidence, of a true reform. When we compare the present condition of the pupils with that in which they were at their arrival, we may measure with justifiable pride the distance between those periods, and the progress made in less than eighteen months.

The preceding details will show that the establishment at Ruyselede is not a prison—a place of penitence—but actually a true reform school, as its title indicates. The pupils enjoy a liberty limited only by rules to which they submit almost spontaneously, and with good will; all idea of constraint is avoided; there are neither walls, barriers, grates, nor bolts; so that if the children remain in the

institution, it is because they are contented and choose to. The small number of escapes which have taken place, demonstrates the advantage of a system based upon confidence and persuasion. The officers do not hesitate when a pupil behaves well, if he belongs to a respectable family, to allow him to visit his parents, if in the neighborhood; these permissions have never been abused, and the pupils to whom they have been given have always returned at the hour prescribed. They can also grant other diversions by way of favor, as a reward of good conduct, and an incentive to more; on certain festival days the most meritorious pupils may be allowed to sit at table with the officers; during winter evenings they may be allowed to put off going to bed, and to employ themselves in such study or reading as they please, or to take part in familiar conversations upon instructive and amusing subjects. Games may be played, such as shooting with bow and arrow, bowling, skittles, &c. The institution, lastly, of annual festivals, as in the German schools, and especially the anniversary of the school, contribute to give variety and animation to the daily life of the pupils, to rivet the bonds of gratitude and affection between them and their benefactors, and to furnish agreeable reminiscences of their stay in the school.

50. *Agricultural organization; employment of the pupils on the farm.*

The reform school of Ruyselede, according to the plan on which it was founded, is especially an agricultural establishment. The whole organization of labor is based upon agricultural and kindred occupations, such as may be performed in the fields. The pupils work in the earth, sow and plant; the younger hoe or pull weeds; the older and stronger are employed in harvesting and thrashing. One brigade is specially attached to the farm, where its members in regular rotation are employed at the stables, the hog-pens, the poultry-yard, the manure heaps, the dairy, &c. Another brigade is employed in the kitchen-garden, under the direction and supervision of the gardener and his assistant. During these two first years, it has been necessary to employ laborers from without the school, to assist the inexperience of the children, and to perform some work too difficult for them; but after this year, the establishment can undoubtedly supply all its own labor.

51. *Combination and alternation of agricultural and mechanical labor.*

During the season of cultivation, it is estimated that the farm work will regularly occupy from 250 to 300 children; these are selected in preference from among the country pupils, orphans, and abandoned children; the town children, who at their dismissal are to return to their families, will find employment in the workshops already organized, or shortly to be so; these same workshops will also furnish occupation for the farm-laborers during the winter, and whenever out-door work is necessarily suspended.

52. *Choice and nature of occupation, according to the circumstances of the children.*

In the selection of occupations it has been requisite to harmonize the interests of the two classes of pupils, town and country children, so as to give them equal advantages for whatever situation they may take on leaving the school. This object has been carefully considered by the instructors, who, without coming to any very definite resolution on this point, have considered the following occupations as satisfying more or less the conditions required.

Blacksmithing, locksmithing, making and repairing farming tools, edge-tool making, trellis making, machinist's work. The erection of the steam-engine will allow of instructing pupils in managing it, and in the duty of fireman, &c.

Carpentry, joiner-work, wheel-wrighting, cooperage, wooden-shoe making, turning, carving in wood; saddle and harness making; shoe-making and repairing; tailoring and mending; painting, glazing, masonry, hod-carrying, brick-making, plastering, &c.; basket-making, straw-plaiting, hat, mat, and broom-making, &c.; nail-making, brush-making; making toys and chains; making various woven articles; carpets, slippers, &c.; manufacture of flax; breaking, hatcheling, spinning, winding, weaving, &c.; milling, baking, cooking; domestic labor; education as musicians, soldiers, sailors, &c.

53. *Occupations already introduced into the reform school.*

Some of the above-named employments are already introduced into the school. The workshops of the blacksmith and locksmiths, carpenters, wheelwrights, coopers, tailors, basket-makers, and straw-weavers, are already in operation; the

spinning and weaving shop is entirely fitted up, and contains 60 spinning-wheels, 6 twisting machines, 9 bobbin machines, 1 reel, and 1 warp machine. It is waiting for a foreman, to be put in operation. The tailors' shop is directed by an overseer; over the others are placed good workmen, paid by the day or the month, who work themselves while directing the pupils under them. It has been the practice to choose overseers from among workmen skillful enough to direct the principal workshops of the school. By thus combining supervision and direction of work, strict economy will be conjoined with strict discipline. There are already among the overseers a laborer, a gardener, and a tailor, exercising these duplicate functions.

#### 54. Number of pupils in different occupations.

The 245 pupils present at the beginning of 1851, were occupied as follows:

##### A.—Farm and garden.

1. Kitchen-garden, .....	30	4. Stables, .....	4
2. Threshing, .....	12	5. Farm, various operations, .....	20—
3. Teams, .....	4		70

##### B.—Workshops.

6. Tailors and menders, .....	30	12. Plumber's apprentices, .....	1
7. Joiners and carpenters, .....	13	13. Straw-plaiters, hat and basket weavers, .....	40
8. Blacksmiths and locksmiths, .....	8	14. Mending roads with gravel, breaking stone, .....	28—125
9. Wheelwright's apprentices, .....	2		
10. Cooper's " .....	2		
11. Machinist's " .....	1		

##### C.—Domestic service.

15. Baker's assistants, .....	2	21. In infirmary, .....	1
16. Washermen, .....	11	22. Acting as porter, .....	1
17. Cooks and pickers, .....	12	23. Trumpeter on guard, .....	1—
18. Monitors of neatness, .....	15	24. Sick in infirmary, .....	2
19. Waiting on officers, .....	2		
20. Cooking for officers, .....	3	Total, .....	245

It will be seen that all the pupils are occupied, notwithstanding the winter; there is no want of work; and if the number of arms were greater, it would not be difficult to use them. About sixty of the children are under 12 years old. These are employed in the easiest and least fatiguing work; they plait straw and make hats for the whole school. The older and stronger are set at work requiring more strength and intelligence. But whenever weather permits, or an emergency demands, they all leave the workshops for the fields, where they render whatever assistance they are able. There are several advantages in this change of occupations; the succession and variety satisfy the curiosity of the children, sustain their activity, and preserve them from the inevitable fatigue of monotonous and uniform labor; allow of consulting their preferences and aptitudes, and will have the general effect of giving them simultaneous practice in different occupations, which will be of assistance to them hereafter.

#### 55. Inducements to labor; absence of pay.

The pupils receive no wages; before being paid for their work, they should make up the expense of their maintenance, education, and apprenticeship. Besides, an alms chest has sufficed to supply the necessary outfits at their departure. For pecuniary emolument have been substituted elevation to higher classes; emulation; moral encouragements; praises bestowed upon industry and progress. The plan has perfectly succeeded. The pupils labor with gaiety and good will, and they do not even dream of money, which indeed they would not know what to do with while remaining in the establishment.

#### 56. Condition of property at occupation; extension of clearing and cultivation; kitchen-garden, nursery, and orchard.

The agricultural operations have gone on as usual during the past year. At the occupation of the land, in the end of 1848, the fields presented a most deplorable aspect. Neglected, exhausted, overgrown with weeds, and with couch-grass, which still persists in growing, in spite of care and repeated hoeings, they seemed to defy the most persevering efforts. During 1849, nevertheless, about 63 hectares (160 acres) were put under cultivation. In 1850, the clearing has been continued, and cultivation extended, in the whole, over about 98 hectares (245 acres.) A kitchen-garden has been laid out, occupying about  $4\frac{1}{2}$  hectares



(10 acres,) arranged in the best manner; the walks are bordered with fruit trees, and it is surrounded with a hedge of gooseberry and raspberry bushes, and mulberry trees. One side of the kitchen-garden is a small nursery of fruit, forest, and ornamental trees, intended to furnish material for plantations and for the instruction of the pupils. For the same purpose there has been laid out an experimental field, where grain and seeds of different sorts and of the best varieties are planted. Thus will be discovered those best adapted to the soil of the establishment, and whose cultivation will present most chances of success. The orchard was infected with an unhealthy blight; and contained only a few mangy and withering apple trees. It has been renovated, and now serves for a pasture for young cattle.

57. *Manure.*

(Method of procuring manure, during early part of farming operations.)

58. *Rotation of crops.*

(Area in different crops; rotation used.)

59. *Lost harvest; estimate of value of property.*

(Items of calculation in estimating totals of farming expenses.)

60. *Agricultural accounts.*

(Reference to appendix for details.)

61. *Balance of receipts and expenses.*

(Summary of expenses and returns from farming operations.)

62. *Average product per hectare.*

(Names, quantities per hectare, and value of crops.)

63. *Experiments in cultivation; necessity of proportioning cultivated land to amount of labor and of required provisions.*

(Outline of experiments made; need of enlarging cultivated area stated.)

64. *Number of cattle.*

(Names and number of stock.)

65. *Farm apparatus.*

(Names and number of vehicles and implements.)

66. *Inventory of provisions in store.*

(Value of provisions on hand.)

67. *Revenue of property in 1848 and 1850, compared.*

(Condition of establishment, and revenue, at those dates.)

68. *Medals received by the reform school at the agricultural exhibitions of Ghent and Bruges.*

Notwithstanding its recent organization, the reform school sent specimens of its productions to the exhibition opened at Ghent, September, 1849, where it received a silver medal for its flax, which was remarkably good. In 1850, at the agricultural exhibition of Bruges, it took seven new medals, besides the agricultural decoration of the second class, bestowed upon the head farmer. These remunerations compensated labor; and the remembrance of them will not fail to stimulate the zeal and activity of both pupils and officers.

69. During the three years, 1848, 49, and 50, there have been made to the school appropriations amounting in all to 602,500 francs (120,500 dollars,) as follows:

	Francs.	Dollars.
1848, .....	4,000	= 800
1848, .....	171,500	= 34,300
1849, .....	195,000	= 39,000
1850, .....	232,000	= 46,400
Total, .....	602,500	= 120,500

70. *Summary and classification of expenses.*

	EXPENSES.		Total.
	1848-49.	1850.	
Preparation, maintenance, clearing, building, &c.,	\$2,900.00	\$	\$2,900.00
Price of property; building, &c.,	61,936.77	27,656.90	89,593.66
Agricultural expenses, .....	4,780.07	6,170.08	10,950.16
Workshop expenses, .....	18.61	485.96	504.57
Salaries and paid wages, .....	4,464.55	12,087.06	16,551.61
Total, .....	74,100.00	46,400.00	120,500.00

71. *Receipts.*

During the last two years, the receipts of the establishment have amounted to 118,152 francs, 25 cents. (\$23,630.45;) of which \$11,210.67 has been paid into the treasury for board of pupils and from sales of produce, and \$12,419.77 were in kind, being value of produce raised and consumed in the establishment.

72. *General financial results.*

The result of the financial summary, omitting the expenditures for farming and for workshops, which are more than balanced by existing values of property, cattle, machinery, tools, raw material, and provisions in store, is as follows:

1. There has been expended from the sum of 600,000 francs, (\$120,000,) appropriated to the reform school by the law of April 3, 1848, 447,968 fr., 34 cts., (\$89,593.67), in the organization of the school for boys.

2. There therefore remains, available for establishing the school for girls, 152,032 fr., (\$30,406.40.)

3. The expense of management and support of the boys' school for 1849 and 1850, was 82,758 fr., (\$16,551.60.) The number of days' maintenance of pupils for the same time, was 89,508; the average expense per day was therefore 90 centimes, (18 cents.) But in this estimate are included the expenses of furniture, &c., bedding and clothes for 500 children; which are in fact advances, not properly charged to the account of ordinary expenses for the two seasons for which the estimate is made. After deducting these extraordinary expenses from the expenditure for 1850, as well as personal expenses carried to the farming account, the actual expense for the year, of the boys' school is as follows:

	Francs. c.		Dollars.
1. Board of officers, .....	9,483.32	=	1,896.66
2. Other housekeeping expenses of officers, ....	6,172.81	=	1,034.56
3. Sleeping expenses of officers, .....	177.00	=	35.40
4. Uniforms of overseers, .....	119.06	=	23.81
5. Board of pupils, .....	13,676.65	=	2,735.33
6. Wardrobes of pupils, .....	2,025.00	=	405.00
7. Sleeping expenses of pupils, .....	640.00	=	128.00
8. Heating of establishment, .....	287.21	=	57.44
9. Lights for establishment, .....	1,403.76	=	280.75
10. Apparatus for personal neatness, .....	198.59	=	39.72
11. Washing, .....	651.74	=	130.35
12. Office expenses, .....	188.77	=	37.75
13. School expenses, .....	731.60	=	146.32
14. Religious expenses, .....	200.40	=	40.08
15. Infirmary expenses, .....	48.94	=	9.78
Total, .....	35,004.85	=	7,000.97

The number of days' maintenance being 62,462, there follows:

	fr. c.	\$.	cts.
Daily expense per head for board, .....	0.21.89	=	0.04.38
“ “ “ “ other, .....	0.34.15	=	0.06.83

Giving daily expense of support, .....

0.56.04 = 0.11.21

The expense of board and maintenance of the officers may be stated as follows.

	francs. c.		Dollars.
1. Board, .....	4,560.88	=	912.17
2. Cook's wages, .....	206.50	=	41.30
3. Washing, .....	355.59	=	71.12
4. Fuel for cooking, .....	49.84	=	9.97
Total, .....	5,172.81	=	1,034.56

Number of days' maintenance, including cook's, 4,667; consequently,

	Fr. c.	\$.	cts.
Daily expense of board, per head, .....	0.97.72	=	0.19.54
“ “ “ “ other “ “ .....	0.10.56	=	0.02.11
Whole daily expense of board and housekeeping, .	1.08.28	=	0.21.65

Lastly, the farm household has cost as follows :

	Francs. c.	Dollars. cts.
1. Board, .....	2,424.19	= 484.84
2. Lights, .....	70.00	= 14.00
3. Heating, .....	35.00	= 7.00
4. Washing, .....	246.18	= 49.23
5. Clothing for laborers, .....	27.36	= 5.47
Total, .....	2,802.73	= 560.54

The number of days' maintenance is 3,301 ; consequently,

	Fr. c.	\$ . cts.
Daily expense per head, of board, .....	0.73.43	= 0.14.69
“ “ “ “ “ other, .....	0.11.47	= 0.02.29
Daily expenses per head, of all, .....	0.84.90	= 0.16.98

If it has been possible, during 1850, to reduce the daily expense each of the pupils to 56 centimes (11 cts.,) it may be hoped that this rate will be reduced yet more when the school shall be enlarged to its full extent, and when the general expenses of officers and government shall be apportioned upon a greater number.

The high rate of expenses for the former years resulted from the necessity of buying in market or in trade the greater portion of the provisions, fodder, and manure, used in the establishment. The production of these articles will not be upon its true economic footing, until the school shall provide for all its essential needs from the produce of its own cultivation and its own workshops. To accomplish this purpose, we repeat, that it is indispensable to put at least 200 hectares, (500 acres) under cultivation ; that is, at the rate of one hectare (2½ acres) to five souls, of a total population of about 1,000. It will otherwise be difficult or impossible to reduce the expenses to the amount to be paid by the communes, and much more to 20 or 25 centimes (4 or 5 cts.) a day, as desired.

73. *Expenses for 1851.*

74. *Estimate for 1852.*

75. *Erection of school for girls.*

76. *Filling of complement of boys' school.*

77. *Insufficiency of the school, necessity of an auxiliary establishment.*

According to the statements of the alms-houses, the number of boys from 6 to 18 years old, in those establishments, January 1, 1848, had arisen to 542. Since that time there has been a slight decrease, but there are now nearly 500, including the young beggars who have been transferred from the alms-houses of Bruges and Cambre to Ruyssede. Besides, this last institution is destined to receive certain classes of children who have not heretofore been sent to the alms-houses. If now we consider that the period of remaining at Ruyssede is longer than that usually passed in the alms-houses, it is evident that the reform school is altogether incompetent to receive all that class of population for whom it was intended.

Hence the necessity of attaching to the school at Ruyssede an auxiliary school capable of containing from 100 to 150 children. The reason of recommending such a subordinate school is the considerable expense necessary for a new separate establishment ; while an auxiliary school, like the detached farms at Mettray, would cause only comparatively a small one. This auxiliary, situated as near as possible to the principal school, would be under the same government with it. It would be sufficient to erect upon the farm leased or bought, a building large enough for sleeping-room, sitting-room, refectory and school-room, with two or three apartments for the overseers. The housekeeping could be done at the farm-house. In matters of religion, the pupils might be associated with the people of the village. Perhaps an arrangement could be made with the village schoolmaster to give a daily lesson. Before being sent to the branch school, the pupils should stay long enough at the central school to acquire the necessary discipline and education. Every Sunday, if the distance be not too great, they might go to that establishment, and engage in the ordinary exercises there.

This arrangement is evidently as simple as economical. Under good direction, with land enough (60 to 80 hectares—150 to 200 acres,) the auxiliary school, instead of causing extra expense, would cause an actual saving to the principal school.

78. *Conclusion.*

To judge of the reform school at Ruyssede, and to appreciate the results obtained there up to this time, it is necessary not to lose sight of the date of its establishment, and the short time since the entrance of the first pupils. Its experience is hardly begun; the foundations are laid, but they are yet to be submitted to the test of daily practice. If the expectations of government have hitherto been realized and even surpassed, in some respects, this result must chiefly be attributed to the devotion and zeal of the committee, the director, of the officers generally; but it is far from this point to definitive success; and to attain this without miscarriage, requires a steady perseverance which nothing can discourage, and the firm resolve to overcome the difficulties and obstacles which can not fail to present themselves.

When the agricultural department shall be on a thorough footing, it will be proper to extend and perfect it so as to bring the amount of production up to the demands of the population. The stable, the dairy, the piggery, the poultry-yard, should furnish regular profits. The inexperience of the young beggars who had never handled a tool before in their lives, their idleness, which great pains were necessary to overcome, their vicious and enfeebled constitutions which had to be built up, were so many obstacles which must be taken into account. But now that these embarrassments are in great part removed, that the school and the farm have a definite organization, that the pupils have acquired, with the habit of discipline, a degree of strength and skill, undoubtedly the attention of the authorities can be more particularly directed to financial matters, and can take cognizance of many details hitherto necessarily neglected.

The workshops in process of organization will also help to lessen the expense of the establishment. The combination of mechanical and agricultural labor will afford opportunity to vary occupation and to distribute them accordingly to the fitness and future interests of the pupils. Each of these should learn at least one trade completely, and the rotative method at present introduced in the farm-work is accommodated to this design of the apprenticeships.

The department of instruction should be completed. The children should do no work without having it explained to them. A purely mechanical and entirely uniform occupation brutifies the workman, while varied and intelligent labor increases his power and elevates his mind. Already, during the past spring, the head gardener has held classes at which he has explained to the pupils under his charge the theory of the operations which they are called to practice in the ground; these might be arranged likewise for other departments of labor. There will be also a permanent course of linear drawing, for the benefit of carpenters, locksmiths, blacksmiths, wheelwrights, &c. All the pupils will be taught the fundamental rules of arithmetic; which will enable them to make the calculations connected with their work, and to keep the simple accounts required in it.

After providing for present exigencies, it is necessary to care for those of the future. The extension of assistance to the pupils at leaving the reform school, may be very advantageously used in prescribing certain conditions of apprenticeship or hire. Among these conditions will be a stipulation for the sending back to the school, in certain cases of pupils guilty of misconduct, or not possessing the qualifications requisite for the business they have undertaken. This arrangement will have the double advantage of facilitating the finding of places, and of preserving over the pupils, after their dismissal, a guardianship, the want of which is now felt as a defect. It will also be proper that the authorities of the school should have the privilege of putting out the children, on proper occasions, without waiting for the prescribed time of dismissal, as well as that of prolonging their stay, when there is no opportunity of finding places for them. Later, when the reform school shall have come into complete operation, and shall have been fully developed, the means may be sought of favoring the emigration of those pupils who are not bound to their country by family ties, and who may find abroad, means of occupation and of success in life unattainable in Belgium. To this class belong foundlings, abandoned children, orphans, children of those condemned to infamous punishments, &c. But it should be clearly understood that the patronage and protection of government will follow these young emigrants to their new country, and that a return is always open to them if their hopes abroad should fail. The reform school will thus become a sort of nursery of material for colonization,

both at home and abroad. Thus prepared, pursued by young and vigorous men, animated with a lofty sentiment of devotion, the work of colonization, which would surely fail if intrusted to a few miserable artisans, men generally weakened by privations, idleness and vice, would, we are confident, be crowned with full success. The pupils sent from our preparatory schools would accomplish a mission analogous to that of the hardy pioneers who patiently laid the foundations of the grandeur of the United States, by opening to the population which followed in their footsteps abundant sources of labor and of gain.

One of the greatest difficulties in the organization of reform schools is undoubtedly the finding of capable and devoted officers, willing to associate in the reform undertaken by government. To overcome this difficulty it has already been contemplated, as has been mentioned above, to establish at Ruyselede a school of foremen and overseers, like the institutes of Mettray and of Horn, and the normal schools of Switzerland. Economical consideration caused the postponement of this plan, which however might shortly be resumed by the help of the advantages of this institution, without additional expense. The captains and assistants of sections, and the monitors of the workshops and schools, already form a sort of preparatory class of all necessary classes of officers; whose members might be employed not only at Ruyselede, but also at any auxiliary or similar establishments hereafter to be created. To assist and encourage this arrangement, the most capable and deserving members of this class might be admitted to attend the course of instruction in the normal schools, or in the agricultural, arboricultural, or horticultural schools recently erected under the patronage and with the assistance of government. This would prove a valuable stimulant and reward of emulation, and one from which the reform school would reap a rich return. This object, held out to legitimate ambition, would be the crowning feature of the system which we are seeking to apply; a system which aims at the reformation and reinstatement in society of the numerous population of young pariahs who have scarcely any other prospect in life than an alms-house, a prison, or an early death.

The arrangement for prolonging the stay of the children in the reform schools will not only tend to insure their reformation, but will also secure the return, by their labor, of part at least of the expenses of their education and apprenticeship. Its result will be that these expenses will be strictly limited within the amount of the public appropriations. We have already seen that in 1852, the finances of the school had been established upon a footing so economical as to require the administration of the institution to use its own income to cover its expenses. If, as we hope, this requirement has been satisfied, the economical problem of the establishment of reform schools may be considered solved. Henceforward these institutions may be established upon a satisfactorily stable foundation, and there need be no hesitation in allowing them all the development of which they are capable.

## VISIT TO RUYSSSELEDE AND BEERNEM.

BY

ROBERT HALL, RECORDER OF DONCASTER.

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OUR next visit was to the reformatory institutions of Ruyssselede and Beernem, in Belgium; and I must premise that Belgium is governed by the same laws as France, having adopted the various codes of the first Napoleon; the scale of living amongst the peasantry is lower than it is even in France; the religion is much more exclusively Roman Catholic, and the observances of that religion are much more generally and more scrupulously complied with than in France: the population is less warlike, and less easily acted upon by the stimulus of honor; and the hard-hearted quality of their parsimony is attested by the fact that the paupers who become chargeable to the parish used until very recently—indeed I doubt whether the system is entirely abolished—I say these paupers used to be put up by auction to be let out to the person who would undertake to maintain them at the lowest charge to the parish. Every one was allowed to calculate the disadvantages which childhood or infirmity would entail, and the profits to be derived from the remaining strength of the aged or the growing powers of the young. They were often knocked down to the highest bidder amidst the most revolting remarks, and when handed over to their task master were for the most part exposed to severer treatment than the greatest criminals in the worst organized prisons; even very young children were so put out, and were generally bought to be used as instruments of mendicancy.

Such a state of things as this called loudly for the interference of the legislature and government: the legislature and government did at last interfere, at least as regards the children and young persons. By a law passed in 1848, it was ordered that government should create special establishments for young paupers, beggars, and vagrants, and employ the boys, as much as possible, in agricultural labor, and bring them up to callings capable of being profitably exercised in the country. The first of these institutions was established at Ruyssselede for 600 boys, in 1849, and at Beernem near Ruyssselede for 300 girls, in 1853: they may in fact be regarded as one institution, being both under the management of the same director, and being made to work into one another, as will appear in the sequel. We first visited Ruyssselede, the establishment for boys, and, as the day was a thorough soaker, our observations were necessarily confined to the house and its immediate vicinity.

You will observe that I speak of *the house*, not of *the houses*, for though the system at Ruyssselede has in a great measure been modeled upon that of Mettray, where the young people live in separate families, the paramount consideration of expense caused the Belgian government to adopt the cheaper course of purchasing the buildings of a large sugar manufactory and adapting them to the purposes of a reformatory institution: but this unfortunately rendered it quite impossible for them to adopt the formation of distinct families. There is another fundamental difference, which is of more importance to the English student than to the Belgian: the inmates do not belong to precisely the same class as at Mettray. At Mettray they are exclusively young criminals, acquitted on the score of ignorance, at Ruyssselede less than half belong to this class; the rest are poor children sent by the parishes, or by benevolent societies or individuals: in other words the same establishment serves both as reformatory and as industrial school. There appears to be very little difficulty about this where the principle of qualified acquittal is acted upon, but there will be strong objections against adopting such a course in England as long as we adhere to the principle, of first convicting the youthful offender and inflicting preliminary punishment for his offense.

M. Pol, the director of the Institution, received us very cordially, and conducted us personally over every part that could be visited on a thoroughly

rainy day: he is a man of powerful make, with an open, good natured countenance, and a frank easy manner, and no one can be long in his company without discovering that he has a heart cast in the same mould as those of Demetz, Verdier, and Ducpétiaux: he considers that his system is that of Mettray, simplified and reduced to a scale of expenditure more compatible with Belgian notions. Thus, as at Mettray, there are no prison walls; there are such walls and means of ordinary security, as would be found in ordinary farm buildings of the same magnitude, but nothing to remind the inmates that they are kept in as prisoners: at first the desertions and attempts to desert were numerous, but last year there were only five attempts at desertion, and these were unsuccessful. His success in this respect affords us a most valuable example, for he worked under great disadvantages; instead of beginning as at Mettray with a staff of assistants twice as numerous as the first consignment of children, he began with two assistants to manage 60 children, so that the work of assimilating the raw material of the untutored population was necessarily very slow: now that the body at large have been brought into good training, new comers are introduced only in small numbers, and the assimilating powers of large majorities upon small minorities are brought into full operation. At present the whole body of officers and servants, including the director and the chaplain, who have to manage, teach, and overlook 600 boys, amounts to the number of eighteen, and M. Pol seems to consider that the force is sufficient: I must confess I came to a different conclusion: not from any deficiencies that could be detected in the arrangements, or in the working of the system, but, with the exception of M. Pol himself, they had all of them the heavy careworn look of men who are hard worked; the results show them to be a most conscientious zealous body of men, indeed any assistant who should show any indications of being otherwise would be quietly withdrawn on the earliest opportunity. The right kind of men are difficult to find, but when you have found them, there is something almost sublime about the thorough devotion with which they give themselves up to their Mission. For example at Mettray, the other day, there was too much reason to believe that certain pecuniary support would be withdrawn, to such an extent that the establishment must be wound up, and the further prosecution of it abandoned; whereupon the different employés, a body of young men from 21 to 35 years of age, not helpless creatures without resource to whom half a loaf would be better than no bread, but men of tried ability and vigor, who could at any time command more remunerative employment elsewhere—I say these young men waited on M. Demetz in a body, and offered to continue their services at half their salaries. Why? because their hearts were in the matter.

But to return to Ruyssselede, "as in water face answereth to face, so the heart of man to man," the heart of the teacher must sound the key note, or there will be no response in the heart of the taught: as soon as M. Pol had given me a short explanatory outline of his system, I applied my *pierre de touche*; do you sometimes gain the affections of any of your young people? The reply was given with a smile almost amounting to a laugh—"We should do very little good if we did not gain the hearts of the great majority: yes, I trust we do gain the affections of almost all of them who remain any length of time with us, but the parishes remove some of them before any good effect can be hoped for."

I have already intimated that the domestic arrangements have in great measure been dictated by the original construction of the fabric, which afforded no facilities for subdivision into families, but several of the long large galleries which are to be found in factories. The consequence is that all the colonists take their meals together in one large refectory, and for sleep they are distributed in two or three large dormitories. For bed, board, and general superintendence, they are divided into divisions of 100 each, at the head of which is placed an overlooker, who is also the overlooker and teacher of a workshop, and, as he sleeps at the head of his division, has literally no relief by day or night: each division is subdivided into two sections, and the overlooker is assisted by a chief and under chief selected by the director, quarterly, out of each section, and respectively distinguished by a red or yellow stripe on the left arm: the beds of each division and section are placed together, and they dine together at the same table, the members of each section taking it by turns to prepare the tables &c.: when meal time arrives the divisions form in military

order on the grand square, and march off to their several tables to the music of a brass band; when all are in their places the trumpet sounds, the superintendents take off their caps, there is a dead silence, silence that may be felt for a minute and a half, but there is a frequent motion of little fingers figuring the sign of the cross as in Roman Catholic devotions, the children are saying grace before meat, in all the noiseless solemnity of the Society of Friends: again the trumpet sounds, and the whole body of hungry workers sits down to the quiet orderly enjoyment of its frugal repast: oh, it was a goodly sight to see six hundred rude but happy little faces smiling over their basins of *soupe maigre* and their scanty allowances of bread, yet it being a Friday, that was all their dinner, and at half past five they would have a supper on boiled potatoes; hard work and hard fare, aye and hard sleep o'nights, each in his clean comfortable little bed, with two little shelves for his Sunday clothes behind his pillow, in which, mid the cleanliness and neatness that reigns throughout the dormitory, he is taught to keep his own little belongings with cleanliness and neatness. In ordinary times the board of each child costs  $2\frac{1}{4}d.$ , a day, and his total cost for board, lodging, clothing and everything, amounts to less than  $5\frac{1}{2}d.$

There is such a strong general resemblance between the workshops, school-rooms, baths and chapel of any one reformatory establishment, and the workshops, school-rooms, baths, and chapel of any other, that I shall not enter into a particular description of those at Ruyselede: all the children are taught more or less the ordinary duties of a farm laborer, and, according to their various capacities and tastes, some of the employments ancillary to agriculture: the object is to create a peasantry, not a school of philosophy: the cultivation of the intellect is limited to reading, writing, and arithmetic, and elementary information on the employments on which they are engaged; and the result sought for is the production of cartwrights not carriage makers, harness makers not saddlers, joiners not cabinet makers: yet genius would not find it utterly impossible to emerge, for one of the rewards of good conduct is admission to a good library. I don't know what some of our friends would say to it, but both here and at Mettray I found that the processes of buying and selling are held in very little honor, there being a general notion that communities of such magnitude ought to supply their own wants without losing time in going to market: thus as regards flax, every process is worked in the colony, from sowing the seed to making the blouse and wearing it: hitherto they have been in the habit of selling their cattle and buying their butchers' meat, but the other day, having a fat cow to sell, they could not get a bid above £4, probably through some short-sighted understanding amongst the neighboring butchers: for the colony slaughtered the animal themselves, and found that the produce in meat would have cost them above twelve pounds: the colony has ceased to be a purchaser of butchers' meat.

There are two special heads of instruction on which I must say a word. As a reward for good conduct the colonists who have a turn for music are taught it, both vocal and instrumental; as we approached one of the class-rooms we heard a volume of heterogenous trumpeting, and on opening the door found from 40 to 50 youths, each practicing his own part with as much abstraction and composure as if he were miles away from the sound of any instrument but his own. A mannerly salute from all immediately on our entrance; then a full brass band, supported by a big drum and two small ones, performed the last scene in *Norma* with admirable precision; one little fellow, the first trumpet, showed himself a master of his instrument and he knew it, and the boy who presided over the big drum struck it with an aplomb that was meant to tell us that he had a hand above drumsticks; I had heard the same music at either opera house, but I must confess that there was a moral beauty about the scene in the class-room at Ruyselede, that went beyond *Grisi* and *Jenny Lind*. They then gave us *God save the Queen* in a satisfactory style, and we took our leave of the melancholy looking master and his promising class. M. Pol considers that music exercises a most salutary influence both on the performers, and those who take part in their concerts only as hearers; at Ruyselede it has this further advantage, that the proficient are admitted into the regimental bands, which for children of that rank is a piece of valuable preferment.

The other special head of instruction that I alluded to is instruction in seamanship, so far as that can be given on dry land, on a piece of ground



fitted with the bulwarks, masts, rigging, and sails of a large ship. When I first saw this kind of contrivance at Mettray, I could not refrain from intimating a doubt as to its practical utility, but I find that I was quite mistaken. In France the experiment was tried at the suggestion of the Minister of the Marine himself, and the youths so exercised at Mettray are received on real ship board as sailors, not as lads. At Ruyssede the success is still more striking: in the course of last year, the second of the experiment, no fewer than 64 colonists entered the mercantile and 3 the military marine, and their conduct has been so superior, that the establishment is overwhelmed with applications from ship owners. This is certainly a most important result, and most suggestive as regards reformatory institutions in our own country. We want sailors, and in all probability the supply will never fully meet the demand; the reformatory may be made a nursery for sailors, which will make up in religion, morals, and general instruction, more than will be deficient in experience of the actual rolling of the waves.

One of the young men that I have just spoken of brought with him on his return from his first voyage from the far ends of the world an offering of wax lights for the altar, a little act of acknowledgement creditable both to him, and to the institution, in the eyes even of those whose creed has little regard either for altars or wax lights. It can hardly be necessary for me to remind you that Belgium is eminently a Roman Catholic country: in fact they look down with some contempt upon the laxity of their co-religionists in France; at Ruyssede there is a regular chaplain, and a chapel so arranged that the prisoners in cellular confinement may take part in public worship, and there is on the part of the director the greatest anxiety that the young people shall perform their religious duties. There is the same anxiety at Mettray, but there are some striking differences in point of practice: in fact there is a little controversy on the point between M. Blanchard at Mettray and M. Pol at Ruyssede. At both institutions the children are brought to the point at which they ought to say their prayers, at Mettray the prayers are said aloud, at Ruyssede all is solemn silence. "How do you know that your children pray at all?" asks M. Blanchard. "How do you know that yours pray with the heart? for, if not, they had better not pray at all:" retorts M. Pol. "Man is a creature compounded of body and spirit, and must worship with the body as well as with the spirit: and the outward act at all events assists in preventing the mind from wandering." Such is the reply of M. Blanchard: You will be amused at finding that as regards confession both the practice and the reasoning is reversed. You are doubtless all of you aware that particular confession by the penitent to the priest is one of the cardinal observances of the Roman Catholic church, one most generally rejected by English Protestants, though retained I believe to some extent by the Lutherans. Now every serious Roman Catholic master of a family, as a matter of course, sends all the members of his family to confession four times a year. Says M. Pol, "We have substituted ourselves for the parents of the children: we must deal by them as a pious Catholic parent would deal by his children: we therefore compel all our children to go to confession four times a year: we have then done our duty: what follows rests with the chaplain, who has the sole care of the children as regards religion." Now hear M. Blanchard: "There is nothing in religion so much to be dreaded as hypocrisy; laxity, lukewarmness, infidelity are none of them so bad, because none of them are so hopeless as hypocrisy; we are determined to spare no pains to prevent our children from becoming hypocrites, we therefore hold out no inducements of compulsion or reward for the performance of individual religious duties. Our church exhorts to retirement for purposes of meditation, and requires periodical confession, and the chaplain enforces the observances by precept and example: but the director and managers do not even by a look express a preference for the boys who comply with them: the chapel is open for meditation, but the boys who choose to retire must do so during play time: nearly all of them do in fact go to confession, but some neglect the duty entirely, and are not made sensible of the slightest difference of treatment or consideration on that account, we can not forget that the conductors of the most infamous journal that disgraced the Revolution of 1848 were educated at an institution where religious observances were strictly enforced." This difference of principle and practice in two systems both of them eminently successful is very striking.

When M. Pol pointed out the arrangement in the chapel for prisoners in cell taking part in the services, we naturally fell into a discussion of the system of rewards and punishments. At Ruyssselede, as well as at Mettray, the system is based upon the undeniable fact that the maintenance and education of the young men are a great deal more than a full remuneration for all the labor that they can perform; they therefore pay no wages even for the most efficient work, but at Mettray, as a stimulus to industry, small monthly sums are awarded as prizes to the hardest workers, and invested for them in the savings' bank, whilst at Ruyssselede there is no money recompense whatever, and in consequence no savings' bank, no savings' bank book for the colonist to learn a little bit of accounts by studying his own, no practical knowledge of the use of money, no opportunity of punishment by inflicting fines, but a very great pecuniary charge to the institution is avoided. The rewards in use at Ruyssselede are honorable mention, public praise, instruction in music, promenades beyond the limits, visits to their families, admission to the library, gifts of tools and other articles, admission as candidates for inscription on the list of honor, inscription on the list of honor, which is a list made up quarterly and hung up in one of the principal rooms of the institution: in addition to these rewards to individuals the director is authorized to award collective rewards to the divisions and sections which are distinguished by good behavior, and count the greatest relative number of inscriptions on the list of honor; the only collective reward that I heard spoken of is the custody of the standard of the colony, which is entrusted to the best behaved division. The punishments in use are reprimand, private or public, exclusion from play, exclusion from music, forced march with or without handcuffs, and with or without reduction to a bread and water diet, loss of confidential employment, erasure from the list of honor, cellular confinement. No punishment is inflicted on the instant, the culprit is simply told that he will be reported, and the case is brought before the council, which is held every evening by the director and his assistants, after all parties have had ample time for cooling down: every instance of punishment is registered. You will hardly believe it, but during the whole of the year 1853, on an average population of more than 500 colonists, there were only 160 inflictions of punishment, 65 of which were for mere infractions of discipline. A solemn assembly of the whole colony is held once a month, at which the awarding of recompenses, and the administration of remonstrances, is gone through with much form.

M. Pol has strong objections to the punishment by cellular confinement, which is so highly thought of at Mettray: M. Pol considers that the prisoner does nothing but brood over his own evil thoughts: M. Demetz finds that the salutary reflection that is forced upon him makes him reconsider the error of his ways: perhaps the difference may be that at Mettray, where the employés are numerous, even the prisoners in cell can be well looked after, whilst the very limited number of employés renders that somewhat difficult at Ruyssselede. "How do you cure idleness?" I asked of M. Blanchard at Mettray. He replied, "When I find a boy will not exert himself notwithstanding our exhortations and the example of his comrades, I tell him that we have no wish to make him work unless he likes, but we can't let him set a bad example to the rest, and I lock him up in a cell with access to an airy yard in which he may take as much exercise as he pleases: he has the same meals as if he was at liberty, but whilst prisoners for other offenses are compelled to do their share of work, he is rigidly deprived of all means of employing himself; he thinks it fine fun for the first day, but he soon gets tired of it, and as soon as he chooses to ask for work he is set at liberty: after this he very seldom relapses into idleness."

Full of the success of this treatment at Mettray, I asked M. Pol, "Don't you apply cellular confinement as a remedy for idleness?" "Never," said he, "it is the very worst thing you could do: when I find a boy is downright idle, I tell him that all men are fallible, perhaps he is right and I am wrong, perhaps idleness is the right thing and industry wrong, and that I have no wish to make him work against his will, but that I can't let him stand in the way of the workmen, he must sit somewhere where he won't be in the way: so I get a chair, and make him sit doing nothing in the middle of the workshop in which his companions are all lustily at work: this treatment for a very few hours brings him to his senses."

"How do you punish idleness?" asked I a few days afterward, at the reform-

atory institution at Redhill in the county of Surrey. "Idleness is its own punishment here," was the reply: "we allow a small pecuniary recompense for work done, so that an industrious boy will earn from 3*d.* to 1*s.* a week, and is allowed to take 1*d.* out of it in treacle: three times a week the dinner is suet dumpling, which the boys are very fond of with treacle, and if a boy is idle he has no penny to buy treacle with." Thus it seems that morals as well as medicine have their allopathy, their homœopathy, and their hydropathy.

We did not see the infirmary, for it contained no patient at the time of our visit; the attendance upon the sick is not by sisters of charity but by the colonists themselves, that being one of the duties and privileges of the chiefs and under chiefs.

We did not see the cemetery, the weather was too rainy for us to go there, or into the farm, but the fact of there being a cemetery assigned for the burial of deceased officers and colonists exerts an important influence. In France and Belgium, as elsewhere, the mortal remains of the dead pauper are buried out of the sight of the survivors with no great ceremony: a few deal boards and shovelfulls of quick lime, and a hurried formula in a dead language gabbled over with little sympathy,—such are the earth to earth and dust to dust of the poor wretch that dies in prison, and there are not wanting persons who consider that it is quite enough. Not so thought the founders of Mettray: not so thought M. Ducpétieux and the Belgian government. It was a noble inspiration that led M. M. de Courteilles and M. Demetz, from the very beginning, to include in their arrangements one of those solemn sepulchral gardens which I never see without being reminded of the German word for cemetery, *Gotta Arkner*, (God's acre:) there, from the very first, at the end of the principal avenue, was prepared the tomb in which are already deposited the honored remains of M. de Courteilles, fulfilling, as far as human foresight could contribute thereto, the aspiration expressed so fervently in his last will, "With them would I live, with them would I die, with them would I rise again;" the same tomb in which, when the spirit of the just man is called to its reward, the remains of M. Demetz are to be deposited, by the side of those of his friend, whilst all around arise in severe serenity, the plants and headstones that mark the last earthly resting places of the officers and colonists who have died in the institution. A gentleman of the French bar gives an account of the funeral of a colonist which took place during his visit, with all the imposing ceremony of a procession headed by the clergy, and the emblems of the Roman Catholic church, and made solemn by the cadence of funeral music. It is said that no single act of forethought or kindness had so powerful an effect in winning the affections of the survivors, as the first funeral: there could be no suspicion of interested motives in caring for the dead: "It is true then that they value us for ourselves," was the general observation: "they don't shovel our dead bodies into a hole with quick lime." I have already mentioned we did not see the cemetery at Ruyssselede, but I believe it is constructed on the same principle, and attended with the same effects.

And what is the general result of the system at Ruyssselede? The result is that the most of the young people look back to it as their home, revisit it whenever they can, and always find a welcome to bed and board, as at home; for these visits of former colonists are much encouraged, as they are found to exercise a most salutary influence on those that are still in pupilage. Though the average period of detention is little more than a year, the number that have turned out ill after their being placed out in the world seems hitherto to be about 5 per cent.: any comparison in this respect with the French institutions would however be fallacious, for less than one half of the Belgian colonists have criminal antecedents, and they are generally placed out because they are considered fit to be placed out, and not merely because some definite period of detention has arrived. That the success of the institution at Ruyssselede has been most complete it is impossible for a moment to deny; its young men are in such demand that the farm of the institution itself has to be worked with youthful hands of which the vigor hardly comes up to the good will; and all this is effected at so small a cost, indeed necessity is here as elsewhere the mother of invention, if the parsimonious farmers and peasantry of Flanders saw their youthful poor maintained on the same footing as at Mettray, they would burn the buildings, and stone the director. But I am satisfied that in the long run Mettray

will be found the cheaper system; for, as I have shown in my description of that establishment, it contains within itself the elements of reproduction: it would be invidious to cite names of persons as being qualified to succeed M. Demetz, but there they are, selected, trained, exercised for the purpose of commanding as chiefs, and not merely assisting as subalterns; much of the extra expense is caused by this very element in the system; and the nearer approach to self-government through a body of elective elder brothers will make the task of the successor all the easier; but what is to become of Ruyssede should M. Pol be removed? Why is St. Hubert, the other great Belgian reformatory, a failure? Is some one of the untiring camels, that I saw performing their never-ending tasks with so much patience, suddenly to be endued with the vigor and paces of the war-horse? Go to Ruyssede, observe it minutely, study it carefully, no chapter of practical wisdom will better repay the study, but beware of its self-consuming penny policy.

From Ruyssede we went to the girls' school at Beernem, which is conducted by sisters of charity, under the same director and chaplain as the boys' establishment at Ruyssede, of which it is in fact the complement, and is conducted on exactly the same plan with such alterations as are dictated by the difference of sex: the boys do the masonry, joiners' work, and the like of the female establishment, and the girls are to do the washing and the like for the male establishment. The superintendent sister conducted us over the buildings, which were admirable in arrangement and of the most scrupulous cleanliness and neatness; time forbids my entering into details, but the only points for criticism that the scrutinizing eyes of some of us could detect were the use of the same room as refectory and chapel, and the absence of the provisions for regular bathing that we found at the boys' establishment. The instruction is in reading, writing, and arithmetic, sewing, spinning, knitting, washing, getting up linen, simple cottage cookery, the management of the farm-yard and cow-house, and the cultivation of the kitchen garden. There we saw them all silently at work learning to be farm servants, and in due time to bless the homely store of the Flemish peasant, not qualifying themselves to inundate the world with a deluge of nursery governesses. On the whole they looked less sprightly than the boys; how should this be? Is it that working in silence is less congenial to the female nature? Or has the fact that they have no instrumental music something to do with it? It is, to say the least, a singular coincidence that of all the reformatory institutions which I have visited, those only can be said to be absolutely successful in which a prominent place is given to instrumental music. Is not the secret to be found in the words put by an acute observer of human nature in the mouth of his itinerant exhibitor of horsemanship—"People must be amused. They can't be always a learning, nor yet they can't be always a working, they aren't made for it. You must have us, Squire. Do the wise thing and the kind thing too, and make the best of us; not the worst."\*

Of the results of the girls' institution, at Beernem, I can not speak, for it has only just been established; but with all my difference of creed, I can not for a moment doubt but that a blessing will attend the faithful labors of those unpretending sisters.

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\* "Hard Times."

VISIT TO AGRICULTURAL REFORM SCHOOL AT RUYSELEDE, IN BELGIUM,

In September, 1853, by REV. J. P. NORRIS, *Inspector of Schools under Committee of Council on Education, England.*

The establishment occupies an extensive range of buildings, formerly a sugar manufactory, but largely added to and adapted to their present purpose at the expense of the Government in 1849-50.

The entrance is flanked by two handsome residences, occupied by the director, the chaplain, and the other principal officers of the institution. In the open space between them have been erected the masts and rigging of a schooner, reminding one of Norwood. Beyond is the long front of the main building, three stories high, comprising, on the left, two spacious square school-rooms; on the right, the dining hall; and overhead, the four dormitories, each containing 124 beds, and measuring about 150 feet by 40.

Passing through the central gateway, under the belfry, we found ourselves in a spacious quadrangle, enclosed on its three remaining sides by a range of workshops and other offices, one story high, and of regular architecture, with the chapel in one corner. Outside this quadrangle, on the east, lie the kitchen gardens, and on the south the farm buildings.

Under the guidance of the chief superintendent, we made the tour of these buildings, commencing with the dormitories, and then passing through the long dining hall to the kitchen and engine room. The steam-engine, (four horses power,) is conveniently placed at the corner of the quadrangle, so as to chop vegetables, and boil them for the boys' dinner on one side, thrash and winnow corn and boil cow meat on the other, and serve the cooperage and forge-shops on the third.

The inspection of the workshops occupied more than two hours, and most interesting it was; the boys were all at their several trades, and seemed to work with alacrity and cheerfulness. Silence is required in all the workshops. Each is presided over by a master tradesman, who gives occasionally a lecture to his class upon the work in which they are engaged. These lectures are a recent experiment, and are attended with the best results. The following schedule gives the proportions in which the colonists are distributed through their several occupations:—

Tailors, menders, and darners, .....	84
Shoemakers, .....	26
Straw-plaiters and hat-makers, .....	63
Flax-pickers, dressers, and winders, ....	22
Spinners and weavers, .....	65
Joiners, cartwrights, and coopers, .....	23
Blacksmiths, locksmiths, and machinists, .....	20
Bookbinders, .....	2
Movable brigade, breaking stones, &c., .....	30
Total in workshops, .....	— 335
Washers, .....	12
Cleaners, &c., .....	31
Cooks, bakers, and servants, .....	30
Porters, trumpeters, &c., .....	6
Total in household work, .....	— 79
The rest are employed in the farm or garden:—	
In the kitchen garden, &c., .....	50
With the teams, &c., .....	9
About the cow-houses, pig-styes, poultry, barns, &c., .....	24
Total in agriculture, .....	— 83
Making in all, .....	497

The total number of colonists at the time of our visit was 527. Some were in

the infirmary, some few on leave, and two or three undergoing the punishment of confinement.

The proper business of the institution being "the reformation of destitute, mendicant, and vagrant juveniles," the *discipline* is of course its most important feature. And here there is a marked difference between Ruyssselede and the Rauhen-haus or Mettray. In these latter colonies the children are grouped in families, and the order is that of the *family* throughout; at Ruyssselede the discipline is *military*, and the arrangements resemble those of a *barrack*. The effect of this system appeared remarkably in the alacrity and precision of all their movements.

They are called each morning, (at five o'clock,) by a trumpeter; twenty minutes are allowed for washing, prayers, and making beds. They are then drilled for an hour and a half in the court-yard; and after breakfast marched off to their work in brigades, to the sound of fifes. At eleven o'clock the most deserving are taken from their works, as a reward, to practice instrumental music. They greeted us with the air of "God save the Queen," played admirably well on brass instruments. After dinner they are allowed half an hour for recreation; then an hour and a half of schooling, and three hours of industrial work. After supper, school again till eight, when they are summoned by the trumpeter to the muster-call, prayers, and bed.

Thus throughout the day they are under active supervision; nor is it relaxed at night. All night the lamps are burning in the dormitories, and each room has its superintendent. To this constant oversight, and still more to the persevering efforts of the chaplain and schoolmaster to bring religious influences to bear upon them individually, the rare need of punishment is to be ascribed. When reproof or degradation is disregarded, the only kind of punishment resorted to is solitary confinement for a day, or perhaps two days. Fifteen cells were pointed out to us adjoining the chapel, and within hearing of the services, resembling in their arrangements those of our model prisons. When one considers the class from which these 500 boys have been drawn, it is satisfactory to learn that more than two or three of these are seldom occupied at once. The rewards are public commendation, stripes of honor on the sleeve, promotion to offices of trust, admission to the band, and finally, on the expiration of their time, apprenticeship to some trade or service in the establishment.

The military effect is increased by the uniforms of the officers, and by the constant use of the trumpet instead of the bell. The boys' dress is very much what it would be if they were at their homes; and unless one sees them in the mass, one hardly finds out that it is a uniform. If the superintendent called boys to take messages, fetch keys, &c., they moved briskly, and seemed alert. There was no skulking, and no appearance of being afraid. Whilst we were in one of the rooms, a little fellow came in to fetch something, with his hat on; the superintendent called to him directly, "Où est votre chapeau?" he smiled, and took it off; he had lately come. They did not look merry, nor particularly happy, but certainly not the reverse; perhaps this was partly due to the rule of silence during work.

Of course the only sure test of success is to be found in the behavior of the colonists after leaving the establishment. Thus far it has been highly satisfactory.

Of 36 colonists, discharged in 1850 and 1851—

31 are reported irreproachable;  
2 conduct themselves tolerably;  
1 has been lost sight of;  
2 are ill conducted.

Of 135, discharged in 1852—

116 are reported irreproachable ;  
19 are conducting themselves tolerably ;  
3 are lost sight of ;  
1 is dead ;  
5 have relapsed into vagrancy or begging.

Of these 135, the average stay in the establishment had been two years. Ninety-five of them were sent back to their several communes, on the demand of the local authorities. Forty, more particularly distinguished for good conduct, were placed out by the care of the director. There is a fund to meet their wants on first going out.

The officers appear to be unanimously of opinion that agriculture is the best kind of employment for boys undergoing reformatory training. The necessity of accommodating the arrangements to this specific purpose, as well as the poverty of the soil, ought to be taken into account in estimating the results of the agricultural operations.

The area of land now under cultivation is about 256 English statute acres.

The most important of the crops appeared to be rye, (96 acres, worth £4 16s. per acre,) potatoes, (46 acres, worth £7 3s. 4d. per acre,) and kitchen vegetables, (15 acres, worth £8 5s. per acre.) Besides these, there were crops of oats, flax, rape, buckwheat, clover, roots of various kinds, and 8 acres of meadow and orchard.

The following is an account of the live stock at the end of 1852, (value about £700.)

29 cows,	50 pigs, Essex and Fleming,
13 heifers and bullocks,	17 sheep,
9 oxen, Fleming and Durham,	54 cocks and hens,
3 bulls,	7 turkeys,
10 horses,	26 pigeons,
1 ass,	4 peacocks.

The number of milch cows is now increased to forty-five. They are milked three times a day, and were reported to be giving 300 litres, that is, about sixty-six gallons, a day. The cow-house is well worthy of a visit; the fittings are entirely made of stone slabs, one massive block, with a trough cut in it, forming the head of each stall, and a large slab set on its side, the division. A central passage runs lengthwise down the building, and on either side are ranged twenty-two stalls. The arrangement of the farm-yard seemed to be of the most approved plan. The whole drains into a tank, and the mechanical operations are performed by the steam-engine.

It is not considered that the farm has yet reached its normal state; during the preceding year several expenses have been incurred that will not recur to the same amount; the agricultural implements were completed at a cost of £40; the live stock was increased at a cost of £58; it was necessary to purchase food for the cattle at an expense of £262; £27 worth of manure was bought, and £119 worth of seed.

These extraordinary expenses raised the total expenditure for the year to the sum of £1,749.

The value of the year's produce was £1,980.

This balance of £231 is clearly much less than what ought to be realized in a normal year, considering that the ground is rent free.

The farm accounts are kept distinct from those of the establishment.

The establishment charges, properly so called, for the year 1852, were as follow:—

Victualing, .....	£1,889
Officers' household, .....	374
Officers' salaries, .....	564
Fuel and lighting, .....	166
Cleaning, washing, and office expenses, .....	81
Expenses of school-room and Divine service, .....	16
Clothing for colonists, .....	400
Bedding and furniture, .....	96
Uniform of superintendents, .....	18
Medicine in the infirmary, .....	9
Maintenance of buildings and the steam-engine, .....	106
Total, .....	£3,710

Thus it appears that the expense of victualing is one-half of the whole, and that the cost of maintenance per head per day may be put down at *twopence halfpenny*.

Adding to this, for the other charges enumerated above, another twopence halfpenny, we get fivepence per day per head as the expense of the establishment.

It is probable that next year, when the girls' school will be in operation, and the improvements of the property will begin to tell, the expense will be materially lessened. It is hoped that the workshops may be made more profitable than they have hitherto been.

Adding to the expenditure given above, (£3,710,) an additional sum of £1,200, expended during the year, but represented by property still in hand, we get a grand total for the year of £4,910.

To meet this, £3,390 have been received on account of colonists from their several communes; and £241 have been realized by the produce of the industrial department. Total receipts, £3,631.

The establishment is not therefore yet self-supporting. A deficit of £1,279 on the year 1852, remained to be covered by the Government grant.

These figures have been taken from the annual report to the Belgian Minister of Justice. Considering that the colony is only three years old, they are most satisfactory.

At a time when the abolition of transportation is directing general attention in our own country to the subject of reformatory schools, this experiment, which has been so successfully tried at Ruyselede, can not fail to be regarded with interest.

It has been suggested to me that the establishment of such an institution as this in some of our mining or manufacturing districts—where the boys' labor would find a ready market—might be not only a most useful, but also a profitable speculation.

[NOTE.—M. Dupeñiaux has been good enough to look over the sheets of this Appendix, and to supply me with more correct information on three important points.

1st. The schedule of employment gives an erroneous impression of the proper time employed in agriculture, which is by far the most important of the occupations of the inmates; the governor attaches the greatest importance to the alternation of field labor with the workshops.

2d. It is quite clear that during the current year the receipts will balance the expenditure, and therefore the Government grant will be entirely reimbursed.

3d. The girls' school was opened on the first of October, and bids fair to realize the expectations of its founders.]



## HOLLAND.

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THE government of the Netherlands was one of the earliest in Europe to classify its criminals—separating those under eighteen years from the older, by placing the former at first, of both sexes, in a central penitentiary at Rotterdam, and after a trial of the inconvenience of associating the boys and girls under the same roof, by removing the girls to a separate establishment at Amsterdam. M. Cousin, in his report on "*The state of education in Holland as regards schools for the working classes and for the poor,*" gives the following account of a visit to the institution at Rotterdam in 1836.

### PRISON AND SCHOOL FOR JUVENILE OFFENDERS AT ROTTERDAM.

I saw a charitable institution at Rotterdam, so singular in its nature, and where primary instruction forms so important a part, that I must say a few words respecting it; I mean the penitentiary for young boys. I shall give a sufficiently correct notion of the excellent system upon which the prisons in Holland are managed, by saying, that the central prisons are divided into two classes, the one for young people below eighteen or twenty years of age, the other for older persons. The central penitentiary for young persons, established at Rotterdam, used to receive young prisoners of both sexes; they were rigidly separated from each other in the court yards, and in the rooms where they got their meals, and there were distinct schools for each sex. In spite of all these precautions, however, experience demonstrated the necessity of separating them entirely, and of having one penitentiary for boys and another for girls. The girls are at Amsterdam; the boys at Rotterdam. I examined the last with the most minute attention.

The object which they have in view in those places is not only to make the young people submissive and correct in their conduct during the time of their imprisonment, but to improve them. The imprisonment itself, and the severity of the discipline, constitute the just punishment for the offense; for it is indispensable that there should be punishment. But the chastisement would not be adapted to its proper end, if it did not tend to improve the criminal, and every possible care is taken that the prison should deserve the title of a penitentiary. They work upon the young offenders by the combined effects of the prison discipline; 1st, by the discipline to which they are subjected, in order to give them notions of order and of submission to authority; and 2dly, by the labor they have to go through, for which purpose there are workshops of different kinds. The system of the house is military; all the officers are dressed in uniform, and preserve a grave and decent deportment, which of itself is an excellent lesson. The diet is wholesome, but very coarse; and so it ought to be. There is not a separate cell for each prisoner, but the dormitories have only a small number of beds, which are all hammocks, and every thing was clean and conveniently arranged.

The school consists of about sixty young prisoners, all dressed alike in coarse but clean linen jackets and trousers. I was very much struck with the progress which their copy books showed they had made, and frequently in a very short time; and I was particularly pleased with their singing. We must, however, recollect that it was not in intelligence these youths were wanting. The master is a young man, with a grave and mild manner, who seems like the father of his pupils. It had been proposed to give him one of the jailers as an assistant to keep order; this he declined, assigning as a reason, that it would look as if he was afraid; and so he manages the whole school himself. He devotes his

whole life to this sacred duty: he knows every one of his pupils individually, and endeavors to gain their confidence. He does not lose sight of them even after they have left the house, but continues to look after them; they get situations upon his recommendation, and he keeps up a regular correspondence with every one of them. But such a system would be impossible, if the pupils were not limited to a small number; were not this the case, all that one man could do would be to instruct them as well as he could, so long as they remained under his immediate care; and it would be impossible for him to look after them in their future career. If, in such an establishment, the number of prisoners be considerable, they ought to be carefully separated, and committed, in divisions of fifty or sixty at most, to the care of one master, who should be specially charged, not only with the duty of instructing them, but with their education, and who should be not only responsible for them at the time, but should continue to watch over them afterward.

I was surprised to learn, that this central prison for boys, the only one in all Holland, did not then contain more than from sixty to eighty prisoners; so that, adding seventy, who were expected from a depôt at Leyden, there were, at most, only 150,\* out of a population of 2,500,000! To find a solution of this phenomenon, I had only to reflect upon the excellent schools I had every where met with. The charges upon the towns for the support of the schools produce then this result, that there are fewer offenses and fewer crimes; and consequently less to pay for police, and for the prevention and punishment of crime. In Rotterdam, a commercial town, of nearly 100,000 inhabitants, filled with merchandize, and where the number of canals and bridges afford great facilities to depredators, robberies are rare, and burglaries, accompanied by acts of violence, so much so, that the gentlemen who accompanied us, assured me that it would be very difficult for them to mention any. It is with grief that I contemplate the mistaken zeal, the illogical reasoning of certain philanthropists, and even of certain governments, who bestow so much pains upon prisons, and neglect schools: they allow crime to spring up and vicious habits to take root, by the utter neglect of all moral training and of all education in children; and when crime is grown and is strong, and full of life, they attempt to cope with it; they try to subdue it by the terror of punishment, or to mitigate it, in some degree, by gentleness and kindness. After having exhausted all their resources, both of thought and of money, they are astonished to find that their efforts are vain; and why, because all they do is in direct opposition to common sense. To correct is very important, but to prevent is far more so. The seeds of morality and of piety must be early sown in the heart of the child, in order that they may be found again and be made to shoot forth in the breast of the man, whom adverse circumstances may have brought under the avenging hand of the law. To educate the people is the necessary foundation of all good prison discipline. It is not the purpose of a penitentiary to change monsters into men; but to revive in the breasts of those who have gone astray, the principles which were taught and inculcated to them in their youth, and which they acknowledged and carried into practice in former days, in the schools of their infancy, before passion and wretchedness, and bad example, and the evil chances of life had hurried them away from the paths of rectitude. To correct, we must excite remorse, and awaken the voice of conscience; but how can we recall a sound that had never been heard? how are we to revive a language that had never been taught? If to demonstrate, presupposes principles already agreed upon, if we are to correct, we must also presuppose an admitted rule; some feeling of obligation and of duty; a knowledge of good and evil; which, though forgotten, has not been rooted out; some pre-existent virtuous habits, which are to be brought back by judicious treatment, and be made to triumph over those more recently acquired, which had shut out the earlier and better feelings. I approve of, nay, I bless with my whole heart, every kind of penitentiary; but I consider that they must forever remain almost fruitless, unless their power to reclaim is made to rest upon the effect of schools for the people universally established, attendance upon which is obligatory, and where instruction is considered as only one of the means of education.

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\* Many of these juvenile offenders were mere vagabonds, whom the tribunals do not hesitate to commit to prison, because they know the pains that will be bestowed on their moral education in the penitentiary.

## PHILANTHROPIC SOCIETY FOR THE PREVENTION OF CRIME;

AND THE

RED HILL REFORM SCHOOL AND FARM, (ENGLAND.)

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THE Philanthropic Society was established in 1788, and incorporated in 1806, for the Prevention of Crime, by the reformation of Juvenile Offenders, and by the Industrial Education of the destitute offspring, of convicted felons.

At the outset both boys and girls were received, and were distributed into families occupying distinct houses. Each family pursuing a different trade, all the children being destined as far as practicable, for apprenticeship to farm labor—the Society thus anticipating that form of organization, and much of the detail of arrangement, which are now thought in Europe to be indispensable to the successful working of a reformatory for young offenders and criminals. These points are distinctly presented in the annual report of the Society for 1788 and 1789, from which the following extracts are taken:

A single child was first put out to nurse, to which several more were soon added; when the number amounted to twelve, a small house of £10 per annum rent was hired, in a situation where more could easily be obtained as they might be wanted. A matron was placed there, to superintend the household concerns, and the government of the wards; such of them as were capable, were employed in knitting stockings, and weaving of lace and garters.

A second house was soon hired; and presently a third; the number of wards was increased to twenty; and among them were several from ten to fourteen years old. The boys and girls were now separated. A shoemaker was placed in the second house; several of the elder boys began this necessary branch of manufacture, and already the whole seminary is supplied with shoes made within itself.

In the third house is a tailor, who has a certain number of wards under his tuition. It is intended that all shall learn knitting, spinning, or some such employment as may be useful to them in old age and infirmity.

Agriculture is the grand source to which the Society looks for employment for their wards. Agriculture, man's natural labor, and the primary spring of riches, of health, and of happiness.

Our populous cities and towns are already too much crowded with manufacturers, mechanics, and menial servants, who flock from all parts of the country. *To preserve the just balance, let us, then, send to wholesome air and exercise the miserable wretches, who are now perishing upon dunghills in London, and form them into a hardy race of husbandmen, from the waste of society, to populate and cultivate the waste and barren parts of the country.*

*The mode of living is in distinct houses, as separate families. A manufacturer has a house for himself and his wife, if married, and a certain number of wards, whom they are to regard as their own children. In these respects, the design is to approach as nearly as possible to common life.*

They have two banyan days every week, or days when meat is not allowed. Their beds are laid on a kind of wicker hurdle, which is removed in the day time to gain room for work. Utility only is consulted in every arrangement, and as the wards are forming for the humble station of laborers, it is thought an important care not to accustom them to conveniences and indulgences, of which afterward they might severely feel the want.

They have regular hours for every avocation; and prayers in the established form of worship every morning and evening. To preserve good order, and to

give them ideas of services to each other, certain wards are appointed daily as stewards for domestic offices; these lay and remove the cloth, and wait on their companions at table. They are called to every different exercise by the ringing of a bell. Each master or mistress keeps a day-book of their children's conduct, minuting down any fault or desert that is proper to be noticed. This day-book is an index to the character, and a most powerful instrument of forming it to good. The calendar of their faults is termed the *black book*, and the disgrace of being on this list is more dreaded by them than a chastisement.

They are governed rather by the influence of rewards than punishments; to be omitted in the former, keeps the same distinction between merit and demerit as being included in the latter, while the one exalts and the other debases the mind.

At certain times they are called together, the book of character read and commented upon, and praise or blame publicly bestowed.

To the most distinguished, there is given, weekly, a ticket or testimony of good behavior, and they are taught to consider these tickets as treasures, which they are to be diligent in accumulating.\*—Report for 1788, pp. 33—36.

The first part of the school of morals at present in practice is a day-book, kept in every house by the several masters and mistresses, as a record of faults and virtues, in their daily manners, occupations, and intercourse with each other. This record gives to their actions a sort of perpetuity, the idea of which operates with wonderful force as an incentive to a laudable, and a preventative of an improper conduct. Those who would despise a flogging, are kept in awe by the black book (as the calendar of faults is named;) and this simple means has already produced an astonishing effect in the manners of these children, and almost removed every trace of their former evil propensities.

From these several day-books the materials are collected into one common book, in the form of a ledger, in which an account is opened with every ward; he being made debtor to his faults, and creditor by his praiseworthy actions.

Every Sunday evening, between the hours of six and eight, the school of morals is opened: in this school an officer, called the regulator, presides. He explains to the children the nature of faults and virtues, as they tend to their happiness or misery, in a simple manner, and with familiar exemplifications, suited to their capacities. He then distributes rewards and punishments.

These consist chiefly in tokens of honor or disgrace. Those against whom no faults worthy of notice are alledged for the preceding week, have a ticket expressive, generally, of good behavior. These tickets are preserved for each proprietor. Those who are found guilty of slight faults only, are punished merely with the deprivation of one or more tickets. Faults of a more serious kind, or frequent repetitions of slighter faults, are noticed by badges of disgrace, which are to be worn till a certain term of good behavior shall purchase their removal. Chastisement is as rarely bestowed as possible, and is performed with solemnity in public. Every transaction, either of reward or punishment, of these weekly schools, is registered.—Report for 1789, pp. 38—40.

A carpenter was placed to occupy the fourth house which was hired. There are now six shoemakers, six tailors, six carpenters; and for the time and their ages, the progress made in these several callings is by no means contemptible. The other boys knit stockings or weave garters.

The girls are employed in needlework and knitting; they are in general, younger than the boys, and have, consequently, made less advances in industry.

A place has been hired adjoining to the house, for a carpenter's shop; a small spot of garden ground has been also taken, and the boys assist the gardener at their leisure hours.—Report for 1789.

This system was not long adhered to, the Society gradually concentrating its operations into one main establishment in St. George's Fields for residence, and mechanical industry, with a small probationary school of reform for the more vicious and criminal boys, in Bemandsey. This scheme was discontinued in 1817, on the ground of economy, and established instead, on a part of the large premises in St. George's Fields. Here the great object was to train all

\* This idea was adopted from the practice of Mr. Raikes, of Gloucester, the Institutor of Sunday Schools.

the inmates to some mechanical pursuit, and after the evidence of suitable proficiency, the boys were apprenticed to a master in the branch of business, or their friends assisted to find them employment. The whole number of children, admitted up to 1848, was upward of 1400.

In 1846, Rev. Sidney Turner was appointed resident chaplain, to which office was assigned not only the religious but general superintendence. In consequence of his representations, a change in the location, organization and employments of the institution was effected. Having visited Mettray, and other farm schools of the same character in France and Germany, in company with Mr. Paynter, a police magistrate, and of Mr. Gladstone, the treasurer of the Society, it was recommended by him to transfer the institution to the country, where the boys could be taught gardening, agriculture, and out-door employment. In his report for 1848 he remarks:

A well organized country establishment, indeed, carried on upon a large scale, and especially conducted on the system of *family* distribution and superintendence, which has been found so successful at Hamburg and at Mettray, seems to promise so many, and such varied and permanent advantages, as may fully justify the interest which the more active members of your body have taken in it, and the sympathy which has been so widely and liberally evinced in the success of your efforts among the well-wishers to the juvenile offender's reformation. Many of the most serious of the obstacles that impede the good working of a large London School of industrial and religious discipline, such as the Philanthropic, will at once be removed or greatly lessened by the transfer of the school to a country situation.

In London it is impossible to give the boys those occasional *holidays*, which are so useful as encouragements to their industrial exertions, or to employ them in the execution of commissions, the taking out letters, &c., which is so useful as an exercise of the boy's moral responsibility, and train him to deserve the trust and confidence of others, without exposing him to the falling in with his former corrupt associates, and renewing their connection with him. The boy is necessarily, for the most part, kept secluded, and thus brought up upon an artificial system; whereas, after a short interval of probation, it should be the plan of the reform school that receives him, to make all his habits as natural as possible, and as near to those of the common life he has to enter into, when his course of discipline and education is over, as a proper superintendence and observation of his conduct will admit of.

So again as to his *employment*. In a London school, it is impossible to introduce any but the commoner and more sedentary trades, such as tailoring, shoe-making, mat, brush, and basket making, and the like; and as the numbers admitted into the institution increase, and the boys are placed out earlier than formerly, the amount of employment is found insufficient to give them that *full regular* occupation which is so essential to their proper training; and the value of the boy's work is greatly diminished, the boy leaving the workshop almost as soon as he has made sufficient progress in his art to make his labor profitable. Let the institution be a large one, and a really agricultural one, a *genuine Farm School*, as far as possible, both self-supplying, and self-supporting, and there would be little difficulty in ensuring the presence of that most essential condition of success—*constant, and yet varied* employment.

The advantage of such a country school would be no less seen, I believe, in the greater opportunities it would give the boy trained in it of being *useful in after life*, and so of earning a sufficient maintenance.

After some difficulty in procuring an eligible situation, an estate of about 140 acres, known as the Red Hill farm, near Reigate, in the county of Surrey, on the Brighton Railway, was obtained on a lease of 150 years, with the privilege of purchase at any time, on specified terms. Buildings were erected for a dwelling house for the director, a farm house and appurtenances, a chapel, school-room, and two lodging houses, each capable of accommodating fifty-six children and their overseers.

## REFORM SCHOOL AND FARM

FOR

JUVENILE CRIMINALS, AT RED HILL, NEAR REIGATE.

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The school at Red Hill was commenced in April, 1849, by the admission of three lads; and in the course of two months of fifteen more, mostly above fourteen years of age, and from country districts. At the close of the year there had been admitted sixty-five boys, including those which were at the institution in London. The following sketch of a visit to Red Hill within a year after it was opened, which was originally published in *Chambers' Journal*, will throw light on the organization and practical working of the institution.

On alighting at the Red Hill station, we were received by a neat young groom, who drove us in a small vehicle, very carefully and well, over a mile and a-half of roughish road to the chaplain's residence, into which we were politely ushered by another youth, who announced us to our host.

"Surely," I said when that gentleman arrived, "neither of those lads were ever convicts?"

"Yes," was the reply; "one was convicted once—the other, who is from Parkhurst, twice; but they are both so thoroughly reformed, that we trust them as fully as we do any of our other servants—some times with money to pay small bills."

On advancing to a sort of balcony to look around, we found ourselves on the top of one of that low range of eminences known as the Surrey Hills, with, if not an extensive, a cheerful and picturesque landscape to look upon. Immediately to the left stood a pretty group of buildings, comprising the chapel, a school-room, and two houses, each to contain sixty boys; the foundation-stone of the first having been laid by Prince Albert no longer ago than the 30th of April. These unpretending but tasteful Gothic edifices, relieved, as they were, by a back-ground of thick foliage, which stretched away at intervals to the boundaries of the estate, gave a sylvan, old-English character to the scene, which will doubtless be endeared to the memory of many an emigrant when laboring out his mission in the Antipodes. In front, in a dell, beyond a cutting through which the South-Eastern Railway passes, and half-hidden by tall trees, the farm-house in which the boys, now on the farm, are accommodated, partially revealed itself; while beyond, a cottage, in which the bailiff of the estate lives, was more plainly seen.

Dotted about the farm—of which our terraced point of view afforded a perfect supervision—were groups of juvenile laborers steadily plying their tasks. One small party were grubbing a hedge, their captain or monitor constructing a fire-heap of the refuse; a detachment of two was setting up a gate, under the direction of a carpenter; a third group was digging a field of what we afterwards found to be extremely hard clay; and a fourth was wheeling manure. We could also see flitting to and fro, immediately about the farm-house and offices, several small figures, employed in those little odd jobs that the "minding" of poultry, the feeding of pigs, the grooming of horses, and the stalling of oxen, entail upon the denizens of a farm-steading. The systematic activity which pervaded the whole estate, and the good order in which every thing appeared, bespoke rather an old-established than a recently-entered farm.

Having been gratified with this scene, we descended, under the guidance of our reverend host, to take a nearer view of the operations. On our way, he informed us that the extent of the farm is no more than 140 acres; but that, small as it is, he hoped, with some additions readily obtainable, that as many as 500 boys would be eventually trained upon it. It appears to have been admirably chosen for the purpose. These acres include every variety of soil, from light sand to the stiffest of clay, the generality of it consisting of ferruginous marl, the color of which

doubtless gave the name to the hill over which it is chiefly spread. The more stubborn part of the estate will not only supply what is chiefly required—labor—but will also be the means of instructing the pupils in the proper method of cultivating consolidated soils; while the modes of dealing with lighter land will be exemplified in the more friable sandy earths.

While approaching the nearest knot of young laborers, it happened that the recollection of a visit I had paid some years ago to the town-house of the society arose vividly in my mind. I remembered well, that although generally healthy, some of the boys seemed pale, and when you addressed them, answered furtively, and did not look straight into your face. But the ruddy, smiling countenance which was now turned up to return the pastor's greeting, formed a striking contrast to what I had noticed on the previous occasion. It beamed with health and pleasure: the first due to a free life in the country, changed from a pent-up existence in town; and the latter to the affable kindness of his treatment. The boy was "puddling" (ramming earth round the foundation of) a gate-post, and replied to certain suggestions respecting his mode of doing his task in a frank, fearless, but perfectly respectful manner. We passed on to the hedge-grubbing. This is hard work, and the boys were plying away manfully. Will lent force to every stroke of the pick, and every incision of the ax. The moment the director came in sight, a smile rose to every face. A large, spreading, obstinate root was giving a couple of the young grubbers a vast deal of trouble, and the superior, supposing the boys were not going about their task in the best manner, suggested an alteration in their plan. It was pleasing to see, instead of a servile or a dogged acquiescence in this hint, that the elder lad at once gave his reasons for the mode he had chosen for unearthing the root. A short argument ensued between the master and pupil, which ended in the decision that the latter was right. This showed the terms on which these two individuals—who might be described as antipodes in station, in morals, and in intellect—stood towards each other. The law of kindness (the only code practiced here) had brought both into perfect *rapprochment*. No restraint existed, except that imposed by propriety and respect. The monitor or captain of this group was also "drawn out" by our *cicerone* to explain the means by which he kept up ventilation in the burning heap which he was replenishing with refuse. This he did not manage very scientifically, but in a manner which showed he thoroughly understood the principles of combustion, and that his mind, as well as his hands, were engaged in the task.

At Red Hill free intercourse is cultivated and courted. No discipline is enforced which involves punishment so severe as to be much dreaded, and not the slightest restraint upon personal liberty is imposed. Any boy is free to leave the farm if he chooses to make his escape; there is neither wall, nor bolt, nor bar to hinder him. Five instances only of desertion have occurred since the school has been in actual operation. Of these misguided youths, who were all of the youngest class of inmates, three have returned of their own accord, begging to be again admitted; two others were sent back by their friends, the desire of seeing whom was the motive of their elopement. Although the labor is severe, the clerical chief has managed to instill into those under his charge a patient endurance, if not a love of it, and a tolerance of the restraints it imposes, far superior to the temptations of the miserable lawless liberty of their previous career of crime. It should, however, be remarked, that the lads in the Farm School have all suffered for their offenses, by imprisonment, or some other penalty, before their admission to it, and come mostly as volunteers under the impulse of repentance, and a desire to do better for themselves. The "colons" of Mettray, on the contrary, are all "détenus"—are literally convicts still under the sentence and restraint of law.

"Those boys whom we have left," I remarked, "are possibly the best-disposed in the school, and never were deeply dyed in crime?"

"On the contrary," was the reply, "among them are youths who have not only been frequently convicted and imprisoned for felonies, but were, before coming here, habitually addicted to faults which the laws do not punish. They seldom spoke without an imprecation, were frequently intoxicated, and were guilty of other vices, which one would imagine their youth precluded them from indulging in. Yet you now find them expressing themselves with propriety, and conducting themselves quite as well as most of the farm-boys in this parish."

At the extremity of the estate, beyond the bailiff's house, was a party of

younger boys digging a field of obstinate clay nearly as hard as unbaked brick. The superintendent, who directed their operations, gave them a good character for perseverance, and added, that he was some times surprised at the aptitude displayed by the boys when farm-tools were first put into their hands. Although their previous mode of life proved they could never before have been used to delving, draining, trimming hedgerows, &c., yet the intelligence many of them displayed when set about such work for the first time caused their instructor—whose former experience had lain among country parish apprentices—to marvel greatly. The truth is, the schemes and contrivances—criminal though they were—in which these lads were forced to engage to relieve the miseries of their old mode of life, have a tendency to sharpen their wits and brighten their intellects. As the most hardened metal takes the highest polish, so these youths, when thoroughly reformed and trained, are most often the brightest workmen.

To each their benignant pastor gave a kind word, even if it were one expressive of disapprobation for some fault; of which he pointed out the evil consequences with such plain and convincing reasoning, that the delinquent expressed contrition either in words or by a more expressive, because more spontaneous, look. He had manifestly tried to study each character, and adapted his arguments to suit its peculiarities, using such means of cure as were most efficacious for the special moral diseases under which the patient happened to labor.

In this lies the true secret of all reformatory efforts undertaken for the young. As in medicine, so in morals much depends upon adapting the remedies to the character and kind of disease. To bring every sort of mental obliquity under one mode of treatment, or one set of rules, is as irrational as if a physician were to treat his patients in classes, and administer to each class the same physic. Nothing can be more plain, than that, to cure immorality, the moral sentiments must be addressed; and this is impossible, or at most ineffectual, where the peculiarities of each moral ailment is not studied, and where any system of general routine is followed.

Conversing on this topic, we arrived at the farm-house, where we saw the scholars engaged in a variety of home duties—from baking and storing bread to mending stockings, in which useful avocation we detected two juniors in an out-house.

In the evening, at six, the boys were assembled in the school-room for instruction and prayers. An additional interest was occasioned by the circumstance of the resident chaplain having only the day before returned from a second visit to Mettray. After a prayer, and the reading and exposition of an appropriate chapter from the Testament, he gave the assembly an account of what he had seen, and read the answer to an address he had taken over to the Mettray boys from themselves, which we translate as follows:

**"THE BOYS OF THE AGRICULTURAL COLONY AT METTRAY TO THE YOUTHS OF THE PHILANTHROPIC FARM-SCHOOL.**

"DEAR FRIENDS AND BROTHERS IN THE LORD: Mr. Gladstone and Mr. Turner, your respected directors, have come to visit our colony, and we can hardly tell you how much pleasure we felt when Mr. Gladstone, after speaking to us about the farm-school, read to us your address.

"Thanks, dear friends, for this generous impulse of your hearts. You have well understood our feelings. Yes, we are—we shall always be—your brothers. The same love of what is good animates us both.

"Tears of joy and thankfulness glistened in our eyes as we heard your kind wishes for us; and our honored and excellent directors, the Viscount de Courteilles and M. Demetz, have been equally moved by them. Your sentiments are indeed noble and Christian.

"Dear brothers, we all owe much to God, who has directed the honored friends by whom both we and you are superintended. Do you pray—let us pray—for the founders of both our schools. Let us pray for their happiness, and for the welfare of the asylums which they have opened. When you kneel down each night before God, think of us in France, who, on our part, will add to our petitions a prayer for you in England.

"Like us, you say you have erred—you have known trouble. But like us, too, you have resolved to have done with your past life of disorder. You will succeed



in this, dear friends, for the providence of God has sent you enlightened and Christian friends. You have found in Mr. Gladstone and Mr. Turner what we have found in our worthy founders and directors. Let us follow their lessons. So shall we march among the foremost in the path of honor and virtue in which they lead us.

"Dear friends, we form this day an affectionate alliance with you—one that shall last. The ring which our directors send will be the substantial symbol of this union of our hearts with yours. You will see these words engraved on it, 'God, honor, union, recollection'—words which are our motto. Let them be also yours. Let us be grateful. Let us join together in strife against what is evil. Let us support one another in what is good. Let us love each other to the end.

"Dear friends and brothers, health and happiness to you all.

(Signed by the elder brothers and monitors,)

"LANOS, BELLONET, ANGEY, MAUCHIN, GUY, JOSSET.  
MARI, COLLOT, SOUVIGNE, HEBERT, CHEVALIER."

This was, the bearers of it were assured, the veritable composition of the subscribing boys. It was read on this occasion amidst the most profound attention. When the assembly broke up, the lads separated to their play-ground in an orderly manner. The young groom, however, departed for the stable to prepare the vehicle for our departure; for our most interesting visit was nearly over.

In a parting conversation with the resident chaplain, he told us that thirty-six reformed boys had already been sent to Algoa Bay; and that, despite the storm of disaffection raised in Cape Colony against the introduction of convicts, the lads were well received. They had scarcely stepped on shore, before every one of them was engaged, and the accounts since received of them were highly favorable.

Although the important results which will assuredly flow from this experiment can only be carried out by the extension of its plans, yet large numbers of pupils in such establishments would, for the reasons we have given, be an evil. Centralization and generalization would be as inevitable as they are much to be dreaded. To do any good, the mind of each boy must be influenced separately; and in a large school, this would be impossible for one superintendent to accomplish. The Philanthropic School is now within manageable bounds, and the chaplain knows each lad almost as intimately as he does his own children; but when the establishment is extended to 500 pupils, as is contemplated, much of his influence over individuals will cease. To obviate this, it is intended to make each "family" consist of sixty individuals, guided by a master (with an assistant) and his wife. The softening restraint instinctively imposed by the mere presence of a woman—setting aside her higher influences—will be most beneficial. Much—all, we may venture to say—will, however, depend upon the tact, temper, demeanor, and patience of these most important functionaries. It is here, indeed, that the point of difficulty in effecting the reformation of vicious habits and impulses in the young presents itself. Nearly all reformatory systems have failed from the unskillfulness, from the want of long-suffering forbearance, and of prompt but kindly firmness, on the part of those to whom the task of reformation has been confided. It is the possession of these qualities by the reverend principal, in an eminent degree, which has brought about the pleasing state of things we have described at the Red Hill Farm, and we look with some anxiety to the time when, notwithstanding his general supervision, the smallest of his functions will have to be delegated.

As we arrived at the Red Hill railway station for our return journey some time before the train started, we employed the interval in making inquiries as to the character the Philanthropic boys bore among their neighbors, who, we were previously informed, had at first looked upon the new colony with dread.\* Every account we received was, we are happy to find, favorable: the ex-criminals had not occasioned a single complaint.

\* A bargain had nearly been concluded at one time for a farm to the north of the metropolis; but so great was the horror of the contiguous gentry, that one of them actually presented the society with a donation of £1000, on condition that the scene of reformatory operations should be removed; and accordingly it was shifted to Surrey.



## GOVERNMENTAL PRISON FOR JUVENILE CRIMINALS.

AT

### PARKHURST PRISON, ISLE OF WIGHT

"This is a penal establishment for boys who have been sentenced to transportation, usually between the ages of 10 and 18, but even at 8 or 9 many have been thus sentenced, with a view of getting them here, and not long ago there were as many as 60 or 70 at this tender age. On the boy's first arrival at the prison he is placed in a probationary ward, where he is kept in separate confinement for 4 months or more. During this time he is not allowed to hold any intercourse with the other boys, but for at least five hours he is at different times in the presence of others, either for exercise, instruction, or religious service, and during the time he is in his cell, he is supplied with occupation and books, and is visited by the officers of the establishment. This is not, therefore, a stringent separate system. The boys appear in good spirits, cheerful and happy, nor does their health in any way suffer; indeed, boys have frequently asked to go back to the probationary ward after having left it, from feeling there a degree of security from temptation to commit prison offences, and consequently to incur punishment. After this the boys are placed together where they learn trades, and converse or play with each other, under the eye of warders—the meals being taken together, 360 in a large hall. The boys remain at Parkhurst from 2 to 3 years, sometimes longer, during this time a highly favorable change is generally perceptible in the whole disposition of the boy; there is a great difference between the first and second year, and a still greater difference between the third and the former year. The state of health has been remarkably good, only fourteen deaths having occurred during 8 years, among nearly 1,200 boys. On leaving Parkhurst they are generally sent to the colonies, and much depends on the circumstances in which they are there placed. In Western Australia, there is an officer of the government, styled the Guardian of Juvenile Emigrants, who is appointed to apprentice the boys and to see that the conditions of the indentures are fulfilled, visiting them once in six months. It is feared that in other colonies such provision has not yet been made, and that the boys are consequently exposed, on arriving, to much danger of falling back into dishonest means of gaining a livelihood. Excellent reports have been received recently of the conduct of boys sent out to Western Australia;—of 62 boys, 50 were first-rate lads, but 12, about 1-5th, were very troublesome, and great difficulty was felt in disposing of them. This has also been experienced in making satisfactory arrangements for those sent very young to Parkhurst, who after passing through the appointed time, and having received the requisite instruction, were not old enough to be sent abroad, and having a prison brand affixed to them, could not be otherwise placed out. For such cases, Col. Jebb feels it would be most desirable to provide District Penal Schools similar to Parkhurst, where they could be properly arranged for, leaving only the boys above the age of 15 to come into the hands of government for transportation."

Thus far the establishment would seem a good one, were it restricted to such boys of 15 or 16 and upwards, as have so thoroughly resisted every attempt to reform them, that their absolute removal from society is the only safeguard from their evil influence on it. But what is to become of the young boys,—of the female convicts altogether? These have been quite uncared for in the provision made for the older boys.

Above 2000 of the annual fresh supply of male juvenile delinquents are under the age for Parkhurst. Mr. Neison's statistic tables show that, during the 9 years for which the tables are drawn, females constituted one-fifth of the total tried at assizes; about one-fourth of the summarily convicted, and of the whole number re-committed, one-third were females. But of those 14 years of age and under, only between one-seventh and one-eighth were girls. A yet more striking fact is derivable from a paper delivered into the Lords' Committee in 1847, by Mr. Chalmers, Governor of Aberdeen Prison. The percentage of female prisoners in all the prisons of Scotland, is nearly one half; of juvenile female prisoners under 17, between one-fifth and one-sixth; but the percentage of *re-committants of juvenile female prisoners is greater by one-half* than that of males. This statistic fact would indicate that young girls are generally much less prone to crime than boys of the same age, but that their tendency to it rapidly increases with their age, and that when they have once embarked in a criminal career, they become more thoroughly hardened than the other sex. The correctness of these painful results is proved by the testimony of the Bishop of Tasmania before the Lords.

After speaking of the fearful condition of the female convicts in the colonies, which surpasses in degradation and vice even that of the men he adds :—

"Female felons are so bad, because, before a woman can become a felon at all, she must have fallen much lower, have unlearned much more, have become much more lost and depraved than a man. Her difficulty of regaining her self-respect is proportionally greater. There is nothing to fall back upon—no one to look to. I believe that the experience of almost every parish priest in England would lead him to the conclusion that there are many cases in which in our village girls are kept straight, not so much by their own good principle, as by the check imposed upon them through the dread of shame, the fear of fathers, mothers, friends and relations. Let that check be once removed, and their future progress is rapidly downward. When they go out as convicts every thing is gone, every restraint is removed, they can fall no lower."

An experienced temperance advocate has stated that, while the cases of drunken men who have become reformed and steady teetotalers have come very frequently before him, *he has never known an instance of a woman, given to intoxication, being really converted*; this will probably be common experience. The records of the teacher's journal are quite in accordance with these painful facts.

"One little girl only, at all connected with our school, has been taken before the magistrates, while such occurrences among the boys are frequent. We have not, then, in the school, the criminal class of girls, and only in a few cases the sisters of the boys who have been convicted of theft; that many girls who are already known thieves, exist in Bristol, the weekly police reports sufficiently show; *but these will not come to school*. Nor will the low and degraded girls that infest the neighborhood; in the early period of the school several of these came for a time, but have since discontinued. The girls who attend are rather the very poor and low, than the vicious. Their general appearance usually strikes strangers as superior to what would be expected in such a school; this arises from the circumstance that girls are more easily able to improve their dress by their industrial habits, and also that girls are more quickly susceptible of improvement than boys. Any effort, therefore, soon tells on them; but this very flexibility of nature, renders them more liable to fall when under bad influence. On the other hand it is far more difficult to call out their intellectual powers than those of the boys, and thus to interest them in their lessons; this arises not only from the difference in their natures, but from the circumstance that while the boys have been sharpening their powers by roving the streets, the girls have been confined to their wretched home. The dullness and stupidity they manifest, united with great vulgarity, is a serious hindrance to their improvement, but persevering efforts has done much for them."

When we reflect that the early moulding of the young child's mind depends almost entirely on the mother, and that these neglected children, who are in great danger of joining the criminal class, if they have not done so, are to become the parents of the next generation, surely express provision should be made for their training and reformation. As yet they have been unprovided for by the government, and Parkhurst only exists for the boys.

Let us now endeavor to ascertain from public documents how far the juvenile prison at Parkhurst is fulfilling its mission. As confinement here is the only authorized mode of disposing of young transports, rather than subjecting them to the system adopted for adults, Sergeant Adams frequently sent juvenile offenders to it, before the rules of admission were defined, yet this is the opinion he expressed of the Institution before the Lords in 1847:

"I was about three weeks ago at Parkhurst, in the Isle of Wight. They there act upon the principle of cooping up, and it seems to me a mistaken one. They have 40 solitary cells, and every child who is sent to Parkhurst is locked up in one of those cells for four months after he goes. I call it solitary; perhaps the word 'separate' is the term used, but it is solitary in this respect, that he is there for the whole twenty-four hours, with the exception of when he is in chapel, and two hours when he is at school, where he is in such a pen that he can see nobody but the minister. His sole employment is knitting, and reading good books. No good conduct can make him there less than four months, and if his conduct is not good, he is there until his conduct is good. At this time there are several boys who have been in those cells from six to twelve months. It seems to me that it can only make them sullen. \* \* When the prison was first established, the boys were allowed occasionally a game of play; that was entirely put an end to. Within the last three months they have been allowed occasionally to play at leap-frog, but no other game. Of course, if boys are allowed to

play at leap-frog and no other game, leap-frog will be the only game at which they will not care to play. I asked what were the rewards held out for good conduct, and they told me the only rewards were permission to attend the evening school, and the privilege of going to the governor to get information of their friends. Why, one half of them have no friends to ask after, and as to the other half, the less they know of them the better. The privilege also of attending evening school, though a great and proper one, might be rendered more valuable if accompanied by the privilege of half a holiday, and a game of cricket. That they can behave ill in their solitary cell is quite clear, because otherwise a boy could not be there for twelve months; but what that ill behavior is, or what the good behavior is, I did not ask, for I thought I ought not to pry into those questions."

Such is the opinion of the prison expressed by a benevolent and experienced man. Let us turn for further particulars to the printed reports presented to both Houses of Parliament.

"The number of prisoners, 79, sent back to Milbank for transportation in 1846, was, from peculiar circumstances, unusually great. A number of ill-disposed and discontented boys having been discovered, who manifested no desire to avail themselves of the course of instruction and training pursued at Parkhurst, but mischievously employed themselves in unsettling and perverting others, it was deemed expedient to remove the greater portion of them in the month of April, and the salutary effect of that step has been very apparent since that time in the improved conduct of the remaining prisoners. The other individuals returned for transportation were boys, who having repeatedly incurred minor punishments for misconduct, had been placed in the penal class, and while there, did not evince any real desire to amend."

It seems, then, that after some years of experience, sufficient moral power was not obtained to control as many as 79, who were therefore sent back to people another country. At Mettrai, the number of morally incurable was, even from the earliest times, only occasionally one or two. We see also that even this strict penal discipline cannot preserve the less vicious from moral contamination, from "ill-disposed and discontented boys." The last report will show whether any great progress in moral influence has been made in five years. The Governor reports:—

"The number of attempts to escape has been very large this last year, (1849,) 34 prisoners in all have run away, 30 of these while out at farm labor. All of them, however, were speedily re-captured. None of the boys who made these attempts had so far as I can ascertain, any hope or expectation that they would really be able to secure their liberty; but having found that two boys who had run from the land, and had committed a robbery previous to their re-capture, were removed to Winchester Gaol, they determined to try to get relief by such a course of proceeding, from the restraint and discipline of Parkhurst, which they found to be intolerably irksome. Having no power of forethought or rational consideration, they yielded to the impulse of an unfounded notion, that *any* change from Parkhurst would be for the better."

When a youth who had twice attempted to escape from his former confinement, was asked why he did not make a similar effort at Mettrai, he replied, "*because there are no walls;*" from that penal asylum there have been for many years no escapes; here there are "enclosures long believed to be impassable," sentinels with loaded guns, and a certainty that there is no possible escape from the island? yet the inhabitants of the surrounding district are in constant fear of finding runaways in their houses, nor is the apprehension diminished by the fact of two conflagrations having been kindled by the prisoners during the last year. Why does this state of feeling exist at Parkhurst? The Visitors give in their report a sufficient clue to it.

"Among youths such as are confined at Parkhurst, who are precocious without experience, very restless and adventurous without being guided by reason, very excitable, credulous when one of themselves asserts a fact, or advances a proposal, yet suspicious of all that may be stated or urged by their officers, even to an extent that could hardly be believed by those who did not continually watch the workings of their minds, it is most difficult to make them understand what is for their immediate, as well as their prospective benefit."

What wonder is it, that with such a state of feeling, with nothing to exercise and give free vent to their "restless and adventurous" spirit, with no "direct and sufficiently powerful stimulus in the way of remuneration for work efficiently done," their pent up energies should break out into frequent acts of disrespect to the officers, violence, wanton damage of property, and even theft, as well as disorder and prohibited

talking, for which an average of 445 boys incurred, in 1844, 4105 separate punishments, (among them 165 whippings,) making an average of above 10 per diem! If the governor is able to state in the last report, that the behavior of the majority "was generally quiet, orderly, and obedient; he feels obliged to add:—

"That while there has been a general observance of outward regularity and attention to the prison rules among the greater portion of the boys, and serious breaches of order have been of comparatively rare occurrence, there has not been that evidence of a general and growing desire to improve in moral conduct and industrial energy, which I anxiously looked for, and the apparent absence of which causes me much disappointment. Prisoners are generally indolent, boys especially."

Those who have accorded in the principles of reformatory action which were laid down in the first chapter, and have been our guide in the consideration of all the schools that have passed before us, will feel no surprise that the governor's hopes are unfulfilled, not, it may be, through any fault of his own, but through the radical error of the whole system. It attempts to fashion children into machines, instead of self-acting beings, to make them obedient prisoners within certain iron limits, not men who have been taught how to *use their liberty without abusing it*; without this knowledge, and the power of employing it, we have seen that the best instruction, the Word of God itself, but little avails its possessor. Such a system must fail; for the boy whose heart has never been purified and softened by any good home influences, who has always done "what is right in his own eyes," will never give a *willing* obedience where his powers can have no free exercise, where there is no softening power of love to subdue him, where he can never hear from woman what should have been the entreating tones of a mother, where he regards with profound suspicion the appointed agents of his reformation. It is utterly vain to look for any real reformation where the heart is not touched, where the inner springs of action are not called into healthful exercise; this can not possibly be done for children under the mechanical and military discipline of Parkhurst.

We have thus endeavored to scrutinize the system adopted in this establishment, and to point out its radical defects, because it is the only reformatory prison for boys existing under government direction, and is regarded by many as a model one. Of the details of its management it is unnecessary to speak; they appear, from the reports to be well planned, and carried out with due attention to the health of the boys, and their instruction in mental and industrial pursuits, while the expense is probably as moderate as is possible under the circumstances. There is only one other point to which we would draw attention. Parkhurst is especially intended for the training of boys, who at the end of two, or at most three years, will be prepared to go out as colonists, and the regulations now laid down, make 14 and upwards, the age of admission. The governor has, in his report, stated his opinion:—

"That the admission of youths of 18 and upwards, or of lads who have pursued a course of crime for several years, till they have become habituated to and hardened in it, is very much to be lamented, as it seriously impedes all efforts made for the reformation of our inmates. Such characters as those above described, having been many times imprisoned, have lost all sense of degradation, have no desire to become respectable characters, and have no intention to earn their subsistence by honest means whenever they may regain their liberty. Abject slaves themselves to sensual appetites and propensities, the only voluntary activity they manifest is a continual effort, by persuasion, by threats, by false promises, or by ridicule, to make other prisoners pursue their vicious example in opposing all means which may be tried for their moral improvement."

But at the end of the preceding year there were 393 out of 622, 18 years of age and upwards, some of them "convicted of atrocious crimes," which, he justly feared, would "afford subject for eager investigation and debasing discourse among a certain class of the prisoners." When young men have arrived at that degree of audacious depravity, can it be doubted that unless sufficient moral force is in action to neutralize their influence, they must be most unsafe companions for boys? And if youths have been allowed thus to go on in a career of crime until they have been "so many times imprisoned, that they have lost all sense of degradation," surely a school for boys is a most unfit place for them.

## CONFERENCES ON PREVENTIVE AND REFORMATORY SCHOOLS,

AT

BIRMINGHAM, IN 1851, AND 1853.

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THE reformatory movement in Great Britain received a powerful impulse in the right direction by the discussions, and published proceedings of two Conferences held in Birmingham, on the 9th and 10th of December, 1851, and on the 20th of December, 1853,—of which we proceed to give an account.

On the 9th and 10th of December, 1851, a "Conference on Preventive and Reformatory Schools," was held at Birmingham, at which several of the most active promoters of this class of schools attended and compared the results of their observations and experience, with a view of deciding on the proper course of action to be adopted by the legislature and individuals, to reach and reform the "perishing and dangerous classes" of children and juvenile offenders in England. The following seem to be the results arrived at, as set forth in the report of the proceedings:

The children whose condition requires the notice of the conference, are :

1. Those who have not yet subjected themselves to the grasp of the law, but who, by reason of the vice, neglect, or extreme poverty of their parents, are inadmissible to the existing school establishments, and consequently must grow up without any education ; almost inevitably forming part of the "perishing and dangerous classes," and ultimately becoming criminal.

2. Those who are already subjecting themselves to police interference, by vagrancy, mendicancy, or petty infringement of the law.

3. Those who have been convicted of felony, or such misdemeanor as involves dishonesty.

The provisions to be made for these three classes, are :

For the first, free day schools.

For the second, industrial feeding schools, with compulsory attendance.

For the third, penal reformatory schools.

The legislative enactments needed to bring such schools into operation, are :

For the free day schools, such extension of the present governmental grants, from the committee of council on education, as may secure their maintenance in an effective condition, they being by their nature at present excluded from aid, yet requiring it in a far higher degree than those on whom it is conferred.

For the industrial feeding schools, authority to magistrates to enforce attendance at such schools, on children of the second class, and to require payment to the supporters of the school for each child from the parish in which the child resides, with a power to the parish officer to obtain the outlay from the parent, except in cases of inability.

For the penal reformatory schools, authority to magistrates and judges to commit juvenile offenders to such schools instead of to prison, with power of detention to the governor during the appointed period, the charge of maintenance being enforced as above.

We make some extracts from the remarks of the different speakers, for the sake of the facts and suggestions which they contain.

The Chairman, M. D. Hill, Esq., Recorder of Birmingham, thus comments on the propositions before the conference :

The perishing and dangerous classes of society consist of a numerous and increasing body of young persons, who are being trained in a way they should not go; by some they are called the Arabs of the streets; by others the outcasts of society; by others again, human vermin. However designated, the terms employed make it manifest that they are sometimes objects of fear, sometimes of aversion, often of pity; that they are not of society, but somehow for its misfortunes interwoven with it. It is this class which forms the head-spring of that ever-flowing river of crime, which spreads its corrupt and corrupting waters through the land. It can not be dried up. It has never yet been purified. Nor, indeed, have any well-directed efforts, at all commensurate with the magnitude of the evil, ever been instituted. It therefore, becomes of the very deepest importance, not only with regard to the temporal and eternal happiness of that particular class, but for the safety of all, old and young, high and low, rich and poor, that the state of neglect and mistaken treatment in which these miserable beings are found, should cease to exist. \* \* \* The classes in question are divided into two great and important branches: those who are living in ignorance, vice, or neglect, but who have not come under the animadversion of the law, and have not yet received any sentence from its ministers. These form the unconvicted branch. The other branch is composed of those who, for whatever offense, and before whatever tribunal, have come under the grasp of the law.

By respectable classes of society, I take not into consideration, when I employ the term, whether the individual is rich or poor. I call that man a respectable father, whatever may be his station, who is imbued with a right sense of responsibility to God and his children; who cares incessantly for their welfare; and who, while before all things he values a religious and moral training, yet also desires instruction for them in such branches of knowledge as will enable them to fight their way through the competition which besets every path in life. But the class we have in view is deeply below this. The poor but respectable man who discharges his duty to the best of his ability, is far above the negligent parent, and infinitely above the perverting parent, who wilfully abuses his charge. The difference between the highest in the realm and the lowest is measurable; but the difference between the respectable father and the man who corrupts his child is immeasurable, and consequently infinite. Now, the fact is, that these two classes can not be brought into connection in schools. It is a curious circumstance that the objection does not come so much from the higher class as from the lower. The children of that lower class will not place themselves in a position to be looked down upon, as they call it. Their love of education and training is not strong enough to overcome this objection; and you can not persuade them to enter the national schools. But if you could it would still be far from expedient to exert such an influence, because these poor creatures possess great powers for mischief. Thrown upon their own resources they have learnt self-reliance; they despise all restraint, both for themselves and others; and they would become the most dangerous leaders into evil courses, and the most fatal seducers of the better trained children, who, brought up under the eye of their parents, have not at their early age the power of self-government to resist the seduction. But there is an advantage to the better class in making distinct schools for this lower branch. Take these children away from the streets; let them no longer infest the path of the good man's child, and you destroy the danger which, I can tell those who are unacquainted with their humbler neighbors, weighs heavily on the minds of parents in the respectable class, keeps them in fear and trembling, lest their children should be corrupted by evil companions. Again, there is another advantage arising from these separate schools. We find that whenever a means is given to a lower class by which it is raised in the social scale, a stimulus is applied indirectly, but with great force, to the classes above it.

Now, let me go to the second branch, which is composed of two classes. The first consists of those who have been convicted of some petty offense, that does not necessarily imply the loss of honesty. With this class we shall interfere to



some extent; but we shall not dethrone the parent altogether. For this it is proposed that schools shall be established called feeding schools. And here steps in the principle of coercion, which it behooves you and the public, and through you and the public, the legislature, maturely to consider. Where, either through neglect or perversion, the parental tutelage has been abused, or through misfortune it has failed—as where the father has done his best, but the child's nature resists his authority—we hold it to be the duty of society to step in and prevent the child falling into ruin. But we do not go beyond what is absolutely necessary. We furnish the child with food so that he may be able to attend the school; and we compel his attendance by some punishment if he does not come; not so much to operate upon the child as upon the parent, who not unfrequently keeps the child from school to employ him for his own purposes, sometimes to beg, and sometimes to steal. I forbear to state what kind of education is to be given in these schools, beyond saying that literary and scientific knowledge will be secondary if not tertiary. Our object is not to make learned thieves, but plain, honest men. We will sedulously keep in view that labor is, by the ordination of Providence, the great reformer; and thus is the primal curse wrought into a blessing beyond price.

I pass then to the second division of the second branch, which may be termed a third class. There the child has been convicted of an act of dishonesty. And I dwell on that offense, not more because of its gravity, morally considered, than because it leads to the conclusion that the child has entered on crime as a calling. So long as offenses are clear of dishonesty, as in cases of assault, and so forth, so long no criminal can make them the means of livelihood; but an offender once embarked in the practice of dishonesty will never be reclaimed, except by a long course of reformatory discipline. His daily wants compel him to repeat his offenses until not only his conscience has become indifferent to guilt, but his moral sense is gradually inverted. He prides himself on his zeal and dexterity, and if, as in the case of younger criminals, he assists in the maintenance of his parents and the family of which he is a member, he soon persuades himself that his pursuits are not merely blameless but laudable. Now, then, in my mind—and I here, as elsewhere, speak the sentiments of those I represent—the parent has abandoned his authority, and abdication must be followed by revolution. The child must be taken under the protection of the public; he must be sent to the reformatory schools; not, however, for two or three months only; he must be treated as if he had—what he most assuredly has—a dreadful disease upon him; and he must be kept under treatment until cured. The parental authority is gone; the boy leaves the home to which he owes nothing but his existence, which has become a curse; and will be retained in the school according to the sentence of the judge or the magistrates by whom he was sent. Now, it would not be wise for us to attempt such a violent change, as to call on the authorities so to frame the sentence in its form as to authorize the conductors of the school to detain the child until he is cured; but when it is felt by the public that the boy is subjected to a treatment which confers an inestimable benefit on him, both as to this life and that to come, then the term of sentence may be, without any shock to public feeling, extended to such a period as will give reasonable expectation that it will be long enough to effect a thorough reformation. And now is the time to enter on the great question: Is it possible to reform these offenders? I know it is the belief of many—entertained in private, but not openly avowed—that to aim at reforming thieves is to attempt impossibilities. I know a shrewd gentleman, who said he would walk a hundred miles to see a reformed thief. I think I could cure him of scepticism, and furnish him, at the same time, with many wholesome excursions. I will not go far into the question myself; I will leave it mainly to gentlemen present, who have personal knowledge on the subject—who come here to-day as witnesses, and are ready to depose to most important facts. But I must not altogether pass by this vital part of our case. We have an asylum in this county, at Stretton-on-Dunsmore, which was established in 1818, by the benevolent magistrates of Warwickshire. It has, therefore, been in existence a sufficient time to enable us to speak with the confidence arising from long experience. At first, while the experiment was new, and the managers found nothing around them from which to derive instruction, the number reformed was only 48 per cent. But you must recollect that Stretton-on-Duns-

more is not a prison, nor a prison disguised. There are no physical means of keeping a convict at the place; and, until lately, there were no legal means to bring him back if he chose to depart; and even now the legal means are not so easily worked as could be desired, as some of us well know. We find, therefore, that the failures are generally composed of those boys who can not be induced to stay until they have felt and become convinced that advantage will accrue to them from remaining; consequently the boys deserting are in general the new comers. The real benevolence of his treatment becomes manifest to the lad if he remain long enough (and no long period is required,) to distinguish between kindness and indulgence. He also makes another discovery equally essential to his contentment with his position. He finds that the professions of good-will towards him, and the strong desire to confer lasting benefits upon him, which he hears from those under whose care he is placed, are sincere. For the first time in his life, perhaps, he finds that he may safely put confidence in those around him, and then, but not till then, does he slowly, but surely, open his heart to wholesome feelings of reverence and affection. And thus alone can the soil be prepared for the good seed. He remains, then, among a race of beings in whose existence he had previously no more belief than we have in that of fairies and good genii—he remains, and is reformed. I have said, that at first the reforms at Stretton were 48 per cent., or in other words, that where 48 were reformed, 52 turned out ill. That proportion has, however, been gradually raised, and the last time I made inquiries on the subject, the reforms had reached 65 per cent. I am afraid, however, that the financial position of the institution reflects discredit on the county of Warwick, and especially on the town of Birmingham, which, I grieve to say, has added more to the inmates and less to the funds of the asylum than any other district. There is another institution of which I have some knowledge. In the year 1848 I made my way to Mettray, near Tours, in France. I was received with the utmost kindness, and admitted into the fullest confidence by M. Demetz, the illustrious founder of the institution—a judge who descended from the bench because he could not endure the pain of consigning children to a prison when he knew that their *future* would be made worse than their *past*. I examined or rather cross-examined, each department of the institution, with all that unamiable incredulity which thirty years' practice at the bar may be supposed to have generated; I began with a sort of prejudice—a determined suspicion—fighting my way backward, step by step, until, as proofs advanced, the conclusion was forced upon me that my position was untenable. I found that at Mettray, where they possess and exercise the power of compulsory retention, and where, for desertion, a boy is sent back to the prison from which he had been withdrawn—the amount of reformation reached to what I at first thought the incredible proportion (but which I fully verified) of 85 per cent.

Well, if these two statements obtain your confidence in their accuracy, there is an end of the question; but you shall hear the witnesses to whom I have appealed, who, under different circumstances, and in other places, have been personal cognizant of facts, the relation of which will induce you, perhaps all the more readily, to put faith in those which I have laid before you. If then we take the question of the possibility of reformation as settled, at least for the present, let me touch for an instant on the subject of cost; for, although in public few will identify themselves with an objection founded on expense alone, yet in private the word *cost* is pretty frequently heard. Let us see what is our position. We have doubtless the power of postponing our duty to the body of children to which I have referred; and it must be confessed that we exercise this noxious privilege pretty freely. We have the power of letting them grow up in ignorance, vice, and crime—of neglecting the plant when young and tender—and of toiling to make it straight when old and stiff. But in this, as in all other debts, we pay most usurious interest for our procrastination. Let us now see what the expense is of reforming a boy at Stretton-on-Dunsmore. In order fairly to ascertain that expense, you must not only take the cost of the reclaimed, but of those also who are failures. Just as the carpenter, when he buys his timber, pays an equal price for that portion which he cuts away into useless chips as for that which remains in his finished work; so that the cost of his roof or his floor is not to be calculated simply by the quantity of wood therein found, but by the whole quan-

tity required in its fabrication. The cost of reforming a boy, then, under these circumstances, is from £12 to £16 a year. Or, having regard to the whole average time demanded for a cure, about £31. Now, before I contrast this cost with that of dealing with a criminal in later life, let me call attention to Mettray. The accounts of that admirable establishment are kept on a very perfect system, and with great minuteness—in such perfection that some of our merchants might study book-keeping with advantage in the counting-house of Mettray. Well, the gross cost of a boy at Mettray is £20 a year; but then you must know that at Mettray not only the cost of those not reformed is added, but the cost of a most valuable department of the institution, namely, that of a house of refuge, where those who have gone out into the world, if employment fail them, or if they shall be placed in circumstances in which they require the care of a friendly hand, may ever find a welcome and a home. Taking, therefore, the reformed, the unreformed, and the guests, the gross cost is £20 per annum; but by the productive labor of the boys the cost is reduced to £12, the average labor of each boy amounting to £8 a year. The total cost of each reformation at Mettray is, as I have before stated, £42; greatly above that of Stretton, no doubt; but then it is to be considered that the reformations at Mettray are 20 per cent. more numerous than at Stretton, and a little reflection will convince every one who hears me that the additional 20 per cent. implies the existence of a more powerful, and consequently more expensive, reformatory apparatus at Mettray than at Stretton. The secret lies in the employment of a far greater number of teachers and superintendents at Mettray in proportion to the number of the lads; but I can answer for it that the enlightened and benevolent conductors of Stretton would, if their funds permitted, gladly pay the additional cost to obtain the additional success. We will now contrast the cost of a vigilant reformatory administration, taking hold of its subject in his earliest years, with that of our established system, or want of system, by whichever term it may be most appropriately designated. Here the lad is left to rove abroad with very short intervals of restraint, living either on misplaced and most pernicious charity, (so called,) or by depredation; but will any one, having the slightest tincture of knowledge respecting such lads, for a moment affirm that although the cost of their subsistence and evil training finds its way into no account, and therefore does not appear in our statistical tables, it is, in truth, of so small an amount as £12 or £16 a year? I know there is a prevalent fallacy that a cost which does not come out of rates or taxes, or some public fund, is no cost at all. Why, when the thief comes into my house—as he did some time ago—and afterwards being found in the garden, was angrily thrust forth into the highway by the gardener, who did not know that the intruder had £10's worth of silver plate in his pocket to console him for the indignity; why, when that £10 was gone, was I the less a sufferer because it neither went in rates nor in taxes? Again, if a thief is under the control of the law, you put him on very spare diet—his beer is gone—his tobacco—all are gone. He is ruthlessly bereft of all his luxuries; and no creature on earth revels so wastefully in coarse luxury as your thief. Such is the burden which the thief at large casts on the community; and though we have no means of calculating its exact weight, we can not fail to see that, as between the thief in freedom and the thief in custody, the prison must be under prodigal management indeed if he is not less costly to the public when his rations are doled out by the gaoler than when he is roaming at liberty and helping himself. Nevertheless, his treatment under the hands of the law is, according to our present system, a very costly impost. Of his tendencies in childhood or early youth, which lead by a sure consequence to crime, we take little note. He wanders about the streets without control, he forms habits of idleness, he learns to gamble, he is precocious in debauchery, and we let him alone. At length his acts become cognizable by law; but unless he is singularly unfortunate, his career of impunity is not yet run. In the course of time, however, it comes to an end, and he appears before the magistrate for what is called his first offense, meaning thereby his first detection. A short imprisonment ensues, just long enough to dissipate any unfounded horror which he may have entertained of a jail, to blazon his name on the criminal roll, to make him acquainted with the body of which he is now a full member, and to turn his mind to the advantage of exercising his profession in such a manner as to escape as much as possible the casualties incident to his way of life. On every

committal he is told to take warning, and he does take it, though not precisely in the sense in which it is given. He receives it as a warning, not against crime, but against detection, and acts accordingly. Nevertheless, in spite of all his care, he falls from time to time under the misadversion of the law. Now, I am putting aside all higher considerations, and pinning myself down to pounds, shillings, and pence. Fix your attention, I beseech you, on the necessary cost of this process. Ordinary individuals require only the care of a physician when the body is ailing, and of a clergyman for their spiritual maladies; but your malefactor demands the constant care of a suite of attendants belonging to neither of these professions. He is apprehended by one or more of the police, who, having sacrificed much time and labor to obtain a satisfactory introduction to him, attend him to his new home with the most watchful care. His apartment in this home, or, as it is more commonly termed, his cell in the prison, is by far the most expensive dwelling which he ever entered, except in the pursuit of plunder, and the number and salaries of those who minister to his wants form an item of cost to which his private life has no parallel. When the proper hour arrives, he is handed into his carriage, and set down at the stipendiary magistrates's. \* \* \* And not only is the time of the magistrate employed in his affairs, but the aid of lawyers is called in—a class of men who have never been open to the reproach of undervaluing their services. Now, to all the expenses of a prosecution, which are paid for out of the public funds, such as the salaries of judges and recorders, counsel and attorneys, and the various officers of the court, and gratuities to witnesses, you must add the value of the time occupied by grand juries and petty juries in their public duties, avoiding, as you must do, if you desire to arrive at just results, the error to which I have before adverted, of assuming that when an expense is borne by individuals, and is not drawn from the public funds, it may be left altogether out of estimation. At length, after the drama of apprehension, trial, conviction, warning, and short imprisonment has been repeated, until it has lost all its interest either to actor or audience, the criminal arrives at the *ultimum supplicium*—transportation, a most expensive process, as I will proceed to show. A petition was presented to parliament by the magistrates of Liverpool, in the session of 1846. This petition set forth the cases of fourteen young offenders, impartially chosen, by which it appeared that these fourteen persons had been frequently committed to prison, none less than eight, one as many as twenty-three times. The cost of each of these fourteen youths, in apprehensions, trials, and imprisonments, was, on the average, £63, 8s. Not one of them was reformed, ten of them were transported, the cost of which, and their support in penal colonies, must be added. The cost of transportation in each case would be £28. That of control and residence in the colony, £54, at the least. So that each of the ten, who were transported, have cost the country, in those expenses which are chargeable on the public fund applicable to that purpose, a sum amounting to £145, 8s. ! Such is the cost of a hardened offender, more than three times that of a reformed thief at Mettray, and almost five times as much as at Stretton-on-Dunsmore. And so great is even the *pecuniary* advantage of *conversion* over *perversion*. Surely here is matter for deep and humiliating reflection !

Rev. W. C. Osborn, Chaplain of Bath Jail :

When I became chaplain of the Bath jail in July, 1843, I determined to keep a most accurate account of all the children who might come under my care. During the first year there were about ninety-eight children sent to jail, of which number no less than fifty-five were first committals. During the following years I kept a strict account of these children, and the result has been of the most disheartening character. I can show you in detail the number of committals of each of those children during the six subsequent years, or even up to this time ; and you will be surprised to be informed that within six years these children appeared in our jail no less than 216 times. I ventured to lay before a committee of the House of Commons a statement of the expense of these children. I will not trouble you with the details ; but I may tell you that the result of the calculation was this, that having been in our jail for an aggregate period of twenty-seven and a-half years, having been committed 216 times, we find that in the six years subsequent to their first committals their cost to the public by imprisonment, prosecutions, plunder and destruction of property, by their maintenance in unions,

(making a fair allowance for their supposed occasional and temporary periods of honest industry) can not be estimated at a sum much less than £6,063. They have consequently been living most expensively upon the country. In fact, they have cost us a sum of money that would have kept them at a boarding-school for the whole of the time. Aye; and having lost all this money, in what position are they at the expiration of the six years? Fifteen of them have been transported, five have died, five of them are living we know not how or where; but there are about thirty of them in a condition which must, sooner or later, issue in their being sent to one of our penal colonies. The children committed for the first time in the year ending July, 1844, (pursuing the same mode of calculation,) have in five years cost about £4,000; and those committed for the first time in 1845, have already cost about £2,000. Now, in the returns laid before Parliament, on the motion of Mr. Mouekton Milnes, M. P., it appears that there were in 1848 and 1849, throughout the country, no less than 7,000 first commitments of persons under seventeen years of age. But I will take them at 5,000, and assuming that Bath presents a fair average of cost, the amount lost to the country, or expended on those children alone, who are committed for the first time, is half a million per annum. That is a startling assertion certainly; but it is fully borne out by the statement as to the cost of juvenile crime, made by Mr. Serjeant Adams, Mr. Rushton, and other witnesses examined by the select committees of the two Houses of Parliament. In the position in which I am placed, I have opportunities of knowing the condition of these children; and although the system adopted at Bath is, I believe, as good as, if not better than, that adopted elsewhere, yet I must say, that our treatment of these poor destitute creatures has been, and is, most cruel, unjust, and unchristian. Just look for a moment at these children—many so young that they can scarcely reach the top of the bar with their heads—many so little that when in chapel they have to stand on the seats that they may be seen—children who are so unconscious of the degradation of being in jail, that they will make the zebra-dress they wear supply them with amusement; and the mode of punishing them is such as to harden, not to reform and instruct them. I can not help feeling that our conduct towards them is most unjustifiable, and I trust that God will not visit us with his anger for our treatment of these poor, ignorant, sinning, yet unconsciously guilty creatures. We have given them justice—justice without mercy—justice without scales—for there has been no measurement of the cruelty of our treatment of them. It has been calculated that there are 700 orphans committed to the prisons of our country every year; that there are 2,000 committed of those who are deprived of one of their parents; so that there are nearly 3,000 children every year, who are left without their natural guardians to guide them in the paths of duty, and instill into them the practice of virtue, incarcerated in our prisons. Look at the manner in which many of them become criminal. A man, hardened in crime, gathers these children round him, and makes them his agents; he sends them to beg, to pick pockets, and teaches them how to do it; such instances are known to me. He takes them to the very shops they are to rob, points out the shoes they are to steal, the gown-pieces they are to filch; and being less expert than the adult, they are discovered, and thrown into prison. Thus, while the older villain escapes, the child begins his criminal life, which we know too frequently ends in being sent out of the country as a transported felon. I might give you many cases of this kind; but I forbear. I would, however, refer for a moment to whipping in prison. It has been determined lately to introduce whipping as an element of punishment. I do not think it is attended with any good effects. It is no uncommon thing to hear these children say, "Oh, sir, whipping will do me no good; I know all about that; I have had enough of it before." They have been cuffed and knocked about their whole life long by drunken and brutal fathers and mothers, so to them it is no new thing; and I point to the state of our jails to show that this system of whipping in our prisons is not calculated to reform but to harden. If we look at some of the crimes—they are called crimes—of which these poor children are guilty, what do we see? They run away from the union workhouse—their home, they have no other—and what is the penalty? They are sent to jail. Are the children of the middle classes sent to jail when they run away from home or boarding-school? A few months ago some orphan children ran away from a union workhouse, and went to see the races; they were

caught, brought back, and sent to prison for taking away the union clothes, which they had on them. At the same time the son of a governor of a union house ran away from home for the same purpose. And when he returned was he imprisoned? No! and we do not wish that he should; but why, then, should we punish by imprisonment in a felon's jail the fatherless child, while his destitute condition pleads for mercy and forgiveness at our hands? Their other offenses are acts of vagrancy and petty thefts; sleeping in out-houses or under hay-ricks, having no better places to lay themselves at night, when driven from their homes, or while wandering over the country. As to their robberies, they are, at least at first, of the most trifling kind, to which they are urged by hunger, temptation, and example. I would, before I conclude, refer for a moment to the condition of these children on being discharged from jail. I need not tell many of the gentlemen present that they are in a most deplorable state. They are often without friends, without a home, without one single soul to care for or to think of them. I have said without friends; but I say it with this exception, that their only friends are criminals, men who, standing at the prison door, and who have been within those doors, welcome them back to their old haunts of guilt, to pursue their evil courses afresh—to associate with them in lodging houses and similar places—to become learned in every thing that is evil, and in every thing that is destructive to society. No wonder that we have so much to complain of in the destruction of property, and in the expense of police, when we allow these children to go so long uncared for. No one will give them honest employment. A person who was once a prisoner in Bath jail, but who is now a respectable tradesman, wrote to me a few days ago to send him an errand boy. This man was himself a reformed criminal; but what did he say? "Don't send me a lad who has been in jail." Does not that speak to every one of us most strongly?—does it not show how lamentable is the condition of the unfortunate child—unfortunate enough to have ever entered the prison walls,—which circumstance even prevents a reformed criminal giving him employment?

Rev. Sydney Turner, Resident-chaplain of the Philanthropic Society's Farm School at Red Hill, near Reigate, Surrey, pointed out the hindrances to the effectual check of juvenile delinquency, in the want of proper industrial, correctional, and reformatory schools, and to the want of authority in magistrates to compel attendance at such schools.

To illustrate these hindrances, let me refer to the reformatory school with which I am connected, and with which I am best acquainted—the Philanthropic Farm School. The philanthropic society, by which this institution has been established, was formed upwards of sixty years ago, being the first association, as far as my inquiries go, for the reformation of criminal and vagrant children in England. Since its formation, in 1788, the society has had about 3,000 children under its care, out of which number something like two-thirds appear to have been reclaimed from criminal habits, and permanently improved and benefitted. The society used to carry on its operations in London. In 1848-9, however, we followed the example of Mettray, and removed our school to Red Hill, in the neighborhood of Reigate. Now, I may fairly claim for our Red Hill farm school that it has proved three important truths. First, that the reformation of young offenders is a very possible thing, if you seek it by the right means, viz.: by kindness, religious influence, and industrial occupation. Religious influence and teaching will not alone effect it; you must add the practical illustrations of *patience, gentleness, and kindness*; and even these together will not be thoroughly effective without the help of regular and healthful labor. It has proved, I say, that these agencies are at once indispensable, and tolerably certain to succeed. It has proved also, that with regard to the sort of labor you employ there is none so useful, as a means of moral discipline, as country labor—no reformation, in short, so effective as a free, open, FARM SCHOOL. The society's school in London did little as compared with what has been done since it was transferred to Red Hill, wall and gates dispensed with, and the boys subjected to the wholesome influence of open air, free discipline, country associations, and country habits. The philanthropic school has proved another thing, that the boys in-

structed in it are at no loss to find employment in the colonies. Nearly eighty young settlers have gone out from the farm school, thirty-seven last year, and thirty-eight this year. These lads have been welcomed kindly, and have found ready employment, and their conduct has been such that we have letters from gentlemen in the colonies, not to protest against the sending such lads out, but requesting us to send them some more. But in spite of all this, what is the feeling that continually depresses me and my fellow laborers in the work? We feel that we are carrying on an isolated work—that what we do is so little, compared with what is to be done, that our powers and resources are cramped; that we have no adequate means of detention and restraint, and that we have not sufficient pecuniary means to carry out our efforts on such a scale as to make them economical and largely useful. \* \* \* But it may be asked, "What sort of detention do you want?" I might answer, that we want some such system of juvenile correction as they have in France, in Belgium, in Switzerland, Holland, and I may now add, in Piedmont also. Let us take it as a principle, that a boy under a certain age shall not be treated on the same footing as an adult; that his age, the neglect or vice of his parents, and the depraving circumstances of his childhood, shall be taken into account. That he shall be considered as a subject for reformatory training, rather than mere punishment. That he shall, therefore, at some early stage of his career, while yet open to better influences, be placed in a position to have the better feelings of his heart developed, and to become a voluntary agent—I say, *become a voluntary agent*, because while unttaught, and while ruled by his criminal habits and associates, he is not a free agent; he is a slave, and we must free him. Let him then be sent to a correctional school—a school provided, let me add, by the government; for I know of no other way in which the object can be obtained. But the difficulty arises that such treatment of the young criminal would be, or would at least seem to be, more or less an encouragement to crime. Theoretically it may appear so, but practically this might be obviated. First, by separating the child from the parents by the power of detention, and sending it to a correctional school at a considerable distance. Secondly, by requiring the parents to contribute a certain amount in aid of the support of the child while detained in the school. Let this principle be recognized as an essential that we can not do without, and its practical execution enforced in every possible case; it will be most effectual answer to the objection to which I have referred. A third condition should be, that the discipline of the school should be really and effectually corrective, so as to afford no temptation to the boy to qualify himself for it.

Rev. John Clay, Chaplain of the County House of Correction at Preston, submitted some remarks on the question of compelling parents to pay for or contribute to the cost of training to habits of morality and industry the children whom they have allowed to become discreditable and dangerous to society.

Our juvenile criminals being drawn from a population (North Lancashire) among whom the means of employment are abundant, it will be no matter of surprise, though it will be of sorrow, that, in the great majority of instances, the young creatures who have been allowed to run into crime had parents who were well able to secure for them a suitable training to industrious and moral habits. For some months I have kept a particular account of the earnings of the families to which our juvenile offenders belong. Taking the last 50 committals as sufficient to lead us to a general conclusion on the subject, I may state that of these young victims of parental neglect,

6 belonged to families—most of which were <i>Irish</i> , passing through the neighborhood, or recently settled in it—earning a precarious and uncertain livelihood.					
5 belonged to families earning from 10s. to 20s. weekly.					
18	"	"	"	"	20s. to 40s. "
10	"	"	"	"	40s. to 60s. "
1	"	"	"	"	upwards of £3 "

Now, with scarcely an exception, these children had been completely neglected

by their parents. Some of them—objects of the jealousy and cruelty of a step-father or step-mother—had had their homes made insupportable to them, or had been actually driven from them. A few examples may serve to give an idea of the elements of juvenile criminality in one part of the country. A boy of eleven says: "I came from Ireland with my parents two years ago; three older brothers get 11s. altogether in a factory; *four of us go about begging. My parents do no work at all.*" Another boy, aged fifteen, also Irish, says: "My mother wont live with my father, he drinks so; I live with my father in lodgings; he lets me do as I like." The earnings of this father, mother, and boy, are 26s. Two boys, brothers, aged, respectively, sixteen and eleven, were committed for the *third* time for "breaking and entering a warehouse." On the occasion of a previous committal of these children, I learned that their father had been in the habit of reading to them the demoralizing penny trash containing the lives of Turpin and Sheppard, and that these robbers had been held up to the deluded children as benefactors of the poor! When the young culprits returned home after the expiration of their imprisonment, they found a step-mother awaiting them. The father, who, on the trial of his children, had been severely and justly reprimanded by the court for his neglect of them—and who seems to have *intended* to take more care of them when they returned home—only exchanged his indifference to their moral welfare for brutal harshness. The younger child said to me, on his last committal: "My father licked me with a rope 'till the blood run down my back, and my step-mother was watching!" So much more ready are such parents to strike than to teach! Here is a father—and there are thousands like him—who first corrupts his child's moral instincts, and then cruelly chastises him for the consequences of his own lessons! I must not omit to mention that this man's earnings were upwards of £3 weekly! Many more illustrations of the unchristian training to which multitudes of children are exposed might be given, but I will pass on to the conclusion which I believe myself warranted in drawing from the facts I have submitted—that parents ought to be compelled, by law, to defray part, or the whole, of the expense incurred in giving that religious and industrial education which they themselves have culpably neglected to give. It may be that, in many cases, the parents are unable to contribute anything towards this expense; but this inability will often be found to arise from wilful idleness, drunkenness, or other vice; and when such causes of poverty are proved, I see no just principle which would be opposed to making parents of this character liable to penalty for their misconduct towards their children, and, as a consequence, *theirs* towards the community. I have, indeed, a strong conviction that if—in justifiable cases—the sins of the ignorant and erring child were visited upon the neglectful or vicious parent, such a proceeding would produce benefit, by reminding or warning fathers and mothers of the necessity of paying more attention to the duties incumbent on them. Whatever may be ultimately devised for fixing upon parents a more decided responsibility for their children's conduct, it is clear—proved by an overpowering mass of distressing evidence—that measures must be taken to rescue the perishing and dangerous classes of children from their present condition—for their own sakes—and for the sake of the general safety. Such measures will doubtless involve considerable expense. I know well that I now speak in the presence of those who require these measures to be taken from the best and highest motives—who are actuated by the most enlightened views and by the largest charity—who remember that the work they have undertaken is in humble and faithful obedience to One who "*is not willing that one of these little ones should perish*;" but I know, also, that the success of the work will depend, in a very great degree, upon obtaining the assent of persons who may desire to see economical advantages in the courses proposed. Well, what would it cost, on the one hand, to give two or three years' moral and industrial training to a neglected child, who would otherwise enter upon a course of life destructive to himself and dangerous to society? Upon the Red Hill plan, which, under the zealous and untiring care of Mr. Turner, has been crowned with such happy results, it would cost—say for three years—£75. Upon the Aberdeen plan, which seems to me admirably adapted to the circumstances of a large town, and respecting which we shall hear more fully from one of its great founders—the cost for three years would not exceed £15 or £20. But, on the other hand, what would it cost the community



to permit such a child to pursue its course through a sea of crime, until it is landed in one of our penal colonies? I will endeavor to show this cost; and, in order to avoid any liability to exaggerate, I take my data, as far as practicable, from official documents. By the last report (15th,) of Captain Williams, inspector of prisons for the home district, it appears that the entire number of persons sentenced to transportation in 1849 was about 3,100. In the inspector's elaborate and valuable tables the *ages* of the transport convicts are not given, and I therefore look to the very instructive criminal statistics published by Captain Willis, the chief constable of Manchester, and to the details which are given in the Liverpool calendars; and assuming that the ages of transports, generally, are represented in those returns, it would appear that of the 3,100 I have mentioned, 43 per cent. are under twenty-one years old—1,333; 45 per cent. are between twenty-one and thirty years of age—1,395; and 12 per cent., or 372, are above thirty years of age. Now, it is not taking too much for granted to say that criminals, sentenced to transportation before they reach thirty-one years of age, have commenced their criminal career at a time of life when they should have been learning a better way. But society has "*ignored*" their very existence. Let us see what society pays for its indifference. Offenders, generally, are not sentenced to transportation until they have appeared at the bar four or five times. I will, therefore, suppose the expense of between three and four prosecutions, at assizes or sessions, to be £50. The average imprisonment of each offender *before* transportation may be taken at three years, and the expense of it at £65; three years' probation in separate confinement, at Parkhurst, or public works, £50; removal to the colonies, &c., &c., £35; total, £200. So that when 3,000 sentences of transportation are passed in a year, we may consider them tantamount to a notification to the public that a last installment of a sum exceeding half a million sterling is about to be called for! To be as precise as the nature of this inquiry will allow, the 2,728 convicts under thirty-one years of age, to whom I have already alluded as having run the career of juvenile criminality, represent a cost *waste* of £545,600! But let it be remembered that the felonry of this kingdom—and whether juvenile or adult, it belongs to this question to consider the fact—is not maintained, while at large, for nothing. Having investigated to a considerable extent, the rates of income derived by thieves from their practices, and having obtained estimates of the same thing from intelligent and experienced convicts themselves, I believe myself to be within the real truth, when I assume such income to be more than £100 a-year for each thief! Well, then, allowing only two years' full practice to one of the dangerous class previous to his sentence of transportation, I do not know how the conclusion can be escaped that, in one way or another, the public—the easy, indifferent, callous public—has been, and is mulcted to the amount of more than a million sterling, by, and on account of its criminals annually transported! But its criminals who are not transported! still living on their dishonest gains, or in our costly prisons! We must not forget them in our calculations of the cost of crime, though it will be sufficient for my present purpose merely to refer to them, and to say that I am convinced that their cost to the community *in* and *out* of prison amounts annually to some millions! This assertion may be somewhat startling; I will only state one fact in support of it. Some years ago a committee of inquiry into the annual depredations of the Liverpool thieves, stated the amount of those depredations at *seven hundred thousand pounds*! Need more be said on the economical part of this momentous question? Need I ask you to balance between the charge of training the young outcasts of the country to godly and industrious habits, and the waste of money, time, and *SOULS*, consequent upon our neglect of an undeniable Christian duty? \* \* \* To show the good effect of prison discipline on juveniles, I can offer the direct testimony of gentlemen filling the posts of superintendents to our county police, to show the same thing. My last report, which contains full details of these police returns, is that for 1848—according to which, it appears that of sixty-three young offenders, under twenty-one years old, who had returned to their homes after discharge from prison—eleven could not be found, ten were no better, three were improved, and *thirty-nine were more or less reformed*. I almost fear that I draw upon your credulity in making this statement; but believe me that the law of "*kindness*," so eloquently enforced by the learned recorder of Ipswich, can do, by the Divine blessing, much good even in a

prison. It was not that these children stood most in need of reading and writing, of learning their catechism, of committing to memory chapters from the Holy Scriptures—they stood most in need of what had never yet approached them—of something to touch, soften, and humanize their hearts and desires. I believed that, in almost every instance, these misled creatures had never in their lives heard words or tones of kindness or affection; that they never had dared to suppose that any one cared for them, or desired, for their own sakes, that they should learn to speak and do things that are right. I endeavored to show them their mistake—that there were people who felt for them, who pitied them, who loved them; who earnestly desired to promote their happiness both here and hereafter. These endeavors were not unsuccessful; and I found that as the heart softened and opened, so the mind expanded; and the reading and scriptural teaching, which, otherwise, would have been mechanical and irksome, were received with eager thankfulness, as something conducive to the great object of repentance and amendment.

Rev. T. Carter, Chaplain of the Liverpool Jail, spoke in reference to the inadequacy of the existing system of prison discipline to secure the reformation of juvenile criminals, and the present cost to society for the conviction and punishment of this class.

Liverpool has one of the largest jails in the kingdom. The commitments during last year were upwards of 9,500. Of that number, upwards of 1,100 were juvenile offenders, under sixteen years of age; and of these the proportion of recommitments amounted to more than 70 per cent. This one fact must give you some idea of the inefficiency—the utter uselessness—of such institutions as the Liverpool jail for the reformation of criminals. Indeed—and I say it advisedly—if it had been the object in Liverpool to devise a scheme for the promotion rather than the prevention of juvenile crime, no contrivance could have been hit upon better calculated to accomplish that object than the Liverpool jail. And yet that jail has been held up as one of the best regulated in the kingdom, under the old system; and that I believe with justice; and if these are the results of one of the best regulated, I leave you to judge what must be the case with others, not so well conducted. Now, I must invite your attention to the manner in which these juveniles are treated. The course followed with them is to send them from the police court to the jail in the prison van, wherein they are mixed with offenders of all classes and ages. On arriving there, they are first taken into the reception room, which, I may state, on the female side has six compartments or cells opening out from it—three on each side; and sometimes there are as many as five persons crammed into these cells, which, when designed and built under the direction of Howard, were intended to hold only one. In these cells, girls are mixed with adults, and remain often from four o'clock in the afternoon until two next day, when they go before the surgeon, in order to satisfy him that they have no disease which shall disqualify them from mixing with other persons. When they have passed that muster, as I may term it, the juvenile offenders are sent into what is called the school class. In this class, there have been as many as sixty girls under sixteen years of age; and yet there are but twelve rooms or cells for them to sleep in, and here they are doomed to remain from half past seven in the afternoon until seven o'clock in the morning in winter, so that the inmates pass the whole of that interval in a situation where they can not possibly be under the control or supervision of the officers, and are left to unrestricted conversation, which you can readily imagine to be of such a character as not to tend to their edification. Now, it so happens, that with the best intentions on the part of the matron and the female warders, who have the charge of them, it is quite impossible to prevent the mixing of the unsophisticated with experienced thieves. There are many instances in which the same cell has contained five girls, one of whom has been under sentence of transportation—two others in jail, and convicted of felony several times before—while the remaining two were novices in guilt, and young in the career of vice. Now, what must be the result of such a state of association? It is right that the criminal should be reformed because I hold that the object of improvement is not merely the pun-

ishment, but the reformation of the offender. And yet the very first step we take in Liverpool, with a view to that object, is to mix up children of seven or eight years of age—for we have one now waiting for trial who is not eight years old—with persons who have been for a long period hardened in a career of vice. When I tell you that I have one of my own children of the same age, I need not assure you that I never look on one of those poor little saplings without feelings of the deepest commiseration. These children are or have been, as dear to their parents, as mine are to me, and I feel that when they are taken into jail for the purpose of punishing their crimes and reforming them, you have no right—I have no right—the country has no right—to put these unfortunate little ones in such a position as must inevitably issue in their utter depravation. Such, then, is the result on the *female* side of the prison; on the *male* side matters are no better. \* \* \* What, I would ask, can it be but ruinous and disastrous, as our jail returns exhibit? I have already mentioned the proportion of recommitments; and I can illustrate, from my own inquiries, the after careers of some of these offenders. I take a page, then, at random from the school register of four years ago, and I find that of the thirty whose names are upon that page—not selected cases, but taken in the order in which they came to jail—eighteen have been transported; two are now in jail, having been frequently recommitted in the mean time; one out of the thirty is in employment; one has emigrated; two have died, one immediately after being discharged, the other shot in the streets during a public disturbance; leaving six, out of the thirty, whose history I have not been able to trace, but who, in all probability, have quitted the town and neighborhood of Liverpool, to visit Birmingham or Manchester, or some other large town. I find, also, that the average number of times in jail of these thirty is eight and a half; the average time spent by them in jail is fifteen months; the cost to the *borough of Liverpool*, on the average, is £32, 15s.; while the further cost of transportation of those eighteen averages £48; the *gross* average expense of each of these *thirty* criminals being £62, 7s.

The cost of every young criminal to Liverpool is illustrated in a memorial of the magistrates to Parliament, asking for a reformatory school, in the following statement:—That the costs of apprehension, maintenance, prosecution, and punishment, was of

No. 1.....	£129	5	6 $\frac{1}{2}$	No. 8.....	£72	1	4 $\frac{1}{2}$
No. 2.....	71	2	10 $\frac{1}{2}$	No. 9.....	52	9	7 $\frac{1}{2}$
No. 3.....	74	1	10 $\frac{1}{2}$	No. 10.....	64	18	9 $\frac{1}{2}$
No. 4.....	71	13	1	No. 11.....	28	10	4 $\frac{1}{2}$
No. 5.....	47	9	3	No. 12.....	39	8	10 $\frac{1}{2}$
No. 6.....	64	6	6 $\frac{1}{2}$	No. 13.....	26	10	10
No. 7.....	99	2	5 $\frac{1}{2}$	No. 14.....	47	7	7 $\frac{1}{2}$

And thus these offenders cost the public..... £888 9 1

It thus appears that the average cost of these fourteen prisoners was about £63, 8s.; while I have shown that the average cost of thirty boys, who were not selected, bear in mind, as the worst cases; not taken at random, but in the order of their commitments, was £62, 7s.; showing almost coincident results. And here I must inform you that I have not taken into account the cost of maintenance in the colonies, and the loss of property by the community. If I did it would add immensely to the calculations I have laid before you. And yet I may say, that in Liverpool jail, which was referred to by the late excellent inspector of prisons, Mr. Hill, as one of the cheapest in expenditure in the kingdom, the average cost per head of the prisoners is only £12, whereas in many other jails it is £15, and in some nearly double. But great as is the expense of juvenile crime, the charge entailed upon us must not be estimated solely by the expense incurred on account of the offenders whilst they remain in that category. After they reach the age of seventeen or eighteen, they pass out of the class of juvenile offenders, and become adults, their habits of crime becoming more fully developed, and the expense, of course, being greatly increased. I find that, taking forty-two individuals—male adults—at this moment in Liverpool jail, who were first received there as juvenile thieves, the aggregate commitments amount to 401, or 9 $\frac{1}{2}$  times each on the average. The average career in crime was five years and four

months. These are all known thieves, and their cases are looked on (humanly speaking) as entirely hopeless. Under present circumstances the course pursued can only have a corrupting and vitiating effect upon those who have not yet arrived at years of maturity. Of the forty-two instances to which I have referred, there are six under sentence of transportation. One first commenced his career of crime at the age of nine years, and has been nineteen times in jail; and when I mention that, I need not bring forward any further proofs of the uselessness of all attempts at reformation, so long as there is not a radical change in the present vicious arrangements. There is another of twenty years of age, who, since being sentenced to transportation, has made a violent and determined attempt on the life of one of the officers of the prison. I will show the same results with the females. Out of twenty-six females, all of whom commenced as juveniles, I find that twenty-five have been in jail, on the average, seven times each; the other I do not think it fair or proper to bring forward as an average example, because she has been fifty-seven times in jail. The average time each is known to spend in jail is five years. Now, I think I have established my position that the Liverpool jail, although singled out for special condemnation by the inspector of prisons, is the most effectual institution that can be devised for transmitting and propagating crime. Such is the evil, and such its extent. What can we look to as its remedy?

Rev. Francis Bishop, Minister of the Liverpool Domestic Mission Society, submitted some remarks, which pointed out the preliminary training school for the young criminals of Liverpool.

In four of the best streets, occupied by the honest and industrious working classes in Liverpool, there are 411 children between the ages of five and fourteen. Of that number 206 go to a day school; 29 to evening ragged schools; and 176 go to no school at all. Now, if we look at those streets which supply the inmates of the prisons—the worst class of streets—we find most disheartening results. An inquiry instituted about a year ago gave the following statement, which is equally applicable to the present state of matters. In Brick street, there were 436 children, between five and fourteen years of age, and of these only 51 went to school—some of them only to an *evening* school—leaving 385 who went to no school whatever. In Crosby street, which was referred to by the reverend gentleman who last addressed you, there were 484 children, between the ages of five and fourteen, only 47 of whom went to school, leaving 437 who received no education at all. In another of this class of streets, which is very populous, an inquiry was made yesterday morning. The street to which I refer is called New Bird street, and it was intended to have ascertained the condition of the whole of the inhabitants as regards education; but it was found that the time was too short, and accordingly only the first three courts were taken—not selected—but taken in order. Well; it was found that there were 119 children between the ages of five and fourteen; and only 3 out of that number went to school. Including the *front* houses adjoining these courts, we found that there were 163 children between the ages I have mentioned; and of that number 16 went to a day school; 4 to an evening ragged school; and no less than 143 to no school at all. Now, these are very startling facts, and I mention them merely to afford you a fair specimen of the educational condition of the streets of Liverpool in which the classes whose welfare we are met to promote, reside; and although I believe that the juvenile population of Liverpool is somewhat worse than that of great towns generally, yet I am afraid that the condition of Birmingham, Manchester, and London, is not greatly superior in this respect. \* \* \* My opinion is that we shall never be able to reach this class of juvenile offenders so as to operate effectually in diminishing their numbers, until we make the parents feel, and that through the pocket. They must be made to understand, by being required to contribute to the maintenance of their children, when they come within the grasp of the law, that they can not throw off with impunity the sacred obligations which the Almighty has imposed on every parent. I will say no more than that compulsory attendance must also be enforced on the vagrant class—that class who are on the high road to crime—by some such mode as that adopted in Aberdeen.

Mr. William Locke, Honorary Secretary to the London Ragged School Union, remarked:

It is now about eight years since a few friends in London joined me in the establishment of the ragged school union; but since then we have managed to increase the number of schools, in London alone, from sixteen to one hundred and two. We have now about fifteen thousand children, who are being taught in these schools; above one hundred and sixty paid teachers; and above one thousand three hundred teachers who give voluntary assistance. Now, although I have no wish to shrink from the work, yet I have come here to declare that we are not equal—depending as we do upon voluntary contributions alone—to the great task we have undertaken. It is true that in some of our schools we have the ragged now clothed, the dirty become clean, and the riotous made orderly, so that many who visit us can not see the difference between these and any other schools. These desirable results are brought about by collateral cases, such as the clothing clubs, the industrial classes, the mothers' associations, and kindred institutions, which come in with powerful assistance to improve the habits, appearance, and nature of the children. But still with all that aid, we are unable to cope with the great evil, or to put a check upon juvenile crime; and we feel that still there is a very large class we make little improvement upon. This class consists of vagrants, mendicants, and petty thieves, who require to be fed before they will be taught, and for whom more industrial, refuge, or feeding schools are required than our funds can sustain. There is, in London, a very large number of children coming under that category. Lord Ashley, in the House of Commons, some years ago, said there were 30,000 of them; but my opinion, at the time, was that the number was much larger. I believe that there can not be less than 200,000 of them in the entire country, and from this class, I am quite sure, come nearly all the juvenile criminals in our prisons. They are the very seed plot of crime. Now, how are we to meet this mass of vice and wretchedness? Many of them are starving in the streets; many of them are indeed "perishing for lack of knowledge as well as feed." In three points of view this great class have been considered, viz.:—as expensive—as dangerous—and as perishing; but there is another point arising from these; they are greatly to be pitied. With regard to the expense, no one can doubt but that it is excessive, not only as respects the property they steal, but in their apprehension, their trial, their maintenance in prison, and their transportation. We have information from some of these boys, who live by thieving, of the great sums of money they expend in the course of the year, that would astonish you all, filched from the pockets, or houses and shops, of the industrious classes. They are dangerous, with regard to society, in disturbing the peace and morality of the neighborhood where they dwell; but, in another sense, they are dangerous, viz.: in their evil example thus shown to the better class of children, and in inoculating others with their vicious habits. But they are also perishing, and the objects of our deep commiseration. They are without education or instruction of any kind; they are ignorant of all good; they are criminal, in many cases, from dire necessity, and "more sinned against than sinning." They are not, therefore, to be visited with the same kind of punishment we inflict upon adult criminals. Nay, I hold it to be now an acknowledged principle, that we should not treat as criminals those children who had no sense of right and wrong—and I very much doubt if we have any just right to punish children for breaking laws with which we have never made them acquainted, or for violating duties which we have never taught them to respect. Look for a moment at their pitiful and forlorn condition; in one night Lord Shaftesbury found no less than thirty-five of these poor children sleeping—huddled together under the dry arches by Field Lane, Smithfield. Night after night fancy these boys—or just picture to yourselves one of them herding there unwashed, unfed, uncared for by the thousands around—to snatch a weary sleep; and coming out from his hard, damp, comfortless bed in the morning—it may be in a cold, dull, winter's day—without friends, without a home, without a single soul in all the wide world to care for or to guide him. How, I ask, is it possible for such a lad, starving for bread, to escape the commission of crime? These children, without character and without any employment, must be vagrants or thieves in order to live—and therefore are they to be deeply commiserated.

Some of these very boys we have succeeded in rescuing. Thank God for it. From one of them (I mean one of those found in Field Lane) who emigrated, we have a letter stating that he is earning 35s. a week as a printer in Melbourne, (a most gratifying fact,) and thanking us most heartily for all that has been done for him. And will any body tell me that these children have not hearts, and can not be reformed? I could tell of cases, not by tens but by hundreds, in which boys and girls, taken out of the mire and the gutter—the very sweepings of the streets—as it were, have become honest and useful members of society. Out of some 400 boys whom we have sent to the colonies from various schools, we have hardly heard of a single return to criminal practices; but on the contrary, we find that in almost every case they are doing well, and earning an honest livelihood. \* \* \* As regards those children we can not reach—those who need to be fed, and even lodged, ere they can be taught—how can we expect to gather fruit from thistles, or to draw pure water from a muddy source? We may endeavor to reform them after falling into crime, and it is our duty; but the chances are that we shall only be partially successful. Would it not be far better to prevent them falling into crime at all? It was truly and eloquently said by Dr. Guthrie, that it is a beautiful sight to see the life-boat dashing through the waves to save the shipwrecked mariners; but much more beautiful was it to behold the lighthouse beacon which might prevent the wreck altogether. I perfectly agree with the committee on juvenile crime of the county of Aberdeen, a short passage from whose report I beg leave to read. They assert:

“That the present mode of dealing with juvenile offenders has not attained the end desired; that neglected outcasts, for whom neither the funds of the public, nor the generosity of private individuals, have cared, have been allowed to grow up in the midst of a Christian people, without any instruction in the first principles of religion and even morality, and are not, at least in the first instance, the legitimate objects of vindictive punishment—that it is just and right, before inflicting punishment, and branding for life with the character of a felon, to give the outcast child a chance of improvement—to put clearly before him the path of duty; and if after this training, he willfully depart from it, then society has done its duty by him; and if he incur merited chastisement, he must, in his heart, acknowledge that he has deserved it.”

This being the case, it strikes me that the work will never be thoroughly done by private benevolence. A great public good should be the work of the public. When I first took up the subject of ragged schools, they were merely evening schools, for gathering in from the streets outcast, neglected children. Such I still consider to be the genuine ragged school. But now, when we find it necessary for a large class to be fed, and clothed, and lodged, and cared for, and sent abroad, &c., &c., I am inclined to say I can not undertake all this. The parish or government must help us; and it is their duty, on the score of economy, philanthropy, and self-preservation, to do so.

A. Thompson, Esq., Chairman of the Aberdeen County Prison Board, made a short statement of the Industrial Schools in Aberdeen, established mainly at the suggestion, and by the efforts of Mr. Sheriff Watson.

We have now had an experience of ten years, the first of our schools having been established in October, 1841. We commenced that school with about twenty boys, and we gradually increased the number to seventy or eighty, which is about the utmost limit our experience leads us to believe an industrial school ever ought to be allowed to attain. Two years afterwards we established a small school for girls; that school has since been divided into two, and in each of these there are now from sixty to seventy scholars. But we found that, although we were able to accomplish a certain amount of good in the city of Aberdeen, still we had not by any means attained all the good we desired. We found the streets infested by little vagrants and beggars ready to commit all sorts of annoying depredations. We therefore resolved to avail ourselves of a local act of Parliament, by which it was provided that begging and vagrancy were crimes punishable by the magistrates. You will be perhaps surprised to learn that in Scotland we have

no vagrant act, and that vagrancy is not an offense there which, of itself, and alone, can be punished, as in England—but in the city of Aberdeen this power is possessed by the magistrates, under the provision of the local police act, and they gave the aid of their authority to the gentlemen who wished to extend the operation of the industrial schools to a class of children still lower in the social scale than those who were already in attendance. Accordingly, orders were given on a certain day in the year 1845, to the police, to capture every little vagrant boy or girl whom they might find in the streets, and in the course of two hours seventy-five were collected—and if you can conceive seventy-five dirty ragged little children, trained up in all sorts of vice and wickedness, and unaccustomed to any sort of restraint, collected together in our small apartment, you may form some idea of the scene of confusion and uproar which ensued. The whole of the first day was spent in endeavoring to bring them into something like order, and in furnishing them with the only thing they seemed to appreciate, viz.: three good substantial meals. When dismissed in the evening, they were informed that they might return the next day or not just as they pleased, but if they did not come back they would not be allowed to beg in the streets. Next morning, to the delight of all interested, almost the whole of them returned, and the system has been pursued from that day to this. When we begun this plan there were in Aberdeen 280 children known to the police, who lived constantly by begging and petty thefts. For the last seven or eight years scarcely one had been seen, cases do occasionally occur, but they are very rare. We have almost completely succeeded in extirpating the race of juvenile beggars in Aberdeen.

The next step in the history of our experience is perhaps the most interesting of all. Our establishment at first, of the boys' and girls' school, certainly cleared the streets of one part of the juvenile delinquents, but neither the worst nor the most dangerous class. Those whom we caught on the second occasion were those training up manifestly to fill our prison cells. Now what are the results as to them? The number of boys and girls in the schools last described are generally about 100—of those who have been at this school, seventy-one have since we opened been placed in situations where they are now maintaining themselves by their own honest industry: and what is perhaps still more satisfactory, of the whole 171 who have passed, or are now passing through our hands, not one individual has been taken up by the police for any offense great or small.

When the schools were first started—like many other new and untried schemes—they met with considerable opposition, but a few resolute friends stood by them. The first success was not very obvious, and after they had been opened about two years the funds fell off, and we experienced that "excruciating agony," want of money, which was referred to by one of the gentlemen who has preceded me, and, in consequence, the number of children in the schools was reduced to the lowest possible point. But by this time the scheme had begun to take some little hold of the public mind, and I am rejoiced to tell you that the working classes of Aberdeen came forward and expressed an earnest desire that the schools should not be given up, but that if possible they should be carried on and extended. They offered to raise subscriptions among themselves, and subscription papers were accordingly carried round, both among the higher and among the lower classes, and I have to say, that of the whole amount contributed, two-thirds came from the hard earnings of the working men and the working women of Aberdeen. By this most happy and timely addition to the funds we were enabled to get over the difficulties which threatened us, and we have been just able to keep moving ever since. The total number of children at all the schools is somewhere about four hundred.

There are still two or three more statistical facts which I wish to place before the meeting. We were much annoyed in the county of Aberdeen by the number of juvenile vagrants who came out from the city. We employed the rural police to prepare returns to see what effect the juvenile schools were producing. The first return was not thought of until the year 1845. We were then informed that in that year (1845) the rural police apprehended 62 little children, or juvenile vagrants, who were traveling alone throughout the county, begging or stealing on their own account. In the year 1846, the number was reduced to 14; in 1847 it was further reduced to 6; in 1848 the number was again 6; in 1849 it was reduced to 1; and in 1850 it rose again to 2! so that we have pretty thoroughly disposed of that class of offenders.

It is a practice with us, as it is I believe in England, for women to go out begging through the country, attended by children, sometimes their own, and sometimes hired, with the sole end and object of exciting compassion, and obtaining additional alms. In 1841 the rural police stopped in the county of Aberdeen 1,203 of these persons. That number was gradually reduced year by year, until, in 1850, there were only 387—less than a third of the number we had nine years before.

There is another test which, with your permission, I shall furnish you. In the year 1841, before the schools were opened in Aberdeen, the juvenile commitments to the Aberdeen prison amounted to 61. In the year 1850, the number was reduced to 14. But I can give you a still more striking evidence of the value of these schools. In 1845 we were obliged, in a great measure, to close the doors of our schools, for the reasons which I have already mentioned. I have stated that in 1841 there were 61 juvenile delinquents; in 1842 the number was reduced to 30; and in 1843, when the schools were partly closed, the number rose again to 63. Now here, I think, is correct evidence of how the schools are working. Open the schools, and keep the children in regular attendance, and the juvenile vagrants disappear; juvenile crime is diminished—shut the doors, and they immediately reappear, flourish, and increase.

We have, in addition to our proper schools, what we term a child's asylum, and this is an essential part of the system. It is a place to which any child found wandering or deserted is conveyed in a friendly manner by the police. It is attached to the House of Refuge, and the directors of that establishment give every possible facility for superintending the management of the children. The children are kept here until the committee meet. Formerly they met every day, but now it is not necessary to do so; they are summoned when required. Each case is investigated most minutely; if it appears that the parents are able to take charge of the children, or that they ought to do so, they are sent for and remonstrated with, and induced, if possible, to do their duty. If it appears that they have a claim upon any parish, then a correspondence takes place between the committee and these parochial authorities, and the child is sent to its parish; but in the greater number of cases the child is placed at once in one of our industrial schools. The object of this minute scrutiny is to prevent improper persons getting upon our very limited funds. We wish to keep these funds sacred for the persons who are really suitable objects, and who belong to the city. In all our schools the system is the same. As a general rule, the children learn about four hours' lessons in the day, four to five hours' work, one to one and a half hours' play, and three good substantial meals. Much has been said to-day, and the importance of the question can not be denied, as to the policy of *compelling* the children to attend these schools. Hitherto our experience has shown us that no compulsion is necessary beyond the attraction of the three substantial meals. Most of them were previously unaccustomed to a regular supply of wholesome food; they soon learn its value, and require no other inducement to return daily to their work and lessons; and I venture to say that the attendance of these poor children, the very outcasts of society, at these schools, is more regular than among schools of a higher class. With regard to time, I may state that they come in summer at seven and in winter at eight o'clock in the morning; there is then an hour or an hour and a half's religious and miscellaneous instruction, such as geography, facts in natural history, and occasionally a singing lesson. The children then spend a short time in play, and afterwards breakfast. From ten to two they work. At two o'clock they dine, and after some recreation they work from three to four, and from four to seven they have lessons suited to their different ages, and at seven they have a plain substantial supper, and a short religious exercise follows; after which the whole are dismissed to their homes. Now this plan of sending them back to their homes is a point upon which we have had many anxious consultations. The propriety of allowing them to return to their degraded and debased parents was questioned by many as being calculated to destroy the moral influence which the school exercised over them. But our experience tends to show that the reverse is the case. I frankly admit that it is a doubtful question, and many exceptional cases may occur; but we know also instances in which the saving knowledge of truth obtained at school has been communicated to the outcast parents through the little child. We think, then, that we have been successful in Aberdeen to a great extent, and, in-



deed, even beyond the extent we hoped to obtain when these schools were first established. The two great principles which we have endeavored to act upon are these—to show the children from the first that we really and truly love them, and desire their good, and that all our exertions, whether in the way of teaching, or feeding, or remonstrating with them against evil conduct, are solely and only with the desire of doing them good, and that lesson the children themselves seem to have learned. But above and beyond this, we have sought to base our every step upon God's revealed word. \* \* \* We have been told truly to-day of the expense the public are put to in keeping the youthful convict in prison. If I remember aright, the lowest estimate was £18 or £20 a year. That is precisely our own experience in Scotland. But when we get hold of these children, and instead of sending them to prison, bring them to our industrial schools, we find the whole expense of teaching and feeding them is under £5 a year. And of that expense, on an average, about £1, 5s. is saved to the school by the work of the children. So that we can bring up children—so far as man can do it—honestly, and industriously, and religiously, at an expense of £3, 15s. per annum. Whereas, if you send them to the poor-house, they cost about £10 per annum each with us, and I believe a larger sum in this country. If they are sent to prison, we know that the expense is from £18 to £25; and if we send them upon the distant voyage to Australia, we know that the cost altogether amounts to a sum not much, if at all, under £300 sterling. Upon an average of cases, we find that five years' training in the industrial schools is sufficient to make the child a useful member of society; and suppose the expense to amount to £5 per annum, we have then the choice of making one of these children an honest and virtuous member of society for £25, or of sending him ultimately into a penal settlement, at a cost, including his previous training in crime, of about £300. It appears to me that there can be little choice to a wise man in the matter. Sir, I have often thought, when I have passed a little ragged urchin in the street, one of the numerous class who are being trained up to a life of crime and misery, "My poor little fellow, you are just a bill of exchange for two or three hundred pounds sterling, drawn upon the public of Great Britain, and the last farthing of that sum you will certainly cause us to pay before your career is ended." Much has been said to day of the expense of our prisons, but that is, after all, trifling compared with the enormous expense, and the serious loss the country is put to, by the depredations these persons commit. A single instance was alluded to, in which a large amount of plunder was carried off; and you yourself, Mr. Chairman, alluded to a case that had occurred in your own family. But it is not the plunder from the rich, and the quantity of plate, jewelry, and money, that is so taken, that creates the greatest amount of inconvenience; but it is the extreme suffering caused to the working and industrious classes by having their hard-earned property taken from them. If you look at the records of trials and convictions before judges, and in police offices, you will find that a large number of cases occur in which the property is stolen from this class. Many of them, too, are afraid to appear to prosecute, and no small part of those crimes are committed against the poorer classes of society, which never appear at all.

Rev. H. Townsend Powell, Chairman of the Warwick County Asylum, (who has given, without fee or reward, his time, attention, and talent, to the institution for twenty-six years,) gave the following account of the earliest reformatory institution of England, which is situated at Stretton-on-Dunsmore in the county of Warwickshire:

The institution commenced its operations in 1818, and in 1827 it was clearly ascertained that up to that period forty-eight per cent. of the whole number who had been subjected to the experiment had been permanently reformed. It was also made clear that a saving had been effected in the county expenditure, resulting from the diminished number of prosecutions, the cost of which was charged on the county rates. Under the second master, the proportion of reformations was 58 per cent. of those who had quitted the institution. Under the present master, it has risen to 64 per cent; and, if we take the latter part of his time only, since the last improvement in management has been introduced, it has risen to 68 per cent.

The system adopted is a system of kindness and persuasion, blended, nevertheless, with salutary coercion and correction. \* \* \* This is effected by daily setting before him the comforts of a well-ordered family—by occupying and interesting his mind—by sending him on little embassies of confidence, and exciting in him a feeling of respect for himself and his own character, and inducing him to participate in that *esprit du corps* which regards the honor of the institution, of which he is a member, as if it were his own. \* \* \* It is acknowledged by all that “evil communications corrupt good manners;” and therefore all are anxious to separate uncontaminated juveniles from old offenders; but it is not so generally acknowledged that association is no less availing for the propagation of good than evil. \* \* \* I adopted the conclusion that *association is no less availing for the purpose of reformation than it is for the purpose of contamination*, and that the difference is this: where the preponderating moral influence is in favor of evil, there evil will increase: on the contrary, where the preponderating moral influence is in favor of virtue and religion, there virtue and religion will flourish and abound. This principle has been invariably borne in mind in conducting the institution at Stretton-on-Dunsmore, and I can not help thinking that if it were in a more favorable locality, and a power of detention, but without bars, and gates, and walls, were given us by law, we should be able to exhibit a yet more favorable result than any which has yet appeared. But, if we are to carry on our experiment on a larger scale, I would still urge the adoption of the suggestion contained in the memoir of 1827, viz.: that the institution should consist of one or more establishments, under the same general surveillance, but varying in strictness of discipline; so that the return of the criminal to honesty, should be accomplished by a corresponding return of liberty.

In pursuing this subject, we will introduce a particular account of the organization and management of several of the institutions referred to in the foregoing discussion, and will begin with the Rauhen-Hause at Horn, near Hamburg, which may be regarded as the pioneer and model of all the others.

## THE RED LODGE GIRLS' REFORMATORY SCHOOL

AT

BRISTOL.

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THE Red Lodge was originally the site of a monastery of a brotherhood of White Friars, whose house was dissolved by Henry VIII. It was afterward one of the lodges of the ornamental grounds of the "Great House," now Colston's School, built by Sir John Young, a Bristol merchant. The celebrated George Fox is said to have preached from the garden steps to an audience assembled around him. In later times it became a ladies' school, in high repute in the west of England; and afterward the celebrated author of the "Natural History of Man" made it the scene of his learned researches.

Two years ago, (1854,) Lady Byron, to whose pecuniary aid, devoted efforts, and wise counsels, the cause of Juvenile Reformation is so largely indebted, learning that these premises were on sale, and were admirably adapted to be employed as a Girls' Reformatory School, purchased them for the purpose, on condition that Miss Carpenter should undertake the whole management and responsibility, subject only to the Government inspectors. The Act of Parliament was then passed which gave a power of legal detention over sentenced children to certified Reformatories: this considerably diminished the difficulty of management; and though the Government allowance of 5s. per week for each child would by no means cover the expense, it yet made the demands on private benevolence far less than before.

This school is established for the reformation and restoration to society of girls who have cut themselves off from it by dishonest practices. It is therefore not limited to those who are under sentence, or even to those who have been legally convicted of theft, should they require reformatory discipline. Of the thirty-five girls now in the school, seven are sent and paid for by friends or relations; two only have not been brought before a magistrate, but these do not indicate less evil propensity than others. The whole of the girls may therefore be considered as inevitably destined to a life of crime if not thus brought under reformatory treatment; and yet very few of them indicate worse natural dispositions than ordinary children, but, on the contrary, display encouraging indications of fair qualities, and the rudiments of an estimable character, when the baneful effects of early neglect and evil influences have been removed by patient and watchful care.

The means employed in the school to effect this object were thus stated in the first report for 1856:

"Daily reading and inculcation of the Scriptures, with prayer, and other

## RED LODGE REFORMATORY SCHOOL.

direct religious and moral instruction.—Intellectual training, calculated to excite a taste for useful information, and to awaken the higher faculties.—Regular industrial occupation, especially such as will call forth the energies, or exercise patient application; choice being especially made of such kinds as will fit the girls for domestic service, and prepare them for any situation in life in which they may probably be placed.—Innocent amusements, such as may serve to occupy the girls' minds, and distract their attention from injurious objects of thought. The society of persons of virtuous character and loving spirit, who may insensibly win them over to love virtue, first for their sakes, then for itself.—The availing one's self of every suitable opportunity to act on the child's inner nature, and to rekindle the Divine life within her.—The great object of the religious instruction of these children will be to give them accurate and rational acquaintance with the Holy Scriptures; a firm conviction of the truths they contain, a loving faith in their warnings and promises, and a deep and actuating love of God our Heavenly Father, and of his Son our Lord and Saviour Jesus Christ. They will be taught to seek in all things the aid of God's Holy Spirit, and by prayer and supplication to make known their wants unto Him. It will be attempted to make religion a daily influencing motive; whether they eat, or drink, or whatever they do, to do all to the glory of God."

While the girls are treated with kindness, and taught to regard their instructors with affection and confidence, and the house as their home; yet the importance of a steady, firm control is strongly felt, and they are not allowed indulgences which would unfit them for their future sphere of life. The simplest food, clothing, and furniture are employed which are consistent with health, neatness, and order; and no artificial contrivances for saving labor are employed, such as wringing machines and drying closets, which, however useful in large establishments, would unfit the girls for the ordinary work of private families.

This school is adapted to receive fifty girls, and is now full. No case of absconding occurred during the past year, and a satisfactory degree of improvement is observable among the inmates.

### PRINCIPLES, RULES, AND REGULATIONS OF THE RED LODGE GIRLS' REFORMATORY SCHOOL, BRISTOL.

#### OBJECT OF THE SCHOOL.

This school is established for the reformation and restoration to society of girls who have cut themselves off from it by dishonest practices.

As a long period is usually necessary for the effectual reformation of such children, which can seldom be obtained without the power of legal detention, the school is particularly intended for children sentenced to a Reformatory School under the Act passed in August, 1854, 17 and 18 Vict. cap. 86; but it will be open to other cases of moral destitution.

#### CONDITIONS OF ADMISSION.

No girl is to be admitted if above 14, and it is preferred to receive children under 12; no child will be declined on account of extreme youth, as it is better at once to withdraw from her home a child, however young, who shows a propensity to dishonesty which can not be checked in the circumstances in which she is placed.

No girl will be retained above the age of 16.

No girl will be admitted with any infectious disorder.

No girl will be admitted who is a fit subject for a penitentiary.

The parties sending girls to this school must be responsible for a provision being made for them on leaving, as it will be generally undesirable that they should return to the unfavorable circumstances in which they fell into crime.

Two suits of strong under-clothing and shoes are to be sent with each girl.

It will be in the power of the superintendent to deviate from these rules under peculiar circumstances; but this will not be done readily.

When girls are sent to this school *not* under the Act, a payment of 5s. per week will be expected, *quarterly in advance*.

## GENERAL PRINCIPLES OF MANAGEMENT.

The girls admitted to this school will be usually found to be entirely devoid of any good principles of action; particularly addicted to deceit, both in word and actions; of fine, but misdirected powers; of violent passions; extremely sensitive to imagined injury, and equally sensible to kindness.

The first step toward their reformation will be to awaken a feeling of confidence in their instructors, and to prove to them the anxiety for their welfare that is felt for them; they should be made at the same time to feel that they must yield to a control which will be kindly but firmly exercised; their passions must be as little excited as possible, and when they are so, "overcome evil with good" must be the teacher's watchword. The misdirected energies must be called into healthy exercise, and wisely guided; the intellectual faculties must be judiciously cultivated; and above all, religious and moral principles must be directly enforced, and indirectly, but still more powerfully, taught by the daily life of the teachers, and their evident obedience to truth and duty.

## MEANS EMPLOYED FOR THE CARRYING OUT OF THESE PRINCIPLES.

Daily reading and inculcation of the Scriptures, with prayer, and other direct religious and moral instruction.

Intellectual training calculated to excite a taste for useful information, and to awaken the higher faculties. Regular industrial occupation, especially such as will call forth the energies, or exercise patient application; choice being especially made of such kinds as will fit the girls for domestic service, and prepare them for any situation in life in which they may probably be placed.

Innocent amusements, such as may serve to occupy the girls' minds, and distract their attention from injurious objects of thought.

The society of persons of virtuous character and loving spirit, who may insensibly win them over to love virtue, first for their sakes, then for itself.

The availing one's self of every suitable opportunity to act on the child's inner nature, and to rekindle the divine life within her.

## RELIGIOUS INSTRUCTION.

The great object of the religious instruction of these children will be to give them accurate and rational acquaintance with the Holy Scriptures; a firm conviction of the truths they contain; a loving faith in their warnings and promises; and a deep and actuating love of God our Heavenly Father, and of his Son, our Lord and Saviour Jesus Christ. They will be taught to seek in all things the aid of God's Holy Spirit, and by prayer and supplication to make known their wants unto Him. It will be attempted to make religion a daily influencing motive; whether they eat or drink, or whatever they do, to do all to the glory of God.

All sectarian teaching will be strictly forbidden.

The girls will attend divine service twice on Sunday with the teacher, at the nearest place of worship which appears eligible.

Regular religious instruction will be given on Sunday afternoon by the superintendent, or by some one authorized by her.

## SECULAR INSTRUCTION, AND INDUSTRIAL TRAINING.

Reading, writing, and the simple rules of arithmetic, are to be carefully and thoroughly taught; also such knowledge of geography as will enable the girls to read with intelligence ordinary books of an interesting and instructive character; and such general information will be given, as will make them more able to discharge well the duties likely to devolve on them in life.

A small library of instructive and entertaining books will be provided.

Singing will be made a part of the moral training, and regular instruction in it will be given.

The girls are to be employed from one to two hours a day, at least, in household work, three hours every afternoon at useful needle-work, and a portion of the day at knitting.

The older girls are to be taught washing and ironing, with cooking, and other special kinds of house-work which may help to prepare them for domestic service.

At least an hour every day should be devoted to active exercise, and, if possible, a walk should be taken beyond the premises three times a week.

## REGULATIONS RESPECTING THE GIRLS.

The clothing of the girls will be uniform, but simple and neat, such as would be suitable for any girl in the laboring classes of society.

Great attention is to be paid to personal neatness and cleanliness.

The food will be wholesome and sufficient, but perfectly simple.

The girls must be led to feel that the allowance made for them by the Government, or by friends, by no means supports them, and that they must do all that lies in their power to aid in the expense of their maintenance. As an encouragement and stimulus.

however, to exertion, a third of the profits arising from each girl's sewing and knitting will be credited to her, and will remain in the hands of the matron, to be withdrawn by the girl at the discretion of the matron, or remain in her hands until the girl leaves school, to aid in providing an outfit for her.

When any girl is newly admitted, she must for a time sleep apart from the others, and be under the especial care of the teacher; nor must she be allowed to mix freely with other girls, until it appears that she can do so without injury.

#### RULES TO BE READ TO EVERY GIRL ON ADMISSION, AND ALWAYS ENFORCED.

The girls who come to this school must remember that they do so in order to enable them to be honest and industrious members of society in this world, and to ~~pre~~pare them for another and a better.

To effect this, the labor and care of their instructors will be of little avail, unless they also use their own earnest efforts to improve themselves, and endeavor at all times to obey God's commandments, "not with eye-service, as men-pleasers, but as fearing the Lord."

In addition to the laws of God which are contained in His Holy Word, every girl is required to attend strictly to the following rules:

I. Every girl on entering the school is to begin with a new character; she must as much as possible forget the evil of her past life, *and on no account ever converse with any of her companions respecting any of the circumstances attending it.*

II. No girl must on any consideration go out of the premises without a pass, unless with a teacher.

III. Strict obedience must be paid to the superintendent, matron, and teachers; respectful attention to superiors, and kind consideration to companions.

IV. All irreverent use of God's name, low and vulgar language, slang words and nick-names, are absolutely forbidden.

V. Order, neatness, and cleanliness are especially to be attended to; "a place for every thing, and every thing in its place," being the rule of the house.

VI. Diligence and activity in the work appointed are expected from all; "Diligent in business, serving the Lord."

VII. Great care must be taken of the property of others, and of every thing used in the school. Willful or careless waste or injury of the school property must be paid for from the girl's earnings.

VIII. No girl must possess any money without the knowledge of the matron.

IX. No books, pictures, or papers of any kind, are to be introduced into the school, nor are any letters to be sent or received, without the permission of the superintendent.

X. Whoever knows that these or any other rules laid down are broken, without informing the matron of the same, becomes herself an accomplice, and is besides doing injury to her companion, by encouraging her in evil.

#### THE TEACHERS.

Those employed in this work must do it from their hearts, as a sacred duty, to which they will devote themselves with their whole power.

Entire confidence and good understanding must exist among themselves and with the superintendent, who will endeavor, as far as in her lies, to support their authority and influence, with her own.

The girls must be always under watchful care, though treated with confidence.

The teachers must rely more on their own personal influence to secure obedience, and on awakening a sense of duty in the girls, than on any enactments or rules. They must never converse with the girls respecting their past history, which is to be confided to the superintendent *only*; and they must carefully avoid any expressions or mode of treatment, calculated to awaken resentful feelings in the girls, or make them feel themselves members of a degraded class.

Punishments should never be inflicted arbitrarily, nor with any vindictive feeling, but made as much as possible the natural consequences of actions.

The best teachers will secure obedience and good conduct with the least punishment.

No intoxicating liquors, except for medicinal purposes, are to be admitted into the house.

#### VISITORS.

This school will not be made a show place. Persons interested in the object may be admitted on Thursday afternoon from 2 to 4, but at no other time without an order from the superintendent. Visitors are particularly requested to abstain from any allusion to the past condition of the girls.

Voluntary teachers who are able and willing to give useful instruction to the children, in conformity with the regulations of the establishment, will be gladly welcomed by the superintendent.

Visits from parents and friends of the children must be regulated by the superintendent, nor will any one be admitted without an order from her.

## HARDWICKE REFORMATORY SCHOOL.

THE following paragraphs are copied from different numbers of the Irish Quarterly Review. They show what can be done by two energetic men to start a reformatory, without the aid of large appropriations of state, county or city funds, and without a cumbersome Board of Managers.

In March, 1852, Mr. George Bengough and Mr. T. B. L. Baker, two magistrates for Gloucestershire, opened a reformatory school for boys, in a cottage with a few acres of land attached, on Mr. Baker's estate at Hardwicke, near Gloucester, under the title of "The Children's Friend School;" Mr. Bengough, devoting himself to the personal superintendence and training of the friendless and outcast inmates of the school, lived for many months under the same roof with them, and gave many hours daily to their religious and moral instruction. At a comparatively small cost the school has become fairly established. Beginning with three boys, its managers have gradually increased the number of inmates to sixteen, of whom Mr. Baker writes in 1854 as follows: "Five of these boys, we believe, we could safely recommend for service; five have much improved; the other six have not been with us long enough to show material improvement, but a great point has been gained from the elder boys having acquired a readiness to assist instead of opposing us, and a better tone of feeling which they impart to the new comers." The example set by the promoters of the Hardwicke School shows how easily and simply reformatory agency can be brought to bear upon its objects, and how effective and successful that agency will prove when employing, as its instruments, religious influence and industrial occupation. Mr. Baker states:—"We have now a cottage for our bailiff, two rooms for our schoolmaster, and schoolroom and bedroom for twenty boys. We have a carpenter's shop, pigsties for sixteen pigs, stalls for three cows, and we are commencing some more pigsties and a barn. The whole cost of the buildings has been about £250. For the first year we could only undertake the cultivation of one acre; last winter we ventured upon six acres. Our land—stiff blue clay—was hard for small light boys to dig; but our six acres were well worked, and our crops testify to the effects of spade husbandry. We have now taken ten acres in hand. We hope to increase considerably next year."

In April, 1855, in reply to a statement in the Leeds Mercury that the Hardwicke School had come to an end, Mr. Baker writes a letter to the editor, from which we make the following extracts:

When Mr. Bengough and I began our experiment three years ago, we were told that a school of *eighty boys* would scarcely be sufficient to provide for the requirements of Cheltenham—to say nothing of Stroud, Gloucester, and the mining districts of the Forest of Dean. We began with a school of *three*. We increased it till we had at one time *thirty-six*. We have at present *thirty-two*. But for nearly ten months we have proclaimed that we were ready and willing to take *all the boys of the county whom the magistrates thought fit to send us*; and the magistrates have never found boys enough to raise our number above 36, nor do I now believe that they ever will do so.

This falling off in the supply of *youthful offenders*, I suppose, must, by a slight exaggeration, have been turned into a report of the school having ceased. But I assure you there is no fear of the latter. I am in hopes shortly of *feeling safe*—I had always rather move too slowly than to quickly—in attacking the Bristol boys, and I have no fear of getting a sufficient supply from thence to keep up the school for many years. Such a diminution in crime as I have stated will appear incomprehensible to those who have not tried it. Many

things are incomprehensible to those who will not inquire. But a very short explanation may give some idea of the fact.

I do not consider that two years' imprisonment in a reformatory school is the proper punishment for every child who gives way to a childish temptation and steals an apple that lies within its reach. I do not believe it to be just or right to violate the course of nature, and to take away from its parents every child of the lower classes *that is found out* in doing what, unhappily, many children of the higher classes might do without more punishment than a well deserved scolding of the nursery maid. On the other hand, where theft becomes habitual, and still more, where the boy is teaching others to steal, the action of a reformatory school is of the highest importance. *For such* let it be kept—not for every boy whose schoolmaster finds him obstinate and stupid, or whom some overseer wishes to get off the parish rates.

I have now a boy in our school, who for two years had always two apprentices (as thieves) under him. They were often caught and sent to jail, and he then took others. That boy must have trained ten or twelve thieves, and would have gone on training more. He is now one of the best and most trustworthy boys I have, because one of the strongest characters. The weeding out of a few such boys as this from a large district will *partly* explain the diminution of crime, but it wants an actual study of the subject to understand it altogether.

I have acted now for nearly a quarter of a century on jail committees, lunatic asylum committees, &c., &c. I know pretty well what they are; and I think them well adapted for the purposes for which they are used. But I would lay five to one on the success of a school undertaken by a country esquire who had his heart in it; I would equally lay five to one against one established by a committee supported by rates.

Six weeks ago I was at a meeting of, I believe, the managers of every reformatory establishment in England, and the question was especially discussed; and I think the opinion was nearly unanimous that any other system of payment than the present one, viz.: a weekly payment for each boy, would be highly undesirable. I believe that no good reformatory school has ever yet been established by other than voluntary contributions—from Mettray downward—if, indeed, we may except Parkhurst, which I take to be the best school yet attempted by any government.

I hold far more strongly than I did, before I had three years' actual experience on the subject, that the fortnight in jail—*supposing it always to be in separation* from other offenders—has an admirable effect; and I think all who have been used to a certified school will tell you the same. At the same time if a boy can not be kept separate from others—(you have only to confine him to his night cell for the time)—of course it will do no harm.

In commencing land for a reformatory school, I should hope that this would be done—not by public advertisement replied to by any man who has a piece of land he wishes to be rid of, and who has no further interest in the matter than the getting the highest accommodation rent he can—but that some gentleman of consideration in the county may be found who would offer land in his own estate *at a fair rent*. The sanction and support of neighboring country gentlemen is, I believe, of greater value than those who have not tried it would suppose.

I say *at a fair rent*, because, however rich or liberal the landlord may be, I should much prefer that he should charge exactly a fair rent than give it gratis. If he be able, in addition, to take the principal or entire *management* of the school into his own hands, (not so onerous a task as those who have not tried it would suppose,) it will be an incalculable advantage, and I believe he would find the pleasure amply repay the few hours a week it would cost him.

Were I then to suggest the terms of an agreement, they would be a lease of 21 or 50 years, determinable at three years' notice by the subscribers. If there happen to be an old farm house, or a row of three or four cottages on the land, I would make them available, though they might be far rougher than a county committee would ordinarily approve of. But if there be no buildings available, let some plain buildings be put up, which will be easily convertible into four ordinary laborers' cottages, and will cost no more than four ordinary laborers' cottages would do.



In commencing the school, you know my strong opinion is that there are not one but three objects to be borne in mind from the commencement. First, to establish the school for the reformation of youthful offenders; secondly, to provide places for them when reformed; thirdly, to *carefully select* the boys whom you should first take.

For the third point, namely, the selection of the boys, it is important to check the common opinion that the school is intended simply for the benefit of A., B., or C., certain criminal children. I have always held that our school was to be used more for the benefit of the honest than the dishonest, by removing the former from the latter. But if so, as you can not take all the bad boys of the county at once, as you must begin with a few and increase by slow degrees, it is important that you should weed out the worst boys first.

In the commencement of the actual working of the school, forgive my saying that care should be taken to get a man fit for the particular work; you will probably find it necessary to have a bailiff and a schoolmaster. The latter would appear at first sight to be the most fit to be the head; but if so, you must take care that the boys are not brought up, more to pass an examination than to work on a farm. I prefer a bailiff for the head man, as I think he is more likely to be steady and less given to change. But whichever you take for your chief, I should strongly recommend that he should spend a month at least at some reformatory school on trial, to see whether he is fit for the work or not. A man who feels sure that he understands a reformatory school because he is used to a prison—or because he is used to a parish school—would probably find himself sadly at a loss when he came to try it.

With regard to the *management*, I confess myself strongly in favor of a committee of *one*. A large committee may be useful in getting subscriptions, and in examining and checking the expenditure, but a *committee can not reform a boy*. One magistrate who lives close at hand, and can frequently walk in and chat with the boys, can do more than all the committees in England. A committee can't lay its hand upon a boy's shoulder and lead him apart, and persuade him to open his heart in private; one magistrate or clergyman, one gentleman in short who takes interest in the work, can easily do it.

In 1856, Mr. Baker submitted his *Third Report*:

The rapid spread of the system throughout the whole of England has exceeded the hopes of its supporters. \* \* I have every hope that within three years nearly every county may feel as Gloucestershire alone can as yet—that there is a *locus penitentiae* for every boy whom the magistrates in their discretion consider to require the treatment of a reformatory school.

Another point of great importance is, that the act of last session, for enforcing the payment of some part of the maintenance of such children, (by their parents,) has at length come into operation. Many parents have willingly consented to pay; but a short time ago the first contested case, as I believe, in England, was tried at Bristol; and the parent, a man earning large wages, was sentenced to pay 3s. 6d. a week. We have every hope that this will soon be carried out thoroughly, and that all parents, even the very poor, will be compelled to pay, at least as much as the child would have cost them had he been honest. This at any rate they *can* pay. If they can pay more, they should be made to do so. It has been for a long time a sad injustice that the parents of a criminal child should actually be benefited by his son's crime.

The first and most important observation is, that we have lost the active services, though not the name, nor, I believe I may say, the warm interest, of him by whose energy and devotion our school was first called into existence; and so well organized that it can now proceed without his help. After originating this school, and giving much assistance to the organization of that for Devon and Cornwall, Mr. Bengough has now undertaken the charge of that at Kingswood, near Bristol, which will, I trust, ere long make a clearance of all the worst juvenile criminals of Somersetshire; a range of utility of which any might feel proud.

During this year the average number of our boys has been increased by more than a third of the number of last year. This, however, must not be taken as a proof that crime is increasing. Of thirty-six committed to us in the year, nine have been received from other counties, and thirteen more were cases sent to us

on the first conviction, and who appear rather to have been boys momentarily led astray than hardened offenders.

Indeed, a strong change has been perceptible in the general character of the boys received. The sharp, clever, highly educated, (in the usual acceptance of the term,) but determined thief,—who has run his evil course for some years, and been often convicted, and is able and willing to corrupt others,—has given place to a set who appear to have erred from a want of knowledge rather than a determined propensity.

In the year we have received thirty-six boys; twenty-seven from our own county, and nine from other counties. Of our own twenty-seven—three are from Gloucester, eleven from Cheltenham, and thirteen from different parts of the county. Of the town boys, only four have been of the class who are employed in corrupting and instructing others; five others have been very bad boys, two middling, and three I believe only led astray by momentary temptation. At one time, indeed, the youthful marauders of Cheltenham appeared to be scared, and for a time gave up their evil courses. One or two, I am sorry to say, have since returned to them, and, until they can be caught, the mischief will be again rapidly spreading.

With regard to what we more strictly call the reformation of the boys, (although this is a term I never like to use in the past tense, as we can not possibly say that any boy is *reformed*.) we have received in the whole, up to last Christmas, ninety-four boys, of whom,

Abandoned, 5; removed without our consent, 3; apprenticed, 7; in trade, 8; in service, 3; at sea, 6; emigrated, 1; returned to their friends, 6; gone to other schools, 31; now in the school, 24; total, 94.

Of the thirty-one whom we have put out in the world, either as apprentices, in trade, or the like, three have since been dishonest,—two of them under very strong temptations, and the third was unwisely allowed to leave the school much too early. Four others have turned out idle or in some way unsatisfactory, and have been discharged from their places, but are now working honestly. The other twenty-six are still going on satisfactorily.

The fact of thirty-one boys having been removed to other schools also requires some explanation. In commencing a school, great difficulty is often found in getting what may be termed a good moral tone. Where all are wild it is difficult to tame any, but when once the majority of the boys have acquired habits of at least order and discipline, any new comers insensibly adopt the same, and the training is comparatively easy.

Acting on this idea, I suggested to the managers of schools of several counties, the taking a certain number of boys, who have been half-trained in some older establishment, to form a nucleus for the new school. I engaged, when such boys were taken from me by any manager, to receive half the number of newly-convicted boys in return.

This suggestion has been largely adopted; and I have sent in the last six months, twenty-eight boys to other schools, all of whom I believe are, on the whole, well reported of. This has been a great assistance to us for the present, and for some little time longer it will continue to be so; but I must remind the gentlemen and farmers of our county, that ere long it will be *necessary* to find places for our reformed boys. This will be no heavy burden if all will endeavor to help. If one place is found in each parish once in ten years it will probably amply suffice.

But if all are utterly careless of every consideration except that of *getting rid* of criminals from their own neighborhood, without caring for what may become of them, no care or expense laid out on a reformatory school can be of any avail.

The total cost of the school for the first three years was £1,328. 19s. 2d., exclusive of the prime cost of building, but inclusive of purchase of stock.

The large number of schools arising in all parts of England has caused a great demand for schoolmasters and bailiffs. This I have been anxious to supply as far as I could, and have had a considerable number of men training in the school to act as masters or bailiffs elsewhere, amounting to an average of three extra masters throughout the year. I am happy to add that, besides many masters of other schools who have spent from a few days to a fortnight here, and many who have come for a short time and given it up, six men trained here have gone to other schools, five of whom have hitherto given satisfaction.

## EXPERIENCE IN REFORMATORY SCHOOLS.

When I first entered upon this work, I possessed little or nothing of any special qualification for it: my only practical acquaintance with boys having been acquired in an occasional experiment at teaching in a village Sunday School. As must have been expected, therefore, I made not a few blunders at starting. The greatest of which perhaps was that in undertaking to be practically the master, as well as the manager of the school, I undertook more than I had the time or power to perform. But such was my utopian idea of what was required and what I could do, that I at one time contemplated dispensing with the assistance of a bailiff, or any assistance at all. The evil results of this error were two-fold. In the first place, though I was as much as possible on the spot myself, taking usually the main part of the labor of teaching in the school at night, and latterly also of superintending the boys at their meals, still, owing to my frequent absence on magisterial or other business, a larger proportion of attention and labor fell upon the bailiff than he was well able to bear.

I should therefore most strongly urge it, as of primary importance, to secure in the staff such a division of labor as will relieve all those engaged from the strain of a too constant attention to what is undeniably a very harassing and laborious task, the supervision and control of children of this peculiar class. But another, and as I consider it, an evil result, from my having thus undertaken more than I was able to perform, was that the bailiff became practically, and, (always of course under Mr. Baker,) still is the head of the Hardwicke Schools. Now, however important the formation of a habit of industry may be, and deprecating as one must over dosing children, especially of such a class, with direct religious teaching, it is most essential that some one habitually with them should be able to awaken their attention and interest in religious truth, and daily under the Divine blessing send it by a few forcible words home to their hearts. Of the influence which a habit and power of teaching such as this and a well trained mind had on the general tone of the school, we had ample evidence with our second master, a young man from Kneller-Hall, who unfortunately remained with us only a short time. Now, as it seems to me, a man qualified as I have described, must be out of place if in any way subordinated to one of inferior mental training to his own. And the bailiff, with many important qualifications for his work, is not able, and indeed never undertook, to supply the directly educational element, which is yet the most important in the system of a reformatory school. \* \* Mr. Baker would place the bailiff as the chief in importance as an agent in reformation, if not in authority in the school; while I have always strongly felt, and where I had the opportunity pressed my conviction, that the *first* point to be secured, (next of course to a right *heart*,) is an educated mind, and that the agent in the industrial portion of the system will be then a secondary consideration, and a want not difficult to supply.

Here, too, arises several questions, on which I experimented, not always successfully, in my own person, as to the position and intercourse of the master of school, with the boys, as carrying out the theory of the family system.

The family theory and its full development from the first engaged my earnest attention, and I have since thought much upon the subject, and I really can not help coming to the conclusion that it is a mistake, and a mistake which has partially originated, in our adoption of the word family into our language upon this subject, as an equivalent of the French "*famille*." The infusion of a HOME feeling toward the reformatory or refuge is not necessarily dependent on the boys holding a filial relation in any real sense to the master of the school. As a school, (and so far as a school is so,) as a "household" is the true practical aspect in which, (it seems to me,) it should be regarded. The relation of a teacher to his scholar, the master to his disciple, does not preclude, in fact calls eminently for the display of love, and in some sort a paternal interest on the one side, and a respectful but not in ordinary cases, a filial attachment on the other. If circumstances would allow of the subdivision of numbers to such an extent, as that one head should have charge of from ten to fifteen children only, as is the case in one at least of the foreign reformatories, there would still be no true counterpart of the family as we understand the word. For ten children of one family would never be found of ages so nearly the same, so that the rela-

tion of each to each would be wanting, even if that of each to the head could be realized, where, as is the case with us, so many of the children have parents over-indulgent rather than the reverse at their real home. To regard the reformatory then, as a school, it seems to me will make one's treatment more systematic and consistent, and more really practical than to aim at giving it in one or two particulars a complexion which can never be thoroughly carried out. The disadvantageousness of very large numbers will still stand upon considerations of another kind, the difficulty, namely, of finding one man capable of sufficiently individualising a very large number of children, and the necessity of calling in the aid of an assistant in such cases, who can scarcely stand in the same position to them as the real head.

But to return to the faults of my first management.

Commencing with an exaggerated idea of the power of kindness to do alone what is only to be brought about by firmness in requiring obedience and maintaining respect, I committed, at starting, the great error of treating my boys *not* with too much kindness, but with too little strictness and regularity of discipline. In seeking to win their confidence I encouraged them to be so unreserved as often to overstep the barrier of due respect: and both these errors have been subsequently the cause of much otherwise needless trouble.

We commenced with three boys, who, before the school was quite completed, were accommodated by the bailiffs at their residence; and this also interfered with the adoption of a settled system from the first. The three boys were all from London: very good specimens of a class which is to be met with only in London and large towns; and as far as my experience has gone, superior in every respect, not only in knowledge of evil, but in capabilities for good to the youthful criminals of a country district such as ours. There can be no question at the present stage of knowledge of the reformatory system, that to commence with a very small number of boys is the foundation of success. But it admits, I think, of a question, whether we acted judiciously in commencing with boys of so difficult a description to deal with, and it was almost unquestionably unwise to have them all from the same place.

The system of punishments and rewards which I had looked to as likely to prove, under ordinary circumstances, a sufficient stimulus to good conduct, and deterrent from bad, was, with a few slight differences in detail, that which I had seen so admirably working at the Philanthropic Society's Farm School at Red-Hill, and of which, Mr. Sydney Turner has spoken as the key of the whole system there.

I allowed, to well conducted boys, a small sum weekly, in proportion to their skill and diligence in work, awarded generally at the discretion of the bailiff; as I could not succeed, from various causes, in getting the much better system of piece-work fairly carried out. I never, however, heard any discontent expressed at his awards; a maximum being prescribed, and general rules made known, by which they were made.

Of this weekly reward a certain proportion was deducted for each given offense, omitting fractions; thus dishonesty forfeited the whole; lying, three-fourths and so on. At one time I allowed them these sums in money, but I found, by experience, that this practice gave rise to an almost irrepressible amount of gambling, and tended also to encourage and somewhat facilitate attempts to abscond from the school. I therefore had the sum entered to their credit, till they wished to purchase sweets, on which they were only allowed to spend a portion, or any other articles with it, or perhaps additional luxuries at meals.

To render such a system as this efficient, demands great faith in its eventual success, and consequent perseverance in it on the part of the officers, and on the part of the boys depends on that which is not the growth of a day or even of a few weeks, a satisfactory moral tone generally in the school. In setting it in operation at first, it will have usually to be backed up by a ready appeal to more sensible modes of correction, where its influence is not sufficient, but, always with a return to it, and a trial of it again and again, until, as it eventually will, it succeeds. The fines, too, must be made sufficiently heavy to entail, as a tolerably near prospect, a curtailment of food or other indulgence. By a somewhat extraordinary application of this their consequence in one case, I made their influence more appreciated at the Hardwicke School. I had occa-

sion to give a mark to one of the boys there, an impassible, idle, easy-tempered simpleton, when he derisively asked for 100. I accordingly took him at his word, and the 100 marks gave him bread and water three days in the week for a period of six weeks. It put a stop to such remarks for the future. Of course, however, cases occurred in which punishment by fine was inadequate. On two occasions we had recourse to the ultima ratio of a public flogging, inflicted either by, or in the presence of Mr. Baker, and myself, and with all the solemnity of form and circumstance with which we could invest it. I have once before publicly recorded my conviction that inflicted in this way, it is calculated to exert a sound moral influence on the sufferer and the other boys. The offenses in these two instances were a fifth attempt to abscond, and offering personal violence to the schoolmaster in the school. For other bad, though less serious offenses, we resorted to confinement in a light cell; occasionally, but *very* rarely extending to as much as three or four days; (and then usually, principally for safe custody, when a boy had attempted to abscond,) for twenty-four hours is ordinarily found sufficient to reduce the most refractory to order.

In the infliction of the other severer punishments from time to time required, I endeavored, as far as possible, to establish a moral relation between the punishment and the offense. Thus one punishment, and one which I found very sensibly felt, was confinement to the walk in front of the school-room, and the offices, sometimes strictly to the school-room itself at all times but the hours of work: and this was generally inflicted on boys who attempted to abscond, or were guilty of any act of dishonesty; and I endeavored to impress upon all the boys the moral necessity of it, as the delinquents had proved that they could no longer be trusted out of sight.

When not subjected as a punishment to this restraint, they enjoyed a considerable amount of liberty. In fact, at one time, I can hardly say that they had strictly any bounds at all, except that they were not allowed to cross the canal, which is about two hundred yards below the school to the east, and were required, as a general rule, not to wander to any great distance from the school, for which in fact they had no time.

I encouraged in most instances their acquisition of property, and the appropriation of their working tools. At first I had grievous complaints of their pilfering from one another, (especially in regard to the produce of some gardens, with which I endeavored to interest them, not, however, very successfully;) but being quite unable to remedy this, I not unwillingly left it to redress itself, as it soon did; endeavoring to deduce from it how unbearable would be the state to which society must come in time, if dishonesty were not repressed by law. For thieving in an ordinary way there was of course but little temptation or opportunity in such a school as ours; but surrounded as it is by a number of orchards, and allowed as the boys were, a great deal of liberty, especially on Sunday afternoons, it might have been expected that we should have had many cases of pilfering apples to punish. But though we certainly had some, yet on the whole they were very few.

But accurate as one's general principles and well arranged as one's system may possibly be, it is by no means an easy matter to act up to them in the various cases and with the various tempers and dispositions, with which in a school of many boys one must have to deal. Thus even the very promptitude of punishment which in most cases is so salutary, is in a few instances better exchanged for more winning and patient treatment.

I feel no hesitation in deprecating as the result of my experience, any extension of the limit in age which is now fixed, unless it be such an extension, say up to nineteen, as will include a large class who are now excluded, not on any definite principle, from the benefits of Reformatory Institutions aided by the state, and will compel the foundation of institutions with such modifications as will be suitable for the reception of older inmates—and to which inmates found too old for the present existing schools might be transferred.

A fair average success has attended the plan originated by Mr. Baker, of apprenticing boys to farmers or unskilled trades without a premium, and on such terms that a small but yearly increasing weekly payment is made by the master to a savings' bank, the accumulation to be for the *boy's* benefit, if he leaves at the end of his term with good character; for the school, if he is discharged or returned to the school with a bad one. The employer is always

requested to return the boy to the school, if he becomes troublesome, or himself becomes unable, from any cause, to keep him; and as this is looked upon by the boys as a great punishment if it were always acted upon, and known to be so, it would afford a great security for the boys' good behavior.

But there is one particular which marks peculiarly the criminal class of boys, (as I have been told the same is found among the inmates of our female penitentiaries,) in which they are all nearly alike, and with which, it is, in nearly all cases, equally difficult to deal—an inveterate habit of lying; as one of them once told me, any one of them would tell a lie if they thought they could get any thing by it; and even where there was no apparent advantage to be gained, it seemed almost more natural for them to say what was untrue, than what was true; and the ingenuity and plausibility of the tales which some of the most uninventive looking boys have told me, has occasioned me no little surprise.

I have already adverted to the decided difference that appears between the boys from larger towns, especially London, and those from country districts. There is an intensity about the former, which characterizes them in a very marked manner. In the country indeed, one does not find those large associations of thieves of all ages, and many of them men of considerable talent, that exist in our largest towns, and therefore, among other points of difference, the intellect, in the one class of our young criminals, is much more active and more educated than in the other. It is not surprising, therefore, that among the regular practiced thieves from London, I discovered what I had not anticipated, the existence of a systematic and theoretical, as well as practical infidelity, which they had picked up from their elder associates. My experience has not shown me any approach to a similar evil in the simpler, but perhaps equally mischievous boys, coming from the country or country towns. On the contrary, strong sectarian prejudices, especially as Protestants or Roman Catholics, many of them rather amusingly, because very ignorantly, display. Of the general outlines of religious truth, I have found very few indeed, comparatively, wholly ignorant at the age at which they came to me. But having learned it as a task at school, it is very hard indeed to *interest* them in such teaching at all; the least difficulty existing where they do come, devoid of religious instruction altogether. The time for teaching indeed generally is to most of them, the most trying period of the day. The enforced stillness, their utter distaste to which, by inducing, very many of them to play truant, originally led them into crime, the call upon them to fix their attention and the irksomeness of beginning the rudiments of reading, under the ordinary system, especially to the older ones, all oppose great obstacles to doing much in this way. Some things, especially, when orally taught, I found they are quick enough to apprehend; more than boys of their average age in our common schools. But the ordinary reading books suitable from the shortness of the words in which they are written, to their reading powers, are miserably behind the requirements of their minds. A set of reading books adapted to ragged and reformatory schools, is a want which I long to see supplied.

## REFORMATORY MOVEMENT IN ENGLAND.

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THE physical and mental condition of the poor in England is an instance of the failure of even the vastest legislative and pecuniary provision, without corresponding care for mental and moral training, either by the family or the school, to secure happiness or prosperity among the poor. Instead of substituting for the conventual schools, as was done in Scotland, a system of schools capable of educating the whole body of the people, the vast funds and properties confiscated at the reformation were squandered or given away, and the great army of poor, who had received their living and what learning they got at the hands of the monks, were left unprovided for, either in body or mind.

The poor-law system, the only such substitute up to the time of the late juvenile reformatory movements, originated in the time of Elizabeth; and, so far as children are concerned, was simply a scheme for supporting them up to a certain age as cheaply as possible, at parish expense, and then binding them out to a trade; and this utterly without reference to parents or home. The state of things which the poor-laws were intended to remedy, and their reference to adults only, appear from the preamble of the statute of 14th Elizabeth, which recites that "all the parts of this realm of England and Wales be presently with rogues, vagabonds, and sturdy beggars, exceedingly pestered, by means whereof daily happeneth in the same realm horrible murders, thefts, and other great outrage, to the high displeasure of Almighty God, and to the great annoyance of the common weal."

Improvements in the poor-laws, with a view to bettering the condition of pauper children, were soon and continually suggested and attempted, in and out of parliament. Sir Matthew Hale, about 1650, suggested an industrial school in each parish. Similar plans were put forward by Firmin, in 1678; by John Locke, while secretary to the Board of Trade, in a bill brought before parliament; and by Pitt, in another, in 1796; both, however, being unsuccessful.

The little success of these governmental efforts is strikingly shown by late statistics of juvenile pauperism and crime. In 1849, eight per cent. of all the prisoners in the English and Welsh jails, being 12,955 out of 166,941, were under seventeen years of age; the whole number of children under sixteen, in the work-houses in the same, was 43,138, and those receiving out-door relief, i. e., paupers living in pauper homes, 276,613; in all 332,706 children, dependent upon the state for both physical and mental support and training, and getting very little of the first, and substantially none of the last.

Of the series of private efforts which were naturally made to supply this failure by the state, the first attended with important results was the origination of Sunday Schools, by Robert Raikes, of Gloucester. Mr. Raikes, in a charitable visit to what was called the Bridewell of Gloucester jail, was much moved by the condition of a class of prisoners committed for trifling offenses, but there kept in the company of the worst felons. Finding them excessively ignorant, he set about furnishing them with some instruction and work; and his success turned his thoughts to the question of preventing such cases by providing the proper instruction for poor and vicious children. The second stimulus, immediately resulting in the establishment of the Sunday Schools, Mr. Raikes thus himself describes:

"Some business leading me one morning into the suburbs of the city, where the lowest of the people, (who are principally employed in the pin manufactory,) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah! sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than of any other place. We have a worthy clergyman, minister of our parish, [Rev. T. Stock?] who has put some of them to school; but upon the Sabbath day they are all given up to follow their own inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves were total strangers.' Can nothing be done, I asked myself, for these poor children? Is there any one who will take them to a school on a Sunday?"

The schools which Mr. Raikes, with the efficient assistance of Rev. Thomas Stock, established, under the care of four respectable women, were quite successful, and became even singularly attractive to the "set of little heathens," as Mr. Raikes terms them, of the neighborhood. This modest enterprise was the beginning of a system which has extended until, in 1850, there were in England and Wales 23,514 Sunday Schools, with 318,135 teachers, and 2,407,642 scholars.

The next private enterprise of importance for the reformatory education of the young was the Philanthropic Society, founded by Arthur Young, in 1788; which received, brought up and bound out to trades, orphans of both sexes, giving them some literary training and some knowledge of the occupations which they were to follow.

The honor of first practically instituting a Ragged School,—that is, a school where destitute children are taught letters and labor, and provided with food, clothes, or lodgings,—belongs to the poor crippled cobbler of Portsmouth, John Pounds. Beginning with his own nephew, he gradually



gathered in his little shop a class of thirty or forty boys and girls, whom he taught reading and writing and his trade. In 1830, the Hon. Miss Amelia Murray and Capt. E. P. Brenton founded a Children's Friend Society, which sought to reform the vagrant and criminal children of London in its schools, and afterward to find respectable employment for them. This society operated, in many respects, upon principles similar to those of Mettray and the Rauhe Haus.

In 1833, the Ealing Reform School was founded by Lady Noel Byron, who has, from that early day to the present, been one of the wisest and most efficient promoters of the movement for juvenile reform; and whose liberality, besides the Ealing School, the Red Lodge School at Clifton, &c., has borne the expenses of the valuable labors of Miss Carpenter. In the same year, Mr. Walker founded the first Ragged School in London.

The English government had already made attempts at educating pauper children, by means of work-house schools, before 1836; and in that year a system of district or union schools, made up of pupils from the work-house schools, was inaugurated by the establishment of the Norwood School, which was followed by an act of parliament for the establishment of such in general, in 1846. In 1839, it had also recognized the principle of the separate imprisonment and industrial training of juvenile criminals by the establishment of Parkhurst prison.

But these official efforts were not attended with any very encouraging success. The first promising efforts for preventive and reformatory juvenile education were again from private sources. In 1849, upon the representations of Rev. Sydney Turner, who had examined Mettray and other continental reform schools, the institution of the Philanthropic Society was made an agricultural school, and transferred to Red Hill. The effects of the good results here experienced were reinforced by the work of Miss Carpenter on reformatory schools, and her energetic efforts in connection with it. These led to the conference at Birmingham of those interested in the subject of reformatory education, in 1851. This conference, again, led to the parliamentary inquiry of 1852-3, which was thorough and earnest, (although Mr. Monckton Milnes' bill, for the better care and treatment of juvenile offenders, had been somewhat contemptuously rejected by the House of Commons, only two years before, in 1850,) and to Lord Palmerston's act, in 1854.

This act, together with those amending and defining it, has recognized four principles of essential importance to reformatory institutions, namely :

1. That the crimes of the young need a different treatment from those of adults.

2. That it is the interest and duty of the State to rescue and educate such children as misfortunes, or the misconduct of their parents, throw into situations of moral danger.

3. That the coöperation of religious zeal and individual benevolence is more advantageous to the State than mere government establishments.

4. That the parents or near relatives of young offenders should be compelled by law, if necessary, to contribute to the cost of their reformation.

Of the various institutions in England for reforming vicious children, the most prominent are Parkhurst, Red Hill, and Messrs. Baker and Bengough's school, at Hardwicke, in Gloucestershire.

This latter school is perhaps the best instance of the progress of juvenile reform in England. It was established, in 1852, by Mr. Baker, a country gentleman and magistrate of Gloucestershire, and Mr. George Bengough, a recent graduate of Oxford University. This school has selected the worst juvenile criminals, those who are the centers or heads of the evil, and, by Mr. Bengough's personal intercourse and influence with them, as a member of the same little family, has succeeded remarkably in transforming them into decent and useful members of society. After proving the power of the means used upon a first set of boys from London, Messrs. Baker and Bengough gathered in the worst boys they could find in Gloucestershire. So thorough a reformation has this single school worked, that whereas there were formerly, in Cheltenham alone, some twenty boys, under fourteen, who had been convicted more than twice, there were not known, in 1856, more than two boys in the whole of Gloucestershire, who had been convicted more than once. Boys have been sent from other counties to Hardwicke; and what is of much greater significance, county reform schools, more or less modeled after it, have been or are being erected in more than twenty of the counties of England.

A proper conclusion to this brief and insufficient enumeration, is the summary of reformatory institutions in Great Britain and Ireland, given in "The Philanthropist," for May, 1857. According to this, the whole number of such institutions is ninety-one, and of their inmates five thousand two hundred and seventy-six.

All these efforts, it is true, have made only a small impression upon the vast mass of pauperism which existed and yet exists in England. This is an actual nation by itself, almost as distinct, permanent, and self-propagating as a body politic; three and four generations together have often been seen to come up in a troop for their hereditary weekly portion to the overseer; and the family names of paupers stand on the parish books for a century together. Thus the great fountain of vice, beggary and crime remained untouched; and the efforts at reformatory action have hitherto only done good by advancing nearer and nearer this fountain, in healing the streams of evil which flow from it.

Still, the position and prospects of the English Reformatory cause is on the whole encouraging. To the large number of active institutions above mentioned, others are being added. Increasing numbers of the most intelligent and benevolent persons of influence are joining in the movement, and in the various other benevolent undertakings related to it. The Committee of Council on Education grants important pecuniary aid to such schools as come up to a given and attainable standard of excellence; and an increasing interest in all measures tending to ameliorate the condition of the poor, young or old, and to raise them to a position more suitable to a free and powerful nation, is rapidly pervading all classes of society.

## REFORMATORY MOVEMENT IN SCOTLAND.

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SCOTLAND furnishes a valuable example of the reformatory and preservative power of a judicious system of common schools. About 1700, after half a century of oppression, there were, besides many actual paupers and wretchedly poor, two hundred thousand vagrant beggars, usually thieves and every way criminals. Yet, fifty years later, in 1757, there was not one capital conviction in the country; and, for a century afterward, paupers and criminals were but very few. This reformation and prevention has been almost altogether due to the Scotch system of parochial schools, which was commenced in 1494, was advocated by John Knox and his fellows in 1560, was extended in 1615 and 1633, and finally established upon an efficient footing by an act of parliament in 1696. Under this, each parish furnished a school-house, a house and garden for the schoolmaster, and paid him a fixed annual rate, besides which he received a fixed tuition fee from parents.

The masters were required to be of good character, members of the Scottish Kirk, and able to teach the "common English studies," some practical mathematics, Latin, and the rudiments of Greek. Their incomes were respectable, and their social position in many respects as high as the ministers; and in these schools the Scottish people, high and low together, have acquired very much of the sobriety, morals, information and shrewd and reflective habits, which have rendered their small nation so prosperous and influential in the realms both of matter and of mind.

The population and wealth of Scotland increased, however, and large masses gathered to the great manufacturing cities. But there was no corresponding increase in the number of parochial teachers at such points, nor did their incomes increase correspondingly with the general advance in expenses and expenditures. The consequence was of course a gradual mental and moral deterioration; and, in the end of the eighteenth century and the beginning of the next, a condition of popular ignorance and vice became apparent, which aroused public attention anew to the defects of existing educational means; and a series of strenuous private and public efforts was commenced for their improvement, which is even yet in progress; and, in pursuance of which, bills have been annually attempted to be carried through parliament, for the last three or four years, for re-organizing the parochial system.

The Society for propagating Christian Knowledge, founded in 1701, the Gaelic School Society, and various local school societies, have for a long time been more or less supplementary to the parochial system. Of the later series of efforts above referred to, are the Sabbath and Sessional schools, established at Edinburgh, in 1813, the Normal School, and then the three others which grew from the latter, the labors of the Glasgow Educational Society, the system of Assembly schools resulting from the same

exertions which established the Edinburgh Sessional School, the Aberdeen industrial schools, local industrial and reformatory schools at Edinburgh, Glasgow, Dundee, Ayr, &c., and church and state appropriations of more than \$100,000 a year.

The most systematic and successful enterprise of this class was instituted and carried out by William Watson, Sheriff-substitute of Aberdeenshire, who organized, in 1841, a system of industrial schools, which embraced in its operations all classes of idle vagrant children, and cleared a large town and county of juvenile criminals and beggars; thereby establishing an enviable reputation as a wise political economist, an efficient magistrate, and a practical benefactor of his country and race. His plan, which was developed gradually, embraced, first, gratuitous education. This succeeded only partially. He next held out three substantial meals a day, and four hours of useful, but self-imposed occupation. This was a stronger inducement; but all the vagrant children did not come. Then, under the police act, all street begging was prohibited, and all found begging were sent to the industrial school for food, instruction and work. And, to reform those who still gained their bread by thieving, a child's asylum was founded, to which these young criminals were sent to school, or to be taught useful knowledge and a trade, instead of a prison. By these various agencies, street vagrancy and juvenile crime has been annihilated. Some of the features of this system have been tried in nearly all the large towns in Great Britain, and with a success greater or less, as the plan adopted has embraced more or less of the Aberdeen system.

The success of Sheriff Watson's enterprise induced Rev. Thomas Guthrie to attempt a similar one in Edinburgh, the result of which has been the establishment, in 1847, of two "industrial feeding schools" there, one called the "Original," and the other, an off shoot from it, the "United" Ragged School. The separation arose from a difference of opinion as to religious instruction; the "Original" being distinctively a Protestant school, while, at the "United," religious instruction is given separately to children of the Protestant and Catholic communions. Both, however, are doing good, substantially in the same field; although the size of the city has prevented the accomplishment of such a thorough cleansing from juvenile beggary and vice as has happened at Aberdeen.

Reformatory instruction in Scotland has received a decided impulse from the operation of an act known as Mr. Dunlop's act, passed in 1854, which empowers magistrates to commit children guilty of offenses, and vagrant children, to a proper reform school, for a definite term of years, and provides for the payment of the expenses of such children by the parents if able, otherwise by the parish. The recognition and enforcement, in this act, and in Lord Palmerston's similar act for England and Wales, of the duty of parents to provide for the support of their criminal children, constitute a very marked and valuable feature in the late reformatory operations of Great Britain, and one whose soundness is already proved by its good effects.

The following memoranda of visits to three Scotch reformatories, are copied from the *Irish Quarterly Review* for June, 1856.

## INDUSTRIAL SCHOOL, GLASGOW, (ROTTEN ROW.)

IN this school the great majority of the children are those sent thither by the magistrates, under Dunlop's act, for being in a state of destitution; the remainder are admitted from charity, for the same reason. All the children are fully fed, and those sent by the magistrates are lodged as well as fed: the diet is porridge and milk for breakfast and supper, and Scotch broth or pea-soup and bread for dinner. From the healthy and hearty appearance of the children, it would appear that the food is sufficient. The building of the institution, though old, is roomy and in a high, airy situation; and there is a play ground adjoining.

The master, Mr. Wilkie, kindly accompanied me over the establishment. The boys were employed in making paper bags for grocers, &c., and in picking cotton waste: they seemed to be working with spirit. The master informed me that there was no difficulty in obtaining work for them—that, indeed, twice as much work could be obtained as the children could do. The girls whom I saw were employed in sewing and knitting; and I learned that they do the housework and make the clothes. Trades are not taught in this school. I was informed that it was not considered desirable to make shoemakers or tailors of the children, since the journeymen in those trades are generally in a low moral position.

The religious instruction consists of reading portions of the Scriptures; no catechism is used. A large part of the pupils have been the children of Irish Roman Catholic parents, yet hitherto the school has come into no collision with the Roman Catholic body. On Sunday the children attend public worship, the boys at a Free Church and the girls at an Established Church—an arrangement dictated by the convenience of accommodation.

One of the lady directresses, whom I found superintending in the girls' school, informed me that great pains are taken to find situations for the pupils when they are of an age to quit the institution. Factory work is objected to, as leaving the children too uncontrolled. It is thought undesirable also that the lads should be employed as errand boys, since they would be so much in the streets, and have unoccupied time on their hands. For the girls, domestic service is preferred, particularly in the families of working men or small tradespeople, it being found that the position of servants in gentlemen's families is too great a rise for them. The boys are chiefly apprenticed to trades, such as carpenters, smiths, &c.: a large number have been taken into ship-builders' yards, the owners of which are friends of the institution. A supervision over the pupils is kept up for some years after they leave the school; and when out of work they are, I believe, permitted to return to the school till they can obtain employment. One condition is made with the persons to whom the pupils are intrusted, viz., that they shall cause them to attend a Protestant place of worship. The children have generally turned out well, and some of them have risen to a respectable position.

## REFUGE FOR BOYS, (DUKE STREET, GLASGOW.)

This establishment is in an open, airy situation, on the east side of Glasgow; the building is large and roomy, though in a style of architecture of more pretension than is, perhaps, suitable to an institution of this character.

The boys have all been convicted of offenses, and are sent here to be detained for seven years, if necessary, for their reformation. I was informed, however, by Mr. McCallum, the superintendent, who kindly showed me the institution, that it is rarely necessary to keep a boy for more than four years. Many of the pupils

have been in prison. Mr. McCallum much prefers that they should be sent direct to the institution without having been in gaol. The pupils are taught trades, such as tailoring, shoemaking, carpentry, &c. The trades are taught by men who also, I believe, superintend their pupils at other times and sleep with them at night. These men are workmen thoroughly skilled in their crafts, and are paid full wages. The consequence is, that the pupils become really good workmen, and are able at once to gain a livelihood on leaving the institution. I saw some ladies' boots and shoes, which were very well made. The proceeds of the work, I was informed, pay the cost of the raw material, the wages of the teachers, and leave a surplus, which is devoted to the general expenses of the establishment, No part of the earnings is given to the pupils.

The lads were plainly but neatly dressed in the usual working garb of Scotland, and seemed to be well fed. The diet, I learned, was of the ordinary Scotch character, viz., porridge and milk for breakfast and supper, and barley broth or pea-soup with bread for dinner.

There is a steam-boiler which supplies steam for heating purposes, and also to an engine drawing a fanning apparatus which ventilates the house. This is intrusted to the care of two of the boys.

When I visited the institution, it being near the dinner hour, most of the boys were in the play-ground, which is spacious and airy: some of them were being instructed by a drill-sergeant in the sword exercise. Upon the ringing of the dinner-bell all who were in the play ground formed into columns at the word of command, and marched, in good order, into the dining-hall. The military discipline, Mr. McCallum informed me, is considered useful as accustoming the boys to prompt obedience, and saving much time in proceeding to work, meals, &c.

When the pupils leave the establishment, great pains are taken to provide them with situations at a distance from Glasgow. The majority emigrate to Canada. Many of the owners of vessels trading from Glasgow to that country take the lads out gratis, two in each ship. The institution furnishes them with an outfit, and a bag of biscuits toward their provisions; and they are expected to make themselves useful on board. On arriving in Canada, they are received by persons friendly to the institution, who procure them employment. Of those who do not emigrate, many are apprenticed to shoemakers and other artisans in the country, and some have gone into the army and navy.

It is calculated that 85 per cent. of the boys who leave this establishment ultimately turn out well. This, however, is upon the assumption that those whose career is unknown are going on aright; Mr. McCallum, however, believes that any who went wrong would be heard of. This success is probably in a great measure to be attributed to the removal of the pupils from Glasgow, which prevents their associating with their old connections.

There is also a refuge for girls in Glasgow, but I had not an opportunity of inspecting it.

The combined effect of these institutions, and the industrial schools, has been to reduce crime to a considerable extent. In the last year, though the price of provisions was high and trade not good, the number of prisoners in the jail of Glasgow was one hundred less than in the preceding year.

#### EDINBURGH UNITED INDUSTRIAL SCHOOL, (SOUTH GRAY'S CLOSE.)

This school is conducted in a large roomy old house in an inclosed court, formerly the dwelling of a nobleman. I arrived a short time before the dinner hour. I went through several rooms where the children were engaged in industrial

employment, particularly shoemaking and tailoring, while some of the younger ones were making paper bags and handboxes. I learned that the shoemakers and tailors were allowed a small portion of the proceeds of their labor, as a penny per pair for shoes, &c. Those who had attained to some skill had learners under them, (called apprentices,) some one, some two, and even three. The work done by the apprentices is placed to the credit of the boy-teacher. The boys working at trades were in different rooms, each under the care of a master. The children appeared to work with spirit.

The account of the industrial department, I find, shows a balance of loss; but, as the clothing consumed by the children themselves is not credited, the real loss, if any, will be trifling.

That a more favorable financial result is not obtained is to be attributed to the youth of the children, who leave the school so soon as they are deemed competent to fill private situations.

I went into the kitchen, which was very clean, and saw the dinner prepared. It consisted of Scotch broth, of a nourishing palatable description, with brown bread. The children breakfast and sup on porridge.

It was interesting to see them at dinner. They were placed at tables containing about 13 or 14 each. At the head of every table is an elder boy or girl, whose duty is to count the number at the table, and, if any are away, to account for their absence.

I did not happen to be present at the hour when religious instruction is imparted, but I learned that the clergy of each denomination attend and teach the children of their creeds in separate rooms. This plan, I understand, has met with perfect success. While it insures to the children a thorough religious training, experience shows that it is unaccompanied by any tendency to sectarian discord.

There are at present more than one hundred inmates in the school, of which about two-thirds are Roman Catholics. A large number of children have, at different times, left the school for various situations in which they have been placed, and have mostly turned out well.

The combined effect of this school, and of a larger one which has been for some time established on principles similar, except as respects the religious instruction, has been absolutely to annihilate juvenile mendicancy in Edinburgh, and very greatly to diminish the number of the youthful inmates of the jail.

Major Arthur Mair, of Edinburgh, one of the most active and earnest friends of these schools, thus writes:

"One principle is, I believe, peculiar to our school—it is equality of religious creeds. We have one hour, (10 to 11, A. M.,) appointed for religious instruction, when the different sects retire to separate rooms to receive their religious instruction, from the teachers of their own faith: for the remainder of the day they all work together, in the fear of God, and in the love of one another, at least this is our aim, and we believe our endeavor has been blessed. We are chiefly composed of Presbyterians, Episcopalians, and Roman Catholics. We have worked together now for eight years most unanimously, and the children who have left us in the course of that period have generally behaved well.

If you will carefully read the reports, I think you must come to the conclusion that we have done something to simplify the religious difficulty. From the very commencement, we have acted by one another in a true and honest spirit, and though we are always most happy to see the clergy of every denomination

coming amongst us, and taking an interest in our children, yet we have studiously avoided having any of them on our committee. The venerable old Bishop Carruthers is the only exception, and he was a man any school might have been proud of having at its head.

We have constantly on our platform at the general meetings clergy of every creed. We have frequently the clergy of the Church of England, the Presbyterians and the Catholics, instructing the children, of course in separate rooms, but at the same hour; daily from 10 to 11 o'clock. It is open to all, and I frequently pass during that hour from one to another, to see what is going on; *but mind, each department* is under the sole supervision of its own religious instruction committee, and *they*, by the constitution and rules of the school, can not be meddled with by any persons but members of their own church. For the *one hour* this distinction is made; we then join harmoniously together, and I am sure I never during the day think for a moment what is the creed of any particular child. We all acknowledge the same God, and there are general rules of guidance which can not give offense. One of our teachers is a Presbyterian, the other is a Catholic—our superintendent is of the Church of England—our pupil teachers are Catholic or Protestants as it happens, so are all the servants of the institution. I never think of asking to what sect they belong. We have a man to teach the shoemakers, I know he is a Catholic.

I do not know what the tailor is, or the turner, or the bookbinder, or the printer,—but I know we have never had a word of difference or of unkindness amongst the children or the teachers. May not we then hope that the blessing of heaven may rest upon our endeavors, and that we may be the honorable means of bringing up children, who through life will obey the great command, to love as brethren.

We also have a housekeeper and a woman under her. For some years the head-woman was a Catholic, but we found it very difficult to get a woman of the class we required, and so were driven to take a Protestant, but the under-woman is a Catholic. As far as I can judge, this school has been and is working on a true and faithful principle."



## REFORMATORY EDUCATION IN IRELAND.

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As early as in the 7th century, English and Scotch students resorted to Ireland for education. From the 8th century to the 13th, says Bayle, Ireland was "the most civilized country in Europe, the nursery of the sciences." Besides the higher institutions of learning, there remain records of a system of conventual schools, with teachers employed expressly for instructing poor scholars gratis.

But instead of a system of parochial schools, assisted by the state and supervised by the local clergymen of the pupils' parents, which succeeded so well in Scotland and would have found a basis at least as good, in existing institutions in Ireland, the whole series of English legislation from the act of Henry VIII., in 1537, for establishing parochial schools, down to the latest of the modern educational associations, the Kildare-Place Society, dating from 1811, constituted a system of avowed attempts to make Englishmen and Protestants out of Irish Catholics. The act of 1537, which provided for parochial schools, bound the Catholic clergy, under oath and under penalty of a heavy fine, to keep "a school to learn English," if any pupils should offer. An act under Elizabeth, A. D., 1558, provided for diocesan schools, of a higher grade. During subsequent reigns various other statutes were enacted on the subject generally, showing some slight progress in liberality. But, although the Catholics were four-fifths at least of the whole population, yet this whole course of legislation prohibited them from endowing, managing or teaching schools, or even from educating their own children abroad; and the penalty for any Catholic acting as a schoolmaster, assistant schoolmaster, or private tutor, was transportation for the first offense, and the pains of high treason for the second.

Of the succession of Protestant associations which continued these efforts at a later day, the Society for promoting English Protestant schools in Ireland was the first. It was established in 1733, to take charge of the Charter schools, which Primate Boulter had set in operation two years before. The Association for Discountenancing Vice followed, in 1800, and lastly came the Kildare-Place Society, which was in active operation until about 1835. Altogether, these societies expended nearly seven millions of dollars of public money in their vain undertaking.

Wiser and more liberal efforts for an unsectarian education began to be made as early as 1806, when a commission was appointed to examine the condition of schools in Ireland. Another was appointed in 1824; and, after still further efforts during several years, the present Board of National Education in Ireland was appointed, and commenced its operations in 1831.

This body, composed of influential persons, both Catholic and Protestant, has labored with much wisdom and success. At the end of 1854,

the schools under its charge numbered 5,178, having more than a half a million of children on the rolls. These schools include 155 agricultural, and 142 work-house schools, besides various training schools, industrial schools, &c. The annual appropriation for the Board has increased from about £4,328 to about £200,000; and the influence of its labors is accomplishing a visible change in the moral and physical condition of Ireland. The system has lately been completed by the establishment of the Queen's colleges at Cork, Belfast, and Galway, which are based on similar principles, and offer a completed education without sectarian influence or tendency.

These "National Schools," although in fact both preventive and reformatory, are not technically so. Education expressly such, is not yet making progress in Ireland as rapidly as in England, although interest in it is increasing, and the need of it is, if possible, greater. The statistics of juvenile crime in Ireland are startling. In 1853, the number of offenders, aged not more than sixteen, arraigned in Ireland, was 15,600; of whom, were committed for trial, 12,238. And in 1854, of a total of 10,786 so arraigned, 7,640 were convicted. In Dublin alone, of a whole number of 240,248 persons taken into custody by the police, during the four years from 1849 to 1852, inclusive, 63,332, being over one-fifth, were less than twenty years of age.

To meet the moral and physical needs of such a class, both Protestants and Catholics have of late years made commendable exertions. The oldest Ragged School in Dublin is the Lurgan Street School, established in 1830, and to which a department for lodging and feeding boys was added in 1851. The Mill Street Ragged Schools were founded, in 1850, by Mr. Daniel Molloy. The Townsend Street Schools were opened in 1852. Among the ladies interested in these schools are the wives of Archbishop Whately, and of Hon. Thomas Lefroy, and others of the most influential families in Dublin. The pupils of these schools are employed as shoe-blacks, messengers, &c. The Ragged School Broomer, and Messenger Society, organized 1852, procures for its scholars a somewhat higher grade of employment, and obtains good situations for them at graduation.

These are Protestant schools; and number in all about 200 "ragged" pupils. There were, however, in 1853, six Catholic schools, under charge of a committee of leading Catholics, with an aggregate attendance, including week-days and Sundays, of 2,730. The corresponding figure for the above Protestant schools is about 1,000; the number aided with food, lodging and clothing in the Catholic schools not being given. Mr. Connellan states the whole number of Ragged Schools in Dublin, 1853, at nine, with 664 pupils. Other similar schools have been added; among others, St. Joseph's Industrial School, and the Andrean Free National School, excellently conducted by Mr. M'Gauran; both Catholic.

The example of Dublin is being followed in Cork and other Irish cities, but we are at present unable to give precise information of their progress or present condition.

## CHARACTERISTICS OF EUROPEAN REFORMATORIES.

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IN the movement for juvenile reform in Europe, some important principles of operation are perceptible. We shall here briefly state them.

1. Perhaps the most prominent of the points alluded to is, the Family Principle in organization. Of the modern reformatories, established to do a better work than the great centralized European orphan-houses and alms-houses, many receive only from ten to twenty children; a number not too great to allow family discipline and family influence. Larger establishments, as at Horn and Mettray, are sub-divided into family groups, under the charge of an "elder brother," or assistant of some grade. Under the influence of the benevolent and assiduous oversight of such guardians, these minor groups are pervaded with a spirit nearly approaching that of the natural family, and seem to afford the best possible substitute for the parental care of which the pupils are deprived.

2. Relations of these institutions to their originators and the supervising authority. The best of the European institutions have been first established upon a small scale, by one person, with the aid of a little society or of a few friends, or perhaps himself being sole originator, manager, teacher and pay-master; sometimes in his own private house. As the results of such labors become visible, his friends grow interested in it, and assist him with money or services; perhaps a few, or many, furnish funds sufficient to procure lands and buildings, and to provide some scanty salary for the officers. Now it is, and not before, that the appeal is made to the State; by showing that definite and important good is already done, and that moderate assistance will secure the safe and permanent continuance of the means of such good. In return for such aid, the State is invested with a supervisory power; and the reports of the institution are made to it, and to the public.

3. The motives and preparatory training of the teachers employed. In Europe, the student of juvenile reform is continually surprised at the almost missionary spirit which must operate in the various corps of assistants as well as superintendents at reformatories, to keep them where duty is so severe and wages so scanty. It is only a spirit of the most immediate, practical, home benevolence, looking to the benefit of the nearest and neediest, and influencing a class with whom, with us, such motives have too little weight, which calls out this class of laborers in the field of reform.

The pioneers in the modern reformatory enterprise, were mainly unprepared for their work by study or experience. But they almost immediately annexed to their institutions normal departments, varying in

character and distinctness, for the professional training of their assistants and successors. The members of these departments render important assistance in the daily conduct of the institution, and at the same time pursue a comprehensive course of study, thus obtaining extended and combined knowledge of the theory and practice of their profession.

4. The character and purpose of the industrial training given. Although some of these institutions prepare their pupils for trades, it is the object in most of them to train them for earning a living, as farmers, gardeners or nurserymen, and to accustom them to such a life; the country, and rural occupations, being regarded as the situation most favorable for the future morals and usefulness of the class of pupils trained in them. This also counteracts the existing tendency in the population to concentrate in and about the already overgrown European cities.

5. The extent to which women cooperate in the maintenance and carrying on of the institutions. The funds which support them are frequently wholly or partly gathered by a society of women, organized for the purpose; a force of female teachers is employed wherever the institution receives female pupils; and the system of "patronage" for the graduates is frequently in charge of a female patronage society. The women constituting these societies are pious, of great respectability, deeply interested in their work, and judicious and energetic in prosecuting it; and, in many instances, of high social position.

6. Contribution to the support of criminal children by their parents. Instead of permitting such parents,—usually themselves useless if not also criminal members of society,—to cast upon their more diligent and upright fellows all the care and expense of the children whom they have ruined, a custom is gaining ground of applying to such parents for a periodical payment in aid of their support. In England, Bavaria and Belgium such an application is sanctioned by law; and, in case of refusal, means of coercing a proper contribution are provided.

7. Economy. Notwithstanding that the average number of teachers and officers in the European reformatories is much larger than is usual in the United States, the average expense per pupil is surprisingly small. This is due, not only to the inexpensiveness of the buildings occupied, and smallness of the salaries paid, but to numerous economies secured by the judicious improvement of the labors of the pupils in farming, gardening, trades, &c., so that the institutions are, to a considerable degree, self-supporting.

8. A system of patronage, for continuing assistance and influence to the pupil after leaving the institution, until he is securely established, both in respect to occupation and morals. This department is under charge either of the officers of the institution or of a society organized for the special purpose, or both, and sometimes with State aid. Such societies consist either of men or women; and the help thus afforded to their beneficiaries is an important and indeed an indispensable appendix to the education of the school itself.

9. The distinctly preventive character of the movement generally. Not only do separate institutions exist, as well for the morally endangered as for the vicious only, but the best of the reformatories proper are, to a large extent, preventive in character. Orphans, neglected children, those already beginning to go astray, are received and cared for on the sound principle that prevention is better than cure, whether as to morals or money.

It may be added that nearly all the excellences above enumerated are directly or indirectly traceable to the extensive existence of personal, practical, active and painstaking charity among the individuals of European communities.

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REFORMATORY EDUCATION.

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PART II. UNITED STATES.

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TABLE.—EXHIBITING THE DATE OF OPENING,—CAPACITY OF ACCOMMODATION,—NUMBER, AGE, DETENTION, REFORMATION, DEATHS, ESCAPES, AND EMPLOYMENT OF INMATES,—EXTENT OF GROUNDS,—AGGREGATE COST OF BUILDINGS AND GROUNDS,—NUMBER AND SALARIES OF OFFICERS,—ANNUAL EXPENSE AND COST PER CAPITA, OF THE STATE AND CITY REFORM SCHOOLS IN THE UNITED STATES.

TITLE.	LOCATION. City.	When State. Established.	DATE.		Capacity of Accommodation.	Present No			Whole No.		Average Age when Admitted.	Average Period of Detention.	Per Centage of Reformed.	Deaths				Division of Time.				Land & cost		Annual Expense.					
			When Opened.	When Closed.		Males.	Females.	Total.	Males.	Females.				Total.	Since Opening.	Last 12 Months.	Since Opening.	Last 12 Months.	Hours of sleep.	Hours at school.	Hours of recreation.	Acres of Land.	Aggregate Cost.	Annual Expense.	Cost per Capita.	No. of Officers and Employees.	Aggregate Salaries.	Revenue from Labor.	
House of Refuge, 3.	New York.	N. Y.	1824	1825	100	436	51	477	5313	1637	7000	13	16	75	59	3	97	46	9	4	1	40	330,441	42,045 a	85.65	31	9,119	13,414	
House of Reformation, 2.	Boston.	Mass.	1826	1826	140	158	158	306	1023	1023	12	16	75	3	3	5	9	3	1	3	...	...	...	...	...	...	...	...	...
House of Refuge, 4 (white dep't).	Philadelphia.	Penn.	1826	1828	432	161	63	224	3381	1173	4354	12	18	66	42	1	3	5	9	3	...	...	...	...	...	...	...	...	...
House of Refuge, 4 (color'd dep't).	Philadelphia.	Penn.	1826	1830	184	91	32	123	386	293	591	13	18	70	14	9	7	9	4	1	...	...	...	...	...	...	...	...	...
House of Refuge, 2.	New Orleans.	La.	1841	1847	210	148	52	200	629	148	777	12	24	69	7	157	25	8	4	1	...	...	...	...	...	...	...	...	...
Western House of Refuge, 1.	Westborough.	Mass.	1847	1848	550	545	...	545	1990	...	1990	13	21	50	29	4	11	16	9	4	1	12	130,700	47,303 a	87.32	33	10,673	7,794	
State Reform School, 1.	Rochester.	N. Y.	1846	1849	375	330	...	330	838	...	838	21	25	42	10	38	14	8	10	3	1	12	175,000	36,279 b	122.60	22	8,343	19,000	
House of Refuge, 2.	Cincinnati.	Ohio.	1845	1850	204	191	37	228	874	262	1076	13	14	75	6	9	10	7	9	4	1	12	175,000	36,279 b	122.60	22	8,343	19,000	
Reform School, 2.	Providence.	R. I.	1850	1850	100	99	44	143	392	87	479	14	24	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
State Reform School, 1.	Cape Elizabeth.	Maine.	1850	1853	240	208	...	208	371	131	114	87	1	1	9	7	8	4	1	3	...	...	...	...	...	...	...	...	...
House of Refuge of West. Penn., 1	Pittsburgh.	Penn.	1851	1854	222	141	51	192	218	96	314	13	18	75	2	4	16	9	4	1	...	...	...	...	...	...	...	...	...
State Reform School, 1.	W. Meriden.	Conn.	1851	1854	160	170	...	170	264	...	264	12	18	75	2	4	16	9	4	1	...	...	...	...	...	...	...	...	...
House of Refuge, 2.	St. Louis.	Mo.	1853	1851	140	67	31	97	96	403	12	1	86	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Reform School, 2.	Chicago.	Illinois	1855	1855	100	67	...	67	104	...	103	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
House of Refuge, 5.	Baltimore.	Md.	1849	1855	300	125	93	148	147	38	185	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
State Industrial School for Girls, 1	Lancaster.	Mass.	1855	1856	90	76	76	152	...	78	78	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Asylum and Farm School, 3.	Boston.	Mass.	1833	1835	100	100	...	100	901	...	901	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

(1.) Established and managed by officers appointed by the State. (2.) Do., by the City. (3.) Do., by Corporations. (4.) Do., by union of State, City and Corporations. The Total Cost of Land and Buildings exceeds \$2,000,000, of which sum about \$200,000 was paid by individuals. Annual Expense, in 1856, was \$330,254; of which sum, (a.) was paid by State and City; (b.) by City; (c.) by income of permanent funds; (d.) by annual donations, or by union of (a. b. c.)

## PUBLICATIONS ON REFORMATORY EDUCATION AND INSTITUTIONS.

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### I. EUROPEAN.

**COLONIES AGRICOLES, ECOLES RURALES, ET ECOLES DE REFORME**, pour les indigents, les mendiants et les vagabonds, et spécialement pour les enfants des deux sexes, en Suisse, en Allemagne, en France, en Angleterre, dans les Pays-Bas et en Belgique. Rapport adresse a M. Tesch, ministre de la justice, par Ed. Ducpetiaux . . . Bruxelles, 1851. 4o. 2 cols. pp. 208. (Agricultural colonies, and rural schools and reform schools, for paupers, mendicants and vagrants, and especially for children of both sexes, in Switzerland, Germany, France, England, the Netherlands and Belgium. A report to M. Tesch, minister of justice. By Ed. Ducpetiaux. Brussels, 1851.)

This exceedingly clear, condensed and full document, gives (in French) details and statistics, narrative and tabulated, of origin, management, organization, expense, and mental, moral and religious training and discipline, fuller in proportion to the importance of the institution, and especially complete and interesting upon the great schools of Mettray and Ruyssede.

Besides these two, more or less account is given of sixty-four other institutions, being all those of importance in Western Europe, and including as well orphan houses and other preventive and repressive institutions, as reformatories proper.

The report contains also plans and elevations of the buildings at Ruyssede, Mettray, and the Rauhe Haus, and a valuable report to the government of Belgium, embodying a plan of organization for farm-alms-houses for adult beggars.

It has also short summaries of the history of juvenile reform in the countries of which it treats, and a terse and able summary of the author's own views upon reformatory institutions, as deduced from the extensive array of facts included in his investigations.

**FLIEGENDE BLATTER** aus dem Ranlién Hause zu Horn bei Hamburg. Mittheilungen über freie Vereine, Anstalten u. s. w. Herausgegeben von Dr. Wichern . . . (Flying Leaves from the Rauhe Haus at Horn near Hamburg. Containing information upon free churches, institutions, &c. Ed. by Dr. Wichern.) Monthly. 12o., pp. 36 each.

This is the organ, not only of the Rauhe Haus itself, but of that whole religious and reformatory movement in Germany, known as the Inner Mission. It includes reports of the proceedings of the agents of this movement and of the various churches and institutions connected with it, and of the progress and condition of the Rauhe Haus itself. At the printing and publishing office established at the Rauhe Haus, a large number of works for the young and for adults, conforming to the views of the Inner Mission, ethical, biographical and entertaining, have been issued; of which lists are from time to time given in the advertising pages of the *Fliegende Blätter*.

**SOCIÉTÉ PATERNELLE**. Fondation d'une colonie agricole de jeunes détenues a Mettray . . . Paris . . . B. Duprat . . . 1839. (Paternal Society. Foundation of an agricultural colony for young detainees, at Mettray. Paris: B. Duprat. 1839. 8o., pp. 112.

**RAPPORTS DES DIRECTEURS DE LA COLONIE AGRICOLE DE METTRAY**. (Reports of the directors of Mettray to the founders.) 12o.

This account of the foundation of Mettray, with its annual reports, forms a series of annual pamphlets from 1839, and yet continued. They include full and interesting accounts of the progress of Mettray, with anecdotes, documents, &c., and various engravings. Among others, is the head of Vicomte Bretigneres de Courteilles, one of the original founders of Mettray, now deceased.

**ANNALES DE LA CHARITE.** Revue mensuelle destinee a la discussion des questions et a l'examen des institutions qui interessent les pauvres. Journal de la societe d'economie charitable. . . . Paris. A. Le Clere et Ce. (*Annals of Charity.* A monthly review for the discussion and examination of questions and institutions relative to the poor. Journal of the Economical Charitable Society. Paris: A. Le Clere & Co.) 8o., pp. about 800 a year.

This monthly now forms thirteen handsome volumes, from 1845 to 1857 inclusive; and contains a large mass of information relative to the ancient and modern history, and present condition and progress, of institutions of all classes, intended for the succor and reform of the poor and unfortunate; including not only reformatories proper, but hospitals, charity schools, benevolent societies, &c.

**THE IRISH QUARTERLY REVIEW.** Dublin: W. B. Kelly. London: Simpkins, Marshall & Co. Price 2s. 6d. per number.

Appended to each number of this ably conducted Quarterly from June, (No. XIV.) 1854, there is a "*Quarterly Record of the Progress of Reformatory Schools and Prison Discipline*"—averaging at least 100 closely printed pages, and containing reports of Institutions, accounts of public meetings in reference to Juvenile Crime and its prevention and reformation, and the ablest papers which have appeared from the British press on the subject. The series constitutes a Documentary History of the Reformatory Movement in Great Britain since 1854. In them will be found a particular account of the Mettray Institution, and of the movements of M. Demetz.

**THE PHILANTHROPIST and Prison and Reformatory Gazette;** London: Published at the Book Society, 19 Paternoster Row. 5s. per annum.

This Monthly Journal is a valuable Record of Social Amelioration and of Charitable Institutions in Great Britain. It is now the organ of the National Reformatory and Refuge Union, of which the Earl of Shaftesbury is President. The number for February, 1857, contains the "Prize Essays on the Practical Management of Reformatories and Refuges, with respect to Food, Labor and Rest."

**REPORT FROM SELECT COMMITTEE [OF THE HOUSE OF COMMONS,] on criminal and destitute juveniles;** together with the proceedings of the committee, minutes of evidence, appendix and index. . . . December, 1852. Fol., pp. 551.

Do. June, 1853. Fol., pp. 542.

These two solid reports contain evidence, oral and documentary, furnished to the respective committees of the English House of Commons, by Rev. S. Turner, Miss Carpenter and other leading philanthropists, relating to all questions of theory and practice in juvenile misery and crime, and their prevention and reform: a great mine of authoritative materials, from which have been gathered the substance of numerous publications upon the subjects discussed. Among the documents in the appendixes to these reports are, extracts from many reports on prisons, &c., of chaplains and inspectors; narratives of individual juvenile offenders; rules and regulations of Parkhurst and other institutions; Recorder Hill's charges to the Birmingham grand jury; Mr. Fletcher's paper on the Continental Farm-School system; Rev. S. Turner's report on the organization of Mettray; report of the French National Assembly's committee on juvenile offenders; many documents relating to Philadelphia House of Refuge, &c.



FIRST CONFERENCE on Reformatory Schools at Birmingham. 1851.

SECOND CONFERENCE, do., 1853.

The proceedings of the First Conference at Birmingham, were of unusual interest, and had a powerful influence in stimulating the action of Parliament and the efforts of benevolent individuals in different sections of England. The most valuable statistics and suggestions contained in the Report and the Proceedings, will be found in "*Barnard's Papers on Reformatory Education and Institutions.*"

FIRST PROVINCIAL MEETING OF THE NATIONAL REFORMATORY UNION, held at Bristol in August, 1856. London. Cash. 172 pages.

This pamphlet includes a very valuable "Inaugural Address," by Lord Stanley, and Papers on "*the Reformatory Institutions in and near Bristol,*" and on the *Relations of the Reformatory Schools to the State*, and the management of Female Reformatories by Mary Carpenter; on *Inefficiency of simply Penal Legislation*, by Lord Brougham; on "*Punishments in Reformatory Schools,*" by E. B. Wheatley; a "Visit to Mettray," by Frederick Hill; "*the Industrial Schools of Scotland, and the working of Dunlop's Act,*" by Alfred Hill; "*on the Connection of Juvenile Crime and the Drinking Habits of Society,*" by B. Crossman; on "*Ship Reformatory and the Liverpool Akbar Hulk Reformatory,*" on "*Providing for the inmates of Reformatories on their discharge,*" by Rev. Sydney Turner, and "*on Previous Imprisonment for Children sentenced to Reformatories,*" by Sir Stafford Northcote.

SOCIAL EVILS; their Causes and their Cure. By Alexander Thomson, Esq., of Banchorry. London: James Nisbet & Co. 1852. 160., pp. 176.

This little volume contains a clear exposition of the principles on which the Aberdeen Reformatory Movement was conducted, and the details of the successful management of the Industrial Feeding Schools.

THE PHILOSOPHY OF RAGGED SCHOOLS. London: William Pickering. 1851. 160., pp. 128.

MELIORA: or Essays on the present state and prospects of Society. Edited by Viscount Ingestre. 2 vols. London: J. W. Parker.

These volumes embrace forty contributions by the active promoters of preventive and reformatory institutions and agencies in England—such as Model Lodging Houses; Public Baths; Ragged Schools; Adult Education; Popular Amusements, &c.

JUVENILE DELINQUENTS, their condition and treatment. By Mary Carpenter. London: W. & F. G. Cash. 1853. 120., pp. 388.

REFORMATORY SCHOOLS, for the children of the perishing and dangerous classes, and for juvenile offenders. By Mary Carpenter. London: C. Gilpin. 1851. 120., pp. 353.

These two volumes contain a calm, comprehensive and practical discussion and presentation of the history, principles and details of Reformatory Education and Institutions.

TWO PRIZE ESSAYS on Juvenile Delinquency. By Micaiah Hill, Esq. and C. Cornwallis. London: Smith, Elder & Co. 1853. 120., pp. 431.

JUVENILE DEPRAVITY, £100 Prize Essay. By Rev. Henry Worsley. London: Charles Gilpin. 1849. 120., pp. 275.

CRIME IN ENGLAND, its relation, character, and extent, as developed from 1801 to 1848. By Thomas Plint. London: Charles Gilpin. 1851. 120., pp. 187.

CHARGES TO THE GRAND JURY of the Borough of Birmingham. By M. D. Hill, Recorder. 1857.

- PUNISHMENT AND PREVENTION. By A. Thomson, of Banchoy. 1857.
- CRIME. By Frederick Hill. Murray. 1853.
- VISIT TO METTRAY. By T. Paynter and Rev. S. Turner. 1845.
- THE FARM SCHOOT SYSTEM OF THE CONTINENT. By Joseph Fletcher.
- REFORMATORY SCHOOLS IN FRANCE AND ENGLAND. By P. J. Murray. 1854.
- VISIT TO CONTINENTAL REFORMATORIES. By R. Hall. 1855.
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- REPORT ON SCHOOLS IN WORKHOUSES AND PRISONS, in Ireland, 1853. By J. W. Kavanagh.
- PAPERS, PAMPHLETS, AND SPEECHES on Reformatories and Juvenile Crime. Edited by J. Symons. 1855.
- CRIME AND CRIMINAL OFFENDERS. By S. Richardson. Jarold.
- PRISON DISCIPLINE. By John Field.
- CRIMINAL LEGISLATION. By George Combe.
- Annual Reports of the
- " PRESTON HOUSE OF REFUGE. By Rev. John Clay.
  - " DURHAM REFUGE of Discharged Prisoners.
  - " IRISH REFUGE of Discharged Prisoners.
  - " RED LODGE REFORMATORY, for Girls, at Bristol.
  - " KINGSWORD REFORMATORY, for Boys.
  - " HARDWICK REFORMATORY, near Cheltenham.
  - " RED HILL FARM SCHOOL.
  - " EDINBURGH INDUSTRIAL SCHOOLS.
  - " ABERDEEN FEEDING SCHOOLS.
  - " AKBAR SHIP REFORMATORY, Liverpool.
  - " FINCHLEY INDUSTRIAL SCHOOLS.
- A PLEA FOR RAGGED SCHOOLS. By Dr. Guthrie. Edinburgh.
- A PLEA FOR INDUSTRIAL SCHOOLS and Improved Dwellings for the Poor, as the best means for decreasing Juvenile Crime. London: Masters. 149 pages.
- SCHOOL ECONOMY: or, Mental and Industrial Training. By Jellinger Simons J. W. Parker. 188 pages.

[Most of the above, with other valuable documents, will be found entire in the Record of the Irish Quarterly Review, and in the pages of the Philanthropist, and the substance of many of them is included in "*Barnard's Papers on Preventive and Reformatory Institutions and Agencies.*" F. C. Brownell: Hartford. 1857.]

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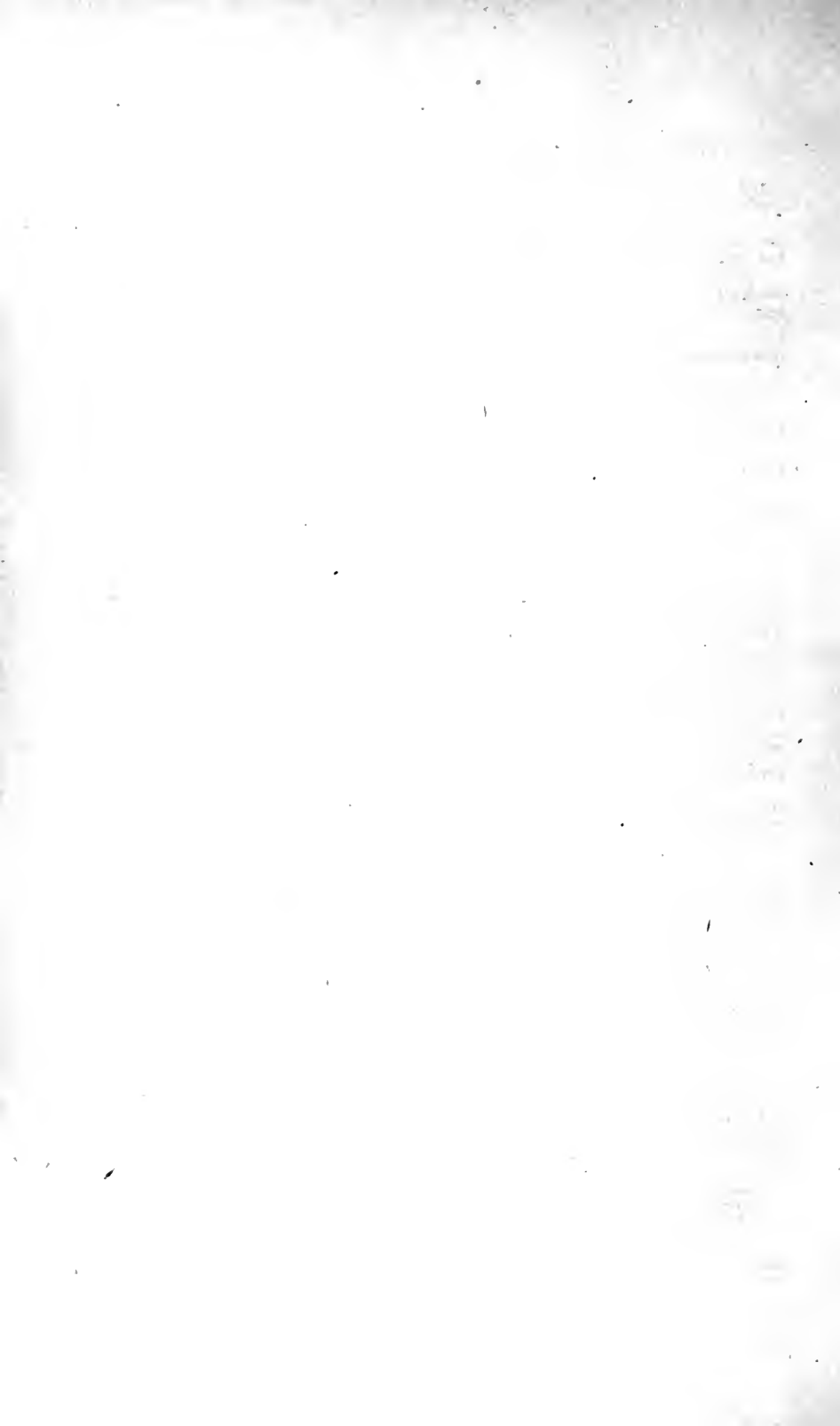
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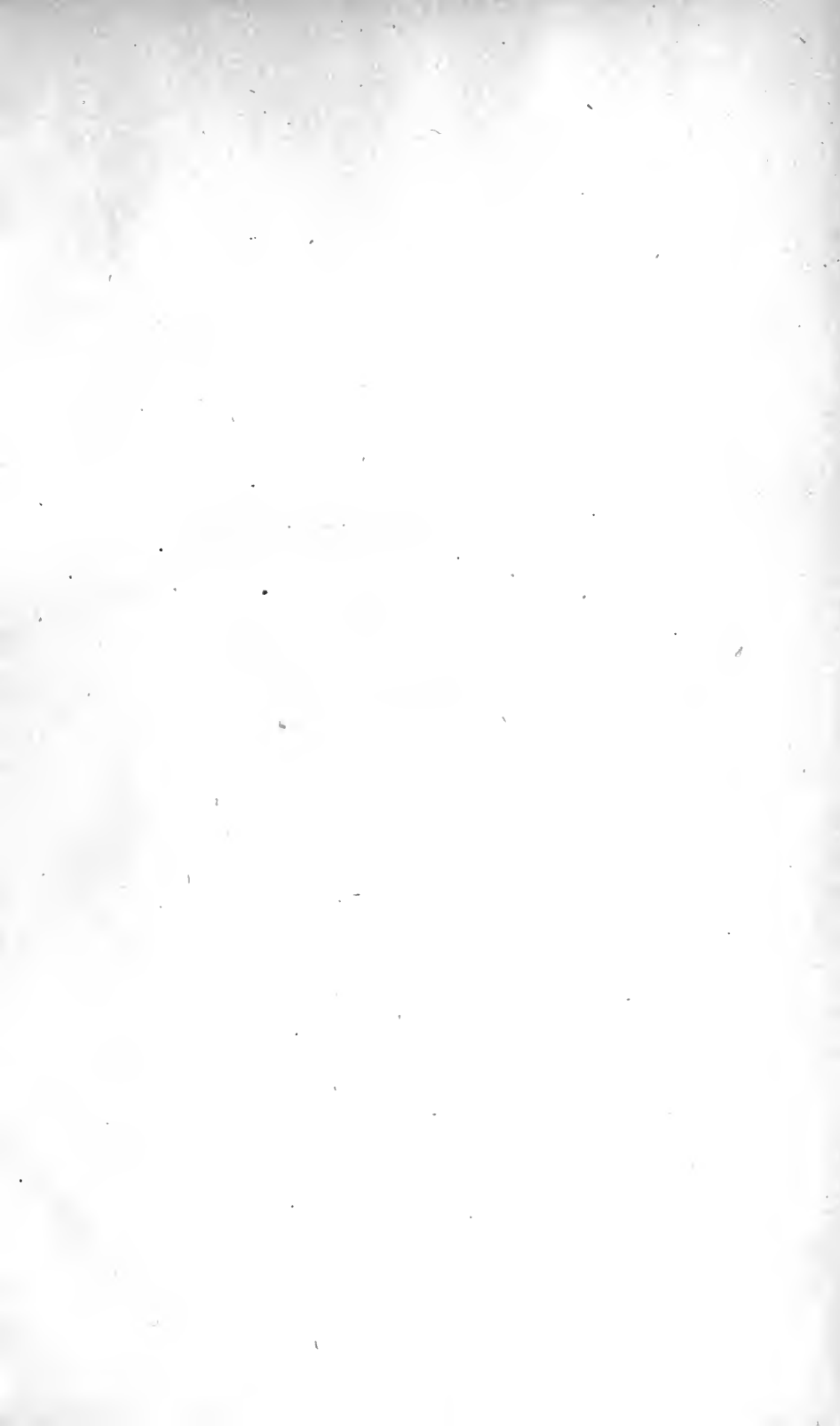
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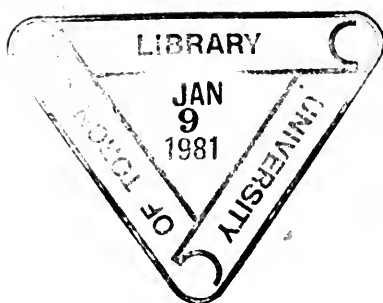
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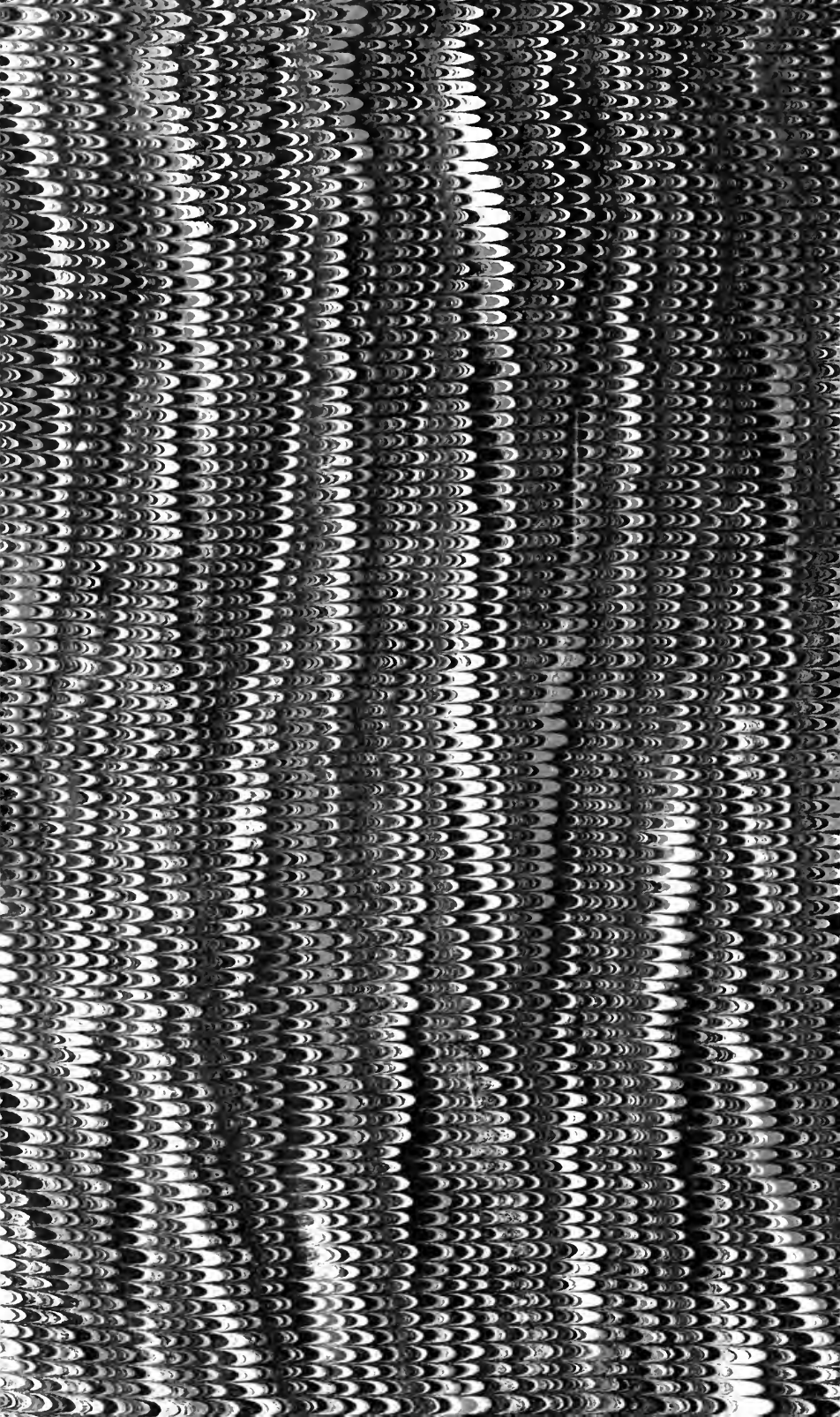












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